

S E R I E O R I E N T A L E R O M A

IV

THE NA-KHI NĀGA CULT
AND RELATED CEREMONIES

Part I

BY

J. F. ROCK



R O M A

ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

1952

ROME ORIENTAL SERIES

Already published:

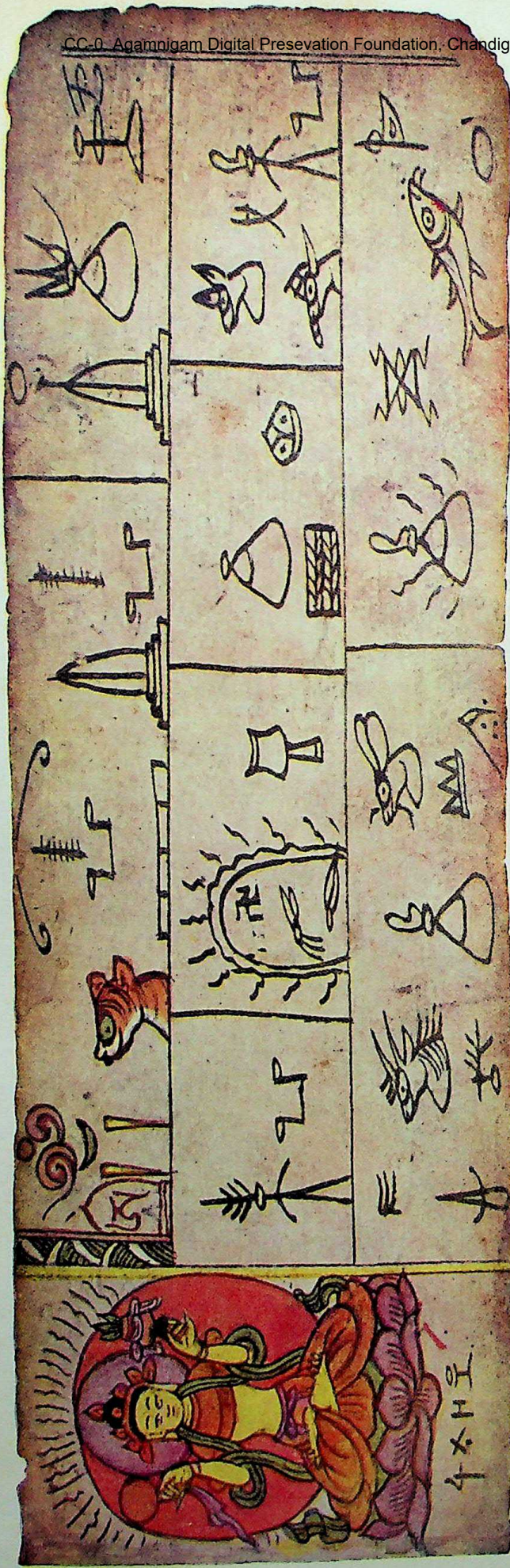
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**THE NA-KHI NĀGA CULT
AND RELATED CEREMONIES**

ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE

SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE

DI

GIUSEPPE TUCCI

VOL. IV, PARTE I

ROMA

Is. M. E. O.

1952

S E R I E O R I E N T A L E R O M A

IV

THE NA-KHI NĀGA CULT
AND RELATED CEREMONIES

Part I

BY

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CAMBRIDGE, MASSACHUSETTS



ROMA

Is. M. E. O.

1952

TUTTI I DIRITTI RISERVATI

Printed in Italy – Stampato in Italia

TO MY NA-KHI TEACHERS
WHO FOR MANY YEARS HELPED ME IN
TRANSLATING THEIR VOLUMINOUS LITERATURE
THIS WORK IS DEDICATED

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P R E F A C E

The present volume is the fourth of the "Serie Orientale Roma". It summarizes part of the researches of Doctor J. F. Rock who had the privilege of living among the Na-khi for more than a fourth of century. As is known, Doctor Rock is the author of many other essays on the folklore and religious ideas of the Na-khi: in *Artibus Asiae*, *Bulletin de l'Ecole Française d'Extrême Orient*, *Monumenta Serica*, etc. In 1947 the Harvard University published a magnum opus *The Ancient Na-khi Kingdom of southwest China* chiefly dedicated to the history of the people. In the present volume some of the religious ceremonies of the Na-khi are explained with the help of the texts which the Author collected and translated. These texts being written in pictographic characters are inaccessible to those who do not possess the "key", that is to those who do not know the spoken word corresponding to the symbol: Doctor Rock, because of his long stay in the country and of his strenuous investigation, was in a position to transcribe and interpret their texts with the help of the few leading priests who were still in a condition to understand this literature. Now recent developments have completely interrupted the tradition and very likely the religious literature of the Na-khi will be lost. These facts enhance the importance of the researches of Doctor Rock which, on the other hand throw a great light upon the Bon po religion as actually practiced. This religion is, up to the present day, little known: the texts which have been published are late and greatly imbued with Buddhism. These studied by Doctor Rock belong to the living religion of a large community which is essentially Bon po and contains references to ceremonies, rituals and legends of the highest interest.

I therefore insisted on Doctor Rock publishing his life work in our Series, certain that it was to be one of its most interesting volumes. I sincerely hope that Doctor Rock may soon prepare for the press the other material which he collected, interpreted and translated and which represents a contribution to the investigation of the Na-khi people, their history, religion and folklore which nobody but he is in a position to write.

GIUSEPPE TUCCI

INTRODUCTION

When Anton Schiefner's translation appeared of the first Bön work on The White Nāga hundred thousand the scientific world was disappointed for it was considered not to be different from a Buddhist Sūtra. While Schiefner's Bön text proved to be a definite Bön work showing Buddhist influence, that translated by Laufer represented a typical lamaistic ritual without any mention of Bön names like that of gShen-rabs-mi-bo, etc.

The discovery of a ¹Na-²khi literature of purely Bön origin and especially of a Nāga literature much more comprehensive than any yet discovered or apparently yet made known in translation existing in the Bön literature of Tibet, shows that it is definitely not a Buddhist Sūtra, for the ¹Na-²khi did not come in contact with Buddhism until comparatively late; when it is considered that during the ¹Na-²khi Nāga cult more than sixty books are chanted, we are forced to come to the conclusion that the ¹Na-²khi Nāga literature dates back to the Tibetan primitive Bön and not to the degenerate present type which is a mixture of Bön and Buddhism.

Among the many different ¹Na-²khi religious ceremonies there are some, like the ³Dto ¹na ³k'ö, which are of pure Bön origin, but little is as yet known of the great Bön lto or gto ceremony which must be identical with the ¹Na-²khi ³Dto ¹na ³k'ö, and during the performance of which not less than 85 volumes are chanted, and many animals are sacrificed, the ceremony lasting a week.

Whence did the ¹Na-²khi derive their voluminous literature? To answer this question we shall have to look back into history.

Since this work has been written there appeared in *Abhandlungen der Akademie der Wissenschaften und der Literatur*, Mainz, in Jahrgang 1950, as no. 4, a work by Helmut Hoffmann, entitled *Quellen zur Geschichte der tibetischen Bon-Religion*, which has proved of great value, especially as it gives us the historic background of that religion and its subsequent progress and changes, its struggles and contests with Mahāyana Buddhism which forced Bönism to compromise, but even then was not permitted to survive in its original home but was driven into exile. And this banishment at the order of King Khri-

strong-lde-btsan, who ruled approximately between 740 and 786 A. D., is possibly responsible for the ¹Na-²khi and Mo-so having become converts to Bönism, for we read in the above work on page 223-224 how the King had addressed the Bön-po saying: ' You Bön-po, because you have become too powerful, I surmise that you intend to alienate my subjects '. A few of them became Buddhists, but most of them went into exile. They were given half-drums, probably the ²ds-¹lër, *q. v.*, and wrapped in blue cotton clothing were driven out riding oxen and donkeys. Under insults they were expelled to desolate regions on the periphery of Tibet. Among the names of the places to which they were banished occurs the name lJang-mo. Now lJang is the term the Tibetans have for the ¹Na-²khi and Mo-so and Gesar had fought battles with Satham the King of the lJang. Satham is now the Tibetan name for Li-chiang. lJang-mo is actually given as a district of Li-thang.

It is to be noted that the country of the lJang up to the 16th century extended to within forty miles of Li-thang and south to Li-chiang within the Yangtze loop.

All the inhabitants of that region confessed the Bön religion. Then there came an incarnation of the Yellow Sect from Chamdo to Yung-ning to convert the inhabitants to the Gelugba Sect. Yung-ning to the northeast of Li-chiang at that time controlled all the territory to within 40 miles south of Li-thang, the territory known as lJang-mo. All the people of Yung-ning 永寧, Ch'ien-so 前所, Hou-so 後所, etc., became adherents of the Yellow Church except the Tso-so 左所 district whose inhabitants refused to be converted and until this day have remained attached to the Bön Religion. When the incarnation from Chamdo wanted to return home he was persuaded by the Yung-ning Mo-so chiefs to remain, and they gave him the extensive territory to the north of Yung-ning now known as Mu-li 木裏.

Hoffmann states that the Bön texts insist that teachers of the Bön Religion were active outside of actual Tibet, and that may well have been the case; they probably proselyted long before their expulsion among neighboring tribes notably among the Ch'iang 羌, and when the ¹Na-²khi, who are a branch of the Ch'iang, came south to their present home they were probably already adherents of the Bön Religion. They conquered the region from the aboriginal P'u 濮 tribe who occupied the territory in ancient days and settled in what later became San-t'an 三賧 *i. e.*, Sa-tham and Li-chiang.

For a detailed historical account I would refer the reader to my *Ancient Na-khi Kingdom of Southwest China*.

The main difference between the Mo-so and ¹Na-²khi who are now almost indistinguishable on account of intermarriage, is that the latter like the Ch'iang still practice their ²Müan ¹bpö or Sacrifice to Heaven (see the ²Müan ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, 1948, and Remarks on the Sacrifice to Heaven of the ¹Na-²khi and other tribes of South-west China by Rud. Rahmann S. V. D. in *l. c.*, pp. 395-408), while to the Mo-so ²Müan ¹bpö is entirely unknown. The language of the Mo-so living in Yung-ning and whom the Li-chiang ¹Na-²khi call ²Lü ²khi or the people of ²Lü (¹dü) *i. e.*, the land of ²Lü, is also quite different from the ¹Na-²khi and not understood by the latter. Thus the people of Yung-ning, Tso-so, Ch'ien-so and the neighboring Kua-pieh 瓜別 and Ku-po-shu 古柏樹 are the aboriginal Mo-so of the Chinese, as are the other chiefs and inhabitants of the three remaining So 所.

The ¹Na-²khi also differ from the Mo-so in having a script which the Mo-so do not possess; the Zhër-khin who live between the ¹Na-²khi and Mo-so have however adopted a modified form of the ¹Na-²khi pictographic system of writing which they alone can read, but otherwise they are Mo-so; they do not possess the ²Müan ¹bpö ceremony.

As the Mo-so were suppressed by the Yellow Lama Church they retained only with great difficulty their primitive Bön rituals, and as they had no writing a great deal of their ritual has been forgotten, while in Tso-so land the primitive Bön cult gradually became modified under the influence of Bön priests from Nyarong who were *personae non gratae* in Yung-ning and the other converted regions, and who helped the Tso-so people to firmly establish a Bön Church with temples, lamas, dances, etc., the same as is now found in Tibet and on the borders to the north of Yün-nan.

The numerous Bön Lamaseries in the The-wo 噶窩 country in the former Cho-ne (Chinese Cho-ni 卓尼) Prince's domain and the Tso-so Bön Lamaseries form with those of Nyarong the easternmost outposts of the modified Bön Church. In Tso-so I found in 1929 in their main Bön Temple piled up in a corner of their Lha-khang a manuscript copy of the Bön bKa-hgyur and bsTan-hgyur written on stiff black paper. It was an enormous pile, and I could have bought it at the time, but communications were cut, extra transport unavailable, the ferry boats over the Yangtze had been destroyed, and the

crossing of the turbulent river at the end of the rainy season on goatskin rafts was necessary to prevent falling into the hands of Chinese military rebels. In Tso-so land gShen-rabs-mi-bo, sTag-lha-me-hbar and the great Bön god dBal-gsas are worshipped and their Thang-kas hang suspended from the rafters in the temple (see note 109).

In Li-chiang territory the Bön cult held undisputed sway for no Yellow Lama Church was permitted in the territory, and it was only during the Ming Dynasty about 1627 A. D., that the Karma-pa Church, much more tolerant than the Yellow Church, became settled. They were however never strong and influential.

The ¹Na-²khi within the Yangtze loop and to the west in the Yangtze Valley apparently brought with them a syllabic type of writing, or had developed one in their new home, now only used in transcribing Dhāraṇīs, but in order not to forget their religion to which they were very much attached, they invented a pictographic script, drawing on nature, the beautiful forest and its wild life, the snowpeaks and multitude of flowers that surrounded them, for their symbols in order to transcribe their religious tradition, and thus has survived a voluminous literature in which is preserved the ancient Bönism, their tribal folklore, legends and songs.

When the Bön-po were banished, one group went to the extreme West and the other to the extreme East of the confines of Tibet, and this may be responsible for the great affinity between legends current in Western and Eastern Tibet, the great similarity of linguistic terms common among the ¹Na-²khi and in Ladakh; *vide* the words ²Bä-¹d'a, ¹A-²gv etc., *vide* also ²Dto-¹mba ³Shi-²lo defeating the Archdemon ¹Ddv-²ndër-³t'khyu-²bpa-²la-¹llü, common to both regions.

About 750 A. D. there existed to the north of the Li-chiang district the Sumpa Kingdom, it was the Eastern Kingdom of Women. It is curious that the ¹Na-²khi women are very aggressive, it is they who are after the men rather than the men after the women. They roam in bands over the hillsides holding hands, singing and barring the way to any young man who may come along. It is probable that the ¹Na-²khi girls have inherited from the Sumpa Woman Kingdom their Amazon-like aggressiveness. Since the advent of the Communists the ¹Na-²khi women have taken to soldiering like ducks to water.

In Yung-ning, northeast of the Yangtze, the primitive Bön has barely survived and I was privileged to witness ceremonies performed

out in the open, the place where the rituals were to take place being decided by divination. They are known as Nda-pa and only five priests had survived when I last visited that region in 1930. They performed for my benefit one of their larger ceremonies of which I took many notes and photos; by now I presume the Nda-pa have become extinct. I hope to publish a special article on the Nda-pa in the near future.

It was my intention to give in this Introduction a complete resumé of the literature of the ¹Na-²khi tribe, but since to do so would add another five hundred pages to this book, I have confined myself to that part which deals with their Nāga Cult and other related ceremonies. ¹Na-²khi religious literature is very diverse, and thereby proves that it originated at different times and in different places. It is a composite religious edifice whose foundation rests primarily on primitive nature-worship (*vide* ²Mūan ¹bpö), and on the ancient pre-buddhistic national religion of Tibet, known as the Bön, of which it is in fact not only a part but a part which has survived among the ¹Na-²khi in a purer form than can now be found in Tibet proper. ¹Na-²khi religious literature has been influenced by Burmese Nat worship, Chinese Taoism, and finally Tibetan Buddhism, its core is however Bön with an admixture of aboriginal tribal shamanism.

The superstructure of this religious edifice is composed of foreign elements, borrowed, as has already been explained, from the various religions and customs practiced by their neighbors some of which they were more or less forced to adopt. I refer here to the betrothal and marriage customs which they were coerced by, if not forced to adopt from the Chinese who gained control of their territory in 1723, to be exact, on May 31st of that year. Prior to that time marriages were freely arranged between members of the ruling chiefs of Li-chiang and those of the rulers of native adjacent districts, while among the common people free love seemed to have been practiced as is still the case in the tribal district of Yung-ning, northeast of Li-chiang.

The forced marriages between couples who have perhaps never seen each other till the day of their marriage, and the betrothal during early childhood has caused great misery and unhappiness, and many are the couples who, in order to avoid marrying people whom they have perhaps never seen or perhaps dislike, go up the mountain and commit suicide. There exists a ceremony for the propitiation of the spirits of people who have died a violent death, who it is believed become headless demons or wind demons; this ceremony is called ²Här-¹la-¹llü ³k'ö, nowadays one of the most frequently performed ceremonies (all

suicides are considered to have become demons as they died unattended, see notes 781, 810). Thus suicide is common; it is difficult to find a family, a member of which has not at one time or another committed suicide. For a detailed account of the suicide ceremony I refer the reader to my paper entitled: The Romance of ²K'a-²mā-¹gyu-³mi-²gkyi in *B. E. F. E-O.*, T. XXXIX, 1939.

Prior to the arrival of the Chinese the ¹Na-²khi cremated their dead and buried the ashes, but since 1723 burial and the use of coffins have taken the place of cremation. Only in the case of women who die in childbirth or within a hundred days thereafter, and such suicides as can be located on the mountains, is cremation resorted to. The ¹Na-²khi of ²Bbër-²ddër in Chung-tien territory however adhere still to their ancient custom of cremating their dead.

It may be said that their literature is of an entirely religious nature interspersed with tribal lore and tribal history. It has been thoroughly explored by me during a residence of nearly twenty years among that tribe, my first contact with the ¹Na-²khi having been as early as May 1922, from which time on I employed many members of that tribe who accompanied me on all my explorations in Far West China and Tibet proper. During that period I accumulated complete sets of ¹Na-²khi manuscripts such as no ²Dto-¹mba or ¹Na-²khi priest possesses to-day. Hundreds of these I translated with the help of ¹Na-²khi ²Dto-¹mbas, one of whom Ho Hua-t'ing 和華亭, I employed from 1930 to 1943, and after the latter's death, his relative Ho Tso-wei 和作偉, a very intelligent man, who remained with me until May 1949 when our work had to be abandoned on account of bandits who threatened Li-chiang.

Most of their important ceremonies I had them perform in my residence, taking copious notes, and collecting all non perishable objects pertaining to them, besides taking hundreds of photographs both still and movies. Thousands of other manuscripts I examined and classified according to ceremonies, for each religious ceremony has its own set of books, and synopses were written of most of them. Alas all this work with the exception of the photographs was lost when the Japanese sunk the S. S. Richard Hovey in the Arabian Sea in 1944, and on which I was forced by circumstances to ship all this material from Calcutta.

As I hope to deal with the entire ¹Na-²khi religious literature in a future book, it will only be necessary here to give a historical resumé showing the gradual development of their religious rites, pointing out which are pure Bön, which are aboriginal shamanism and nature worship, and which have been adopted or were added to during their migration south from northeast Tibet, or since their arrival in their present home.

I append herewith a list of the ceremonies under subheadings to show the development of the ¹Na-²khi religion from the earliest nature worship when they still dwelt as nomads in the grasslands of north-eastern Tibet, and when ²Dto-¹mbas were apparently not necessary in the performance of primitive rites, to the more complex ceremonies of more recent times, and after the ¹Na-²khi became burdened with innumerable demons who had to be evicted.

The ¹Na-²khi religious literature contains neither philosophical nor metaphysical works and such may also never have existed in the original Bönism but may have been introduced later from Buddhism. Sarat Chandra Das pointed out that theories and notions of the Bön bear a striking resemblance to those of the rDzogs-chhen-pa sect of the rNying-ma-pa School. Of the nine vehicles of the Bön, Bon-srang, the fourth of the causative vehicles Srid-shen, judging from the title and contents, exist in ¹Na-²khi literature, it deals with the 360 modes of dying and funeral services, the four ways of disposing of the dead, and the eight methods of suppressing evil spirits. The major part of ¹Na-²khi ceremonial is devoted to the driving out of evil spirits, demons, etc., to the performing of many different funeral ceremonies in which the disposing of the dead is described, especially those in vogue among other than ¹Na-²khi tribes who, as has already been remarked, used to cremate, but in the earliest day of their nomadic existence exposed their dead to the vultures.

As to the origin of the world or the universe in general, the ¹Na-²khi have many different versions. One of the more noteworthy occurs in the *ms.*, ¹Ts'o ²mbër ²t'u wherein we are told that of everything that was to come into existence the shadows existed first, of these came forth the mother, reality and unreality, competence and incompetence. These caused a magic or had intercourse (the phrase ²bbüe ²bpa ²bä has both meanings), and there appeared a brilliant object which changed later into ²Ö-¹gko-²aw-¹gko apparently the first great cause (see note 62 also note 108). From intercourse between unreality and incompetence came forth the first evil cause in the person of ²Yi-¹gko-²diti-³na, the enemy of ²Ö-¹gko-²aw-¹gko. In other manuscripts we are told that everything was born from eggs which originated from dew drops etc., a typical Bön conception.

The ¹Na-²khi religion like the early Bön has no monastic system, and like the Bön their believers and priests are great drinkers and eaters of meat, they also marry. All their ceremonies are performed out in the open, and only more or less recently have they adopted lamaistic customs by arranging improvised chapels, the use of Thang-kas or painted scrolls,

etc. Their ceremonies are either performed in meadows or in the courts of houses, but the finale is nearly always enacted outside the village on a hill or meadow. For the Worship of Heaven or ²Mùan ¹bpö specially walled-in areas are set aside, usually in a large grove of trees, while the Nāga worship may be conducted in the court of the house, or at a spring or both. The ²Ssu ¹ddü ¹gv ceremony which belongs to the Nāga cult is decidedly of Bön origin as the translations of the many manuscripts here testify. This and related ceremonies form the subject of this book.

THE ²SSU ¹DDÜ ¹GV CEREMONY

In this ceremony the ¹Na-²khi deal mostly with the primitive type of reptile (snake), and never with the hooded many-headed forms so common in India, Cambodia, and elsewhere in the south of Asia where the cobra is common. The Nāga to use the Sanskrit term is not exclusively a water spirit for there are Nāgas of the high mountains, of the spurs, alpine meadows, dry land in general, of the trees, rocks, cliffs, cultivated and uncultivated fields, villages, houses, and of the ¹d'a or ground on which the houses are built; all these we find also in the Bonpo Sūtra translated by Schiefner (page 27), where gShen-rab(s) enumerates Nāgas as dwelling in all possible places.

In the manuscript ¹Bpö ²lü ²k'u (*q. v.*) the origin of the ¹Ssu or Nāgas is related, most of them are born from eggs, the color of the egg depending on the quarter of the compass; there are always five regional plebeian, five regional royal or king Nāgas, and five regional Nāgarājas. They are interspersed with the four subregional plebeian and king Nāgas, etc. There are also enumerated the 99 celestial or sky Nāgas, the 77 terrestrial Nāgas who are black, the 55 mountain Nāgas, 33 valley Nāgas, and 11 village Nāgas. There are also cloud Nāgas, rainbow Nāgas, and wherever they are considered to have originated there they also dwell.

The fact that the snakes make their appearance with the rainy season may have originated the belief that they are responsible for rain, that is that rain is due to their magical powers. In the present home of the ¹Na-²khi where a distinct dry season prevails (from November to June) the people are dependent on the flow of springs and streams; these sometimes run very low, especially during cold winters, when the crops may suffer for lack of sufficient water for irrigation. Only a few years ago the famous springs at ¹Gyi-²wüa (*see note 196*) a couple of miles north of Li-chiang dried up completely leaving Li-chiang practically without water which had to be fetched from quite a distance.

At that time both the ²Dto-¹mbas and the Karmapa Lamas were busy performing ceremonies to propitiate the local Nāga or Nāgas and formed processions to the springs, making offerings etc. The more Chinese minded ¹Na-²khi repaired to the Chinese Lung Wang temple and made offerings to the Dragon king.

The belief that Nāgas have the power to impart fecundity and grant numerous offspring is not peculiar to the ¹Na-²khi who continuously implore the Nāgas for ¹Nnū and ¹Ō (see note 43) but also prevails in India. In nearly every manuscript belonging to the ²Ssu ¹ddü ¹gv ceremony the Nāgas are beseeched to grant offspring as numerous as the stars in the Milky Way and as the grass which covers the land. Being also the guardians of riches, they are constantly implored to grant wealth, full grain boxes, livestock, and of all else long life. On the other hand however the Nāgas rob the people of their treasures. We are told in one of the *mss.*, that when the division of property was made between the people and the ¹Ssu (Nāgas), one precious pearl or jewel was stolen by the Nāgarāja ²Dso-¹na-¹lo-³ch'i (gTsug-na-rin-chhen) who hid it in Manasarowar Lake. It was the Garuḍa who made him give it up by torturing him, winding him several times around Mount Kailas. He finally tied him to the Wish-granting tree of which the Nāgas are said to be terribly afraid for it is the abode of the Garuḍa. ²Dso-¹na-¹lo-³ch'i wept and appealed to ²Dto-¹mba ³Shi-²lo who severed the chain, whereupon the Nāgarāja fetched the pearl and presented it to the Garuḍa who then placed it in his crown between his horns.

Code of law between Nāgas and people:

A regular *Codex legis* seems to have been drawn up between the ²Ssu-¹ssü-²szi Nāga and his half-brother ¹Ts'o-²zä-³llü-²ghügh the post-flood ancestor of the ¹Na-²khi, for they had a common father but two mothers. In the *ms.* ¹Ts'o-²zä-³llü-²ghügh ³chër we are told of the division of property between them, to man were to belong all the domestic animals, the cultivated fields and houses, while to the Nāgas belonged the wild animals, forests, alpine meadows, cliffs, lakes, springs, etc. Their domain was never to be invaded by man, *i. e.*, hunters, wood cutters, fishermen, etc., at the risk of dire consequences. The burning of hillsides, forests, the digging of ditches, the polluting of springs are all considered crimes against the Nāgas. The Nāgas we are told in the Bonpo Sūtra informed gShen-rab(s) that they have in their hearts two things, friendship and enmity, if the people are good to them they will be of use to them, and render them service, but if they act unjustly

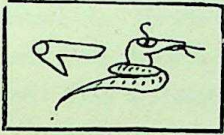
then they will cause them harm. They further told gShen-rab(s) that they are hard hearted, possess wicked fangs with which they can terrify the people. All this has its counterpart in the ¹Na-²khi Nāga literature where the ²Dto-¹mbas beseech the Nāgas to soften their hearts and to change them to the softness of butter. The ¹Na-²khi believe that sore eyes, leprosy, childlessness etc., are all due to the wrath of the Nāgas. All the various sins committed by man against the Nāgas are also enumerated in the Bonpo Sūtra (page 51).

¹Na-²khi ophiolatry was not inspired by the dread of poisonous reptiles as is the case in India, although the poisonous snakes are venerated most by the ¹Na-²khi, but because of their power over the element water and their ability to give illness when offended by infringing on their prerogatives which are the forests, rocks, water courses, etc. They are mostly feared by ¹Na-²khi for their being capable of stealing men's souls who thereupon become ill, the Life god flees the house, and there is the danger of the person dying unless the Nāgas are propitiated by the performance of ²Ssu ¹gv or ²Ssu ¹ddü ¹gv, depending on the gravity of the case. The ²Dto-¹mba is believed to be able to coerce the Nāgas by magic spells (³Hoa-²lū, see note 65) and thus force them to release the souls they have stolen or imprisoned (see ²Gkaw-¹lā-³ts'ü ¹ō ³shër). Thus the ceremony is performed on the one hand to propitiate them and repay them for the damage done, and at the same time destroy their power by *Mantras* or magic spells. ³Shi-²lo acts as go-between between the Nāgas and the people, and the power of the Garuḍa is invoked to compel the Nāgas out of fear of their enemy, to acquiesce in the decisions of ³Shi-²lo (see ¹Khyu-³t'khyu ¹Ssu ¹a and ¹Ssu ¹a ¹Ssu ¹dü). The *Mantras* and *Dhāraṇīs* are however in a sadly corrupted form in the ¹Na-²khi texts, as they have been derived from the Tibetan, and thus they have become doubly corrupted for the Tibetans themselves have little appreciation of the supposed sound values of *Mantras*.

The origin of the word ¹Ssu :

As to the ¹Na-²khi term for Nāga, the Tibetan kLu, we find that they possess two such terms, one ¹Ssu which occurs only in their literature, and another ²Llū-²mun which is colloquially used, but is also found in manuscripts, but only rarely. The name ¹Ssu for Nāga has greatly puzzled me, and none of the ²Dto-¹mbas or ¹Na-²khi priests was able to explain the word or its meaning. ¹Ssu is the general term for all Nāgas, but there is also a clan of Nāgas called ¹Ssu, but that clan name is always written with the symbol  ¹ssu = a die, of which it

is a picture. Not until I examined Professor Tucci's beautiful work *Tibetan Painted Scrolls* did the meaning of the term ¹Ssu become clear. There I found in Volume II, Appendix 2, references to a type or class of demons called Se or bSe. It is also the name of a tribe, and Sarat Chandra Das in his *Tibetan-English Dictionary*, p. 1273 b, mentions a demon of the sa-bdag class Se-bdud, now nearly all sa-bdag are Nāgas, and the ¹Na-²khi call such sa-bdag ³shi-¹zhi meaning spirit snake, mountain gods are also thus termed, the word is written thus:



On page 714 b of Tucci's work there is mentioned Se-hphang nag-po one of the most famous kLu of Tibetan demonology. According to Tucci this Nāga demon is also called Srog-dkar rgyal-po, now the syllable srog, pronounced sog which is the word for 'life' is rendered in ¹Na-²khi ³ssu = life (see note 527) and there also exists in ¹Na-²khi literature a ²Ssu-¹p'ēr ²gyi-²bbū, the last three syllables being a translation of the Tibetan dkar rgyal-po = white king. There is also a ¹Ssu-²mā-¹na-³bpū a Nāga considered to be the mother (not in a physical sense) of all the ¹Ssu and ²Nyi Nāgas (see note 930), and Sarat Chandra Das' Se-bdud has its counterpart in the ¹Na-²khi ¹Ssu-¹ddv-¹na-³bpū (see notes 661, 743), the word ¹ddv being equivalent to the Tibetan bdud, and like the latter represents a clan of demons (see note 39).

There is now no doubt that the Tibetan Se and the ¹Na-²khi ¹Ssu are identical. This conclusion is further strengthened by Tucci's remark (l. c., p. 715 a) "probably the name of these Se, bSe or bSve should be linked with the Hsi-hsia word szu 𪛗, which according to Chinese sources corresponds to Wu 巫 wizard, shaman". It is well known that the ¹Na-²khi and Hsi-hsia languages are related, and that they have many words in common (see Laufer, *The Si-hia language in T'oung-pao*, 1916, p. 68, no. 138). I would therefore consider Se and ¹Ssu the much older names for Nāga then kLu, dating back to the ancient black Bön, and kLu of more recent Buddhistic origin, it may even have been derived from the Chinese word lung = dragon. This also holds good for the ¹Na-²khi colloquial name ²Llū-²mun which is identical with the Tibetan kLu-mo = Nāgi.

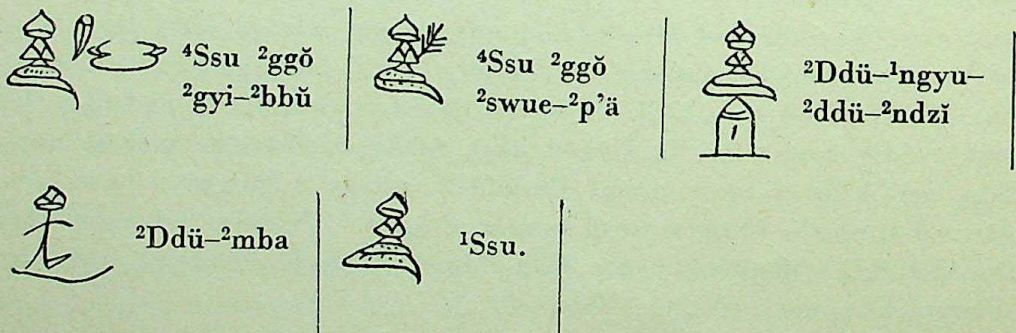
¹Na-²khi Nāga clans and their Tibetan equivalents:

The ¹Na-²khi in their Nāga literature speak of five Nāga clans, always led by the ¹Ssu, followed by the ²Nyi, ²Dtū, ¹Ssaw-³ndaw and ¹Lü; the ¹Ssu have been explained, the ²Nyi are probably the Tibetan gNyan who like the ²Nyi are also said to live on trees, the ²Dtū are

undoubtedly the Bön gTod, pronounced Tö, who dwell on rocks and cliffs. The ¹Ssaw-³ndaw are the typical earth owners, the Tibetan Sa-bdag. The ¹Na-²khi word ³ndaw means earth, and in writing the name the symbol for land = ¹dü is used but not read, plus a symbol with the phonetic value of ³ndaw = earth (see ²Müan ¹bpö). The ¹Lü are only sparingly mentioned in their literature, if the word is equivalent to the Tibetan kLu is difficult to say.

Besides these Nāga clans the ¹Na-²khi have regional ¹Ssu or Nāgas who partake of the colour of the region in which they dwell, as East white, South green, West dark red or copper red, North yellow, and the region between heaven and earth spotted. They are associated with the dragons or ¹lv, who also partake of the same color. They are apparently a later addition and have been taken over from the Chinese. The dragon although commonly called ¹lv has however another typical ¹Na-²khi name which is descriptive, namely ¹Ö-¹här-²müan-¹ndshër meaning turquoise blue sky power, for it is the dragon who is believed that by rattling his scale, causes the thunder.

Castes such as are mentioned in the kLu-hbum are non-existent among the ¹Na-²khi Nāgas, unless the five divisions of rank be considered as such. Like the Tibetans the ¹Na-²khi have a ⁴Ssu ²ggö ²gyi-²bbü or Nāga king, a ¹Ssu ²ggö ²swue-²p'ä or Nāgarāja (Nāga chief), and Nāgī queens, also ²Ddū-¹ngyu-²ddü-²ndzī = one mountain one chief, i. e. individual Nāgas ruling over one mountain, and smaller ranking Nāgas called ²Ddū-²mba ruling over individual valleys, and finally plebeian Nāgas. They are depicted thus in ¹Na-²khi manuscripts:



While the East Indians believe in a realm of the snakes or Nāgas which they call Nāgaloka, no mention is made of any general or definite abode of Nāgas in ¹Na-²khi literature, but as has already been mentioned are divided into clans each with its own particular locality as the ¹Ssu water, the ²Nyi the trees, etc., it is however stated that they change their place of residence according to season.

While Nāgī are mentioned and figured with the peculiar hair or headdress of ¹Na-²khi women, nothing is said of their charms, in fact while the ¹Ssu (Nāgas) are legion, Nāgī are very few in number, and no matrimonial alliances are recorded in ¹Na-²khi literature between mortals (man) and Nāgī except that the father of the people (¹Na-²khi race) was also the father of the Nāgas, their mothers' names are mentioned but not that one of them was a Nāgī (see ²K'ö-¹ddv-¹gv-²ssu-²mä).

Besides all the above mentioned Nāgas and Nāgī the ¹Na-²khi have also the Tibetan eight great Nāgas known as klu-chhen brgyad (see notes 264, 267, 268, 282, 283, 343 and 832).

The three types of ²Ssu ¹gv or ²Ssu ¹ddü ¹gv:

The ¹Na-²khi like the Tibetans and Bön in particular have three types of ²Ssu ¹gv or Nāga ceremonies equivalent to the kLu-hbum = the Nāga hundred thousand, the kLu-hbum dkar-po, nag-po and khra-bo or the Na-khi ²Ssu ¹gv, ²Ssu ¹ddü ¹gv and ¹D'a ¹lv ²ds. The latter is a very small affair and means residence dragon restrict, and is only performed when a new house is built, ¹d'a is actually the ground on which the house stands, while ²ds has the meaning of preventing or stopping the water from flowing away, or in other words to prevent the dragon or Nāga from leaving his spring, and thereby causing the latter to dry up. This latter ceremony is performed because when building a house the ground is disturbed by excavating for the foundation, the digging up of rocks for the building of the latter, the cutting of trees, etc.

The theriotropic forms of Nāgas:

There are very few instances in ¹Na-²khi Nāga literature where the ¹Ssu or Nāgas are theriotropic. The most important one is ²Dso-¹na-¹lo-³ch'i (gTsug-na-rin-chhen) whose upper body is human, and lower part composed of the coils of the snake. There are legends where certain Nāgas changed themselves into human beings, like ³Nyi-³ssä-²khyo-¹lo who changed himself into a handsome young man and visited the wife of ²Ddo-³ssaw-¹ngo-²t'u during the latter's absence, and enticed her to sexual intercourse (see ²Ddo-¹ssaw-³ngo-²t'u ³chër). Then again the Nāga ²Ss-²szi-²nyi-¹ma who changed himself into a Bön Lama, etc.

Besides the regular serpent-headed Nāgas whose names are legion, there are Nāgas who possess various animal heads, such as horse-headed, tiger-headed, ox-headed, yak-headed, water buffalo-headed, fish-headed, ³Ts'u-²ssi-(Chhu-srin) headed, elephant-headed, and stag-headed Nāgas.

As in the Bon-po Sūtra (p. 69) they have no proper names, but are simply as described here. In the ¹Na-²khi manuscripts the words ²gkv ¹dzu = head born with, are added after the name of the animal whose head the Nāga possesses; none of them is however polycephalous like the many headed Nāgas of India and Cambodia, etc.

¹Na-²khi Nāga demons:

Of genuine Nāga demons we find only nine in ¹Na-²khi literature, they are however not serpent-headed, but have the coils of a snake. They are known as ²Ssu-¹ndo, and only one of the nine has more than one head (see ²Ssu-¹ndo ²ngv-²gu ³bpū). They are believed to be the first to arrive at the performance of the ²Ssu ¹gv or ²Ssu ¹ddü ²gy ceremonies when all the various Nāgas are invited, therefore before the actual ceremony commences they are evicted. As far as is known they have no counterpart in Tibetan Nāga literature, but undoubtedly will be found when other Bön works pertaining to the Nāga cult will have been translated.

Besides the ²Ssu-¹ndo Nāga demons there are the four ²K'u ²ng'a, two of whom are polycephalous, they are the usurpers of the gates through which the Nāgas invited to the ceremony must pass. They vie with the Lokapāla for the possession of the gates, and are capable of giving illness to them. Each of the four ²K'u ²ng'a tries to prevent one of the four Nāga clans from entering. The Lokapāla whom the ²K'u ²ng'a afflict with leprosy appeal to ²Dto-¹mba ³Shi-²lo who, by pronouncing a Dhāraṇī, banishes them and makes them harmless. Nothing is said of the origin of these four ²K'u ²ng'a, but in Indian literature we have also four snake demons associated with the four quarters of the sky, and it is possible that our ²K'u ²ng'a are identical with the Dikpāla who ante-date the Lokapāla whom the ¹Na-²khi call ²Ngaw-¹la ²swue-²p'ä or victorious chiefs (Nāgarājas). The idea of the four ²K'u ²ng'a or usurpers of the gates is more primitive than that of the anthropomorphic Lokapāla of later Hindu mythology. It will be noticed that the ²K'u ²ng'a have no names but their parents are stated to have been a ¹Ndo demon and a black man.

Tibetan Nāga literature:

Of the only two Tibetan books translated dealing with the Nāga, one belongs to the Yellow sect, this was translated by Laufer who believed it to be of Bön origin. This it may be but it has been divested

of all Bön trappings by the Yellow Lamas who then incorporated it into their own literature, for as it exists to-day the word Bön and the name of gShen-rab(s)-mi-bo do not occur. The kLu-hbum translated by Schiefner under the name Bonpo Sūtra, is however a typical Bön work. Mention may also be made here of Laufer's Ein Sühnegedicht der Bonpo. Professor Tucci told me that he is the possessor of other Bön block prints belonging to the Nāga cult, unfortunately not yet translated, but it is hoped that their contents will soon be revealed to us. I contend that the translation of the entire ¹Na-²khi literature, of which the present work is but a small fraction, will be indispensable to the proper comprehension of Bön literature, for I believe that the ¹Na-²khi religious literature is in its greater part pure Bön.

The ¹Na-²khi Nāga manuscripts :

The ¹Na-²khi manuscripts pertaining to the Nāga cult may be divided into three parts. To the first part belong *mss.*, dealing with the origin of the Nāgas (*see* ¹Bpö ²lū ²k'u), ¹Ssu ¹k'v (Bonpo Sūtra p. 56) in which the Nāgas are invited to the ceremony, ³Gko ³ō when they are given offerings of grain (³Gko ³ō meaning grain throw out), then ²P'u-¹la ³ssaw when all the gods and local Nāgas are invited, ¹Ndshēr ³tsa in which the ²Dto-¹mbas beseech the gods to invest them with their power, then ³Ch'ung-²bpa ²bä or ²ngyi when the ²Dto-¹mbas burn juniper boughs to the gods and Nāgas, the lighting of the lamps or ²Mb'a-²mi ³dshi, and ¹Ndu ¹dtü wherein the ¹Ndu-²lv are enumerated by means of which each deity suppresses its particular enemy. Nearly all of this has its counterpart in the Bonpo Sūtra (*see* p. 75). This is followed by the enumeration of all the Nāgas and ancestors of Nāgas, their description, attributes, on the types of thrones they repose on in the four regional and subregional quarters, etc. This latter part is identical with passages in the Bonpo Sūtra (pp. 39 to 45).

In the second part are related experiences of the earliest ¹Na-²khi families with Nāgas, their transgression of sins against the Nāgas and their consequences (Bonpo Sūtra p. 51).

The third part comprises various *mss.* dealing with the Garuḍa, his fight with the Nāgarāja ²Dso-¹na-¹lo-³ch'i, the searching for medicine, and the giving of medicine to the Nāgas (²Ch'ēr ³k'ō), the confession of sins (Bonpo Sūtra p. 33), the erecting of the Maṇḍala and ¹Ssu-²wūa ²ngv-²wūa, all of which has its counterpart in the Bonpo Sūtra (pp. 36, 37, 46, and 62). This is finally followed by the opening of the gates and the escorting back of the Nāgas and gods to their particular realms.

The ³Ch'ou ¹na ¹gv ceremony :

Similar to the ²Ssu ¹gv texts so in the manuscripts of the ²Ch'ou ¹gv or ³Ch'ou ¹na ¹gv ceremonies occur titles like ³chër-¹dzo in which we are told about ancient ¹Na ²khi families and their illicit sexual intercourse, which caused everything, even the sky, to become ³ch'ou or polluted and defiled. (See note 436). The entire ³Ch'ou ¹na ¹gv ceremony is based on the immoral conduct of ¹Na-²khi families who thereby became ³ch'ou. It is the immoral conduct which brought into being the ²Mi ¹ts'u and ³Ch'ou ¹ts'u (demons) rather than that they existed first and enticed people to immoral conduct. ¹Na-²khi take for granted that these demons did not exist, neither did misery and unhappiness, but that the demons appeared or were born one by one as the result of man's behavior.

It is the ³Ch'ou demons who close the male urethra and the vagina, thus preventing insemination, conception and the giving of birth to children; this is referred to as man not having ¹nnü and woman not having ¹ō (see note 43). To remedy this situation to which sterility in either sex is attributed, the ³Ch'ou ¹gv or ³Ch'ou ¹na ¹gv ceremonies are performed. A special ²Dto-¹mba called ³Ch'ou-³shu-¹gkyi-²mbër (see note 163) controls these ceremonies, and he alone is capable to deal with these demons. He apparently either lived in ancient times or is a child of the imagination of the ²Dto-¹mbas.

In connection with Nāgas becoming ³Ch'ou or unclean, polluted or defiled by the people polluting their abodes through immoral actions, and such actions being always taken for granted as having taken place, ³Ch'ou ¹gv or ³Ch'ou ¹na ¹gv are always performed prior to ²Ssu ¹gv or ²Ssu ¹ddü ¹gv, in fact before any large ceremony, as otherwise the gods and Nāgas could not be invited to the ceremony; the place where the ceremony is performed must thus be first purified.

It is interesting to note that in ancient times three animals were being used at these purification ceremonies; they were led around the place where the ceremony was to take place. Precisely the same took place in ancient India, for we read in the *Garuḍa Purāṇam* that the shadows cast by the animals (goat and cow) on a place purified the latter. That the circumambulating with a goat, and in ancient times with two other animals, of a place to be purified was done for the same purpose, namely that the shadow acted as a cleanser, has been forgotten by the ²dto-¹mbas, for no mention is made in their texts of the reason why animals are led around a place to be purified.

Nowadays a place or object is purified by ³Ch'ou ¹bpö, ³Ch'ou ³shu, ³Ch'ou ³gkü, and ³Ch'ou ²ch'ër, to mention all the various methods (see notes 589, 590, 823). Mention is also made in the ¹Na-²khi texts of the use of a black elephant at the ceremony, and this certainly would indicate the Indian origin of the ceremony for no elephants are known in ¹Na-²khi land.

¹Na-²khi types of script:

It may not be out of place to give an account here of the ¹Na-²khi system of writing, if such it can be called. The ¹Na-²khi possess two distinct types of writing, a pictographic and a phonetic or syllabic, both are very old, but which was first in use is now difficult to say. I have always contended that the syllabic is the older and may have been brought with them when they migrated south from northeastern Tibet. Later the pictographic was invented at their present home and thus the syllabic, more difficult to remember, was forgotten or came gradually out of use and was only retained in writing magic formulas. There are several forms of syllabic scripts but some of these are of later development.

The Bön scriptures speak of gShen-rab(s)-mi-bo having been instructed in the art of writing by his teachers, yet at the time gShen-rab(s) lived Tibet had not yet developed a system of writing. Whether there existed a type of script which resembled or was identical with the ¹Na-²khi ²Ggö-¹baw phonetic system, can of course not be determined. Suffice it to say that the ¹Na-²khi possess one type of ²Ggö-¹baw which is very old, for I found it in manuscripts dating back to the early Ming dynasty. As regards the pictographic symbols we are told in the genealogical records of the former ¹Na-²khi kings that they were invented by Mou-pao A-tsung 牟保阿琮, who lived at the close of the Sung dynasty, and before the arrival of Kublai Khan in Yünnan in 1253, for it was his son A-tsung A-liang 阿琮阿良, who went outside of Li-chiang to welcome Kublai Khan's soldiers. (See my *The ancient Na-khi Kingdom*, etc., Vol. 1, pp. 91-96). That the invention of the pictographic script by A-tsung is mere legend there can be little doubt. That the pictographic writing or symbols were however evolved in their present home is certain, for all the animals, birds and plants used as symbols, occur in their present home, with two exceptions, one the ³Gkyi-¹yu-²k'o-¹b'a = the ³Gkyi-¹yu with the horns sweeping (the ground) which is none other than the Tibetan gNyan, pronounced Nyen, the *Ovis Poli*, which occurs in the far North in the

T'ien Shan and Amnye Machhen Ranges, and the ²Gyi-¹aw-²t'khye-¹shër a large water bird with a very long neck; the first part of its name tells of its origin, for ²Gyi-¹aw is the Tibetan rGya-sde, a region of northeastern central Tibet.

The phonetic script is called ²Ggö-¹baw because it is said to have been invented by the disciples of ²Dto-¹mba ³Shi-²lo who are known as ²Di-²ds-²ggö-¹baw. The ²Ggö-¹baw letters later became modified, for we find them with superimposed and also subscribed Tibetan vowel marks on one and the same letter, they are not read of course, and seem to perform an ornamental function only. The ²Ggö-¹baw letters as has been stated are employed nowadays only in the writing of Dhāraṇīs.

The ¹Na-²khi language is decidedly monosyllabic, and in that regard comes close to the Chinese; polysyllabic words do however, occur, and then they are nearly always descriptive of an object or action. The syntax is however the reverse of the Chinese and is the same as in Tibetan. It is, like most Asiatic languages, a tone language, and although each word has its own tone value, the tone often changes in conjunction with other words and also for euphonic reasons. For example the word ¹gku = to give, to present carries the first tone, but in conjunction with the word denoting the object given it changes to ³gku and is read in the third tone. *Vide*: ¹A ³gku ³hü = Chicken present alive. Thus many words change their original tone values in connection with other words in a sentence and still retain their original meaning. The word ¹gku = to give, present seems to have been borrowed from the Chinese kung 貢, meaning to offer, to present. The ¹Na-²khi being unable to pronounce final consonants, the word kung becomes ¹gku.

The ¹Na-²khi religion is dying out, and under the present political regime, the practice of the same will, or has probably already been prohibited, and consequently with its disappearance will go their literature, for even now there are not many more of the old ²Dto-¹mbas left who are able to read most manuscripts. As I have pointed out elsewhere their system of writing is a mnemonic one, and thus really not a writing, their texts cannot be read with the help of a dictionary as only few syllables are written of a phrase, the rest must be supplied from memory by the ²Dto-¹mba. The reason for this type of writing being used by the ²Dto-¹mba was twofold, first to save paper which had to be made by hand from the bark of a shrub called ²Wan-¹dtër (*Wikstroemia yunnanensis*), and second to prevent the common people from learning to read the ²Dto-¹mba texts. Now this has acted as a boomerang, and few of the old ²Dto-¹mbas are left who know what must be read into the texts from memory. For the names of gods, spirits, Nāgas,

demons etc., usually only one syllable is written as it is taken for granted that the ²Dto-¹mba will know what god, etc., is meant. Certain symbols are used phonetically under one denoting a god, demon, or Nāga and these will always stand for a certain name, but when it involves the deciphering of the name of a god, etc., little known and occurring only once or twice in certain manuscripts, then such deciphering becomes impossible. For example the name of the god ¹Ssaw-²yi-

²wūa-²de is always written with the symbol ¹hā = god  , plus

that of ¹ssaw  within the god symbol  . Every ²Dto-¹mba will know that ¹Ssaw-²yi-²wūa-²de is meant.

A very few years more and the ¹Na-²khi books will be undecipherable, and no matter how many and complete dictionaries may be available they will remain closed books, no Rosetta stone would prove here of value. Furthermore every ²Dto-¹mba uses his own system of transcribing sentences, often using different symbols for one and the same sound complex in the same manuscript, inventing endless combinations of symbols built up into regular rebuses depending on the ingenuity of the writer.

To translate all their literature composed of over a thousand or more manuscripts was the task I had set myself, but owing to fate which has intervened this has now become impossible. It will be possible however to give synopses of the contents of most books, except of those pertaining to ceremonies now no more performed, and the texts of which are therefore no more understood.

If I live long enough, or if it will be possible to return to ¹Na-²khi land in the not *too* distant future the deciphering of the entire ¹Na-²khi literature, so valuable in the study of Bönism, will still be possible.

To translate all the existing manuscripts in the way those pertaining to the ²Ssu ¹ddü ¹gv, ³Ch'ou ¹na ¹gv and a few others not yet published, have been dealt with needs more than one lifetime. However what I have translated and published will give an insight into their religious literature in general.

I wish here to thank the Trustees of Harvard-Yenching Institute of Cambridge Massachussets and its Director Professor Serge Elisséeff who made it possible for me to return to ¹Na-²khi land in 1946 and to continue the work I had undertaken on my own since 1930, but

the results of which, as has already been stated, were lost through enemy action. I also wish to thank Professor Tucci for the great interest he has taken in the work, and through whose efforts the book has been published. I also want to thank the officers of the National Geographic Society of Washington, D. C. for the beautiful photographs they made from my negatives which are here reproduced. To my ²Dto-¹mbas and ¹Na-²khi assistants my grateful appreciation is here recorded, for without them this work could never have been completed.

JOSEPH F. ROCK

Nervi-Genoa, Italy, April 20th, 1950.

Kalimpong, India, February 22nd, 1951.

NOTES ON THE PRONUNCIATION OF ¹NA-²KHI WORDS

<i>Orthography</i>	<i>Description</i>	<i>As in</i>
a	low back vowel	father
ă	same as above, short	German <i>hat</i>
‘a	low back vowel, with laryngeal constriction like Arabic ‘asin	
ä	mid front vowel	Germ. <i>Häfen</i>
aw	half-low back vowel, rounded	awe
b	voiced labial stop, lenis	be
bb	voiced labial stop, fortis, long, the vowel after bb in one instance bbū, long, otherwise after bb, dd, ff, gg, ll and nn always short, as compared with that after initial denoted by single b, d, etc.	
bp	unaspirated voiceless bilabial, stop fortis	
ch	unaspirated voiceless alveolar affricate	
ch’	aspirated voiceless alveolar affricate	
d	voiced dental stop, lenis	day
dd	voiced dental stop, fortis long	
ds’	aspirated voiceless dental affricate, lenis	
dt	voiceless dental stop, fortis	
dz	voiced dental affricate	adze
e	half high front vowel	egg
ër	retroflexed mid-central vowel with slight pharyngeal constriction	
erh	(orthography for Chinese loan words with same phonetic value as ër)	
ff	(initial only) voiceless labio-dental fricative, fortis, long	
g	voiced velar stop, lenis	go
gg	voiced velar stop, fortis, long	
gh	voiced uvular (or pharyngeal) fricative, like Fr. <i>r grasseyé</i> or the Arabic <i>ghain</i>	
gk	voiceless velar stop, fortis	
h	voiceless glottal fricative	police
i	high frontal vowel	
ī	high frontal vowel, long	
ĩ	high frontal vowel, slightly centralized	
k’	aspirated voiceless velar stop, fortis	
kh	voiceless velar fricative	Germ. <i>ach</i>
kh	voiceless palatal fricative	Germ. <i>ich</i>
l	voiced lateral continuant	low
ll	voiced lateral continuant, fortis, long	

<i>Orthography</i>	<i>Description</i>	<i>As in</i>
lv	initial l plus syllabic v	
m	bilabial nasal, independent initial or combined with b or bb to form the cluster mb or mbb	mother
n	dental nasal, independent initial or combined with d, dd and dz to form the clusters nd, ndd and ndz	no
<u>n</u>	(final letter) to indicate nasalization of the preceding vowel	
ng	velar nasal independent initial, either n and g nearly pronounced separately as in ng'a, or combined when n and g are sounded together as in <u>ngo</u> , or combined with g to form the cluster ngg; as final ng it is nasal as in chung	long
nn	dental nasal, fortis, long	
nv	nasalized syllabic v	
ō	half high back vowel, rounded	Germ. <i>Sohn</i>
ö	back vowel, short	
ö	half high front vowel, rounded	Germ. <i>Söhne</i>
oa	half low front diphthong, short	board
ou	back rounded diphthong	no
p'	aspirated voiceless bilabial stop, fortis	
r	(See <i>ër</i>)	
s	voiceless dental fricative, fortis	sister
ss	voiceless dental fricative, extra fortis, long	Germ. <i>ß</i>
sh	voiceless alveolar fricative	show
sz	voiced dental fricative, fortis, long syllable (or followed by <i>ër</i>)	
t'	aspirated voiceless dental stop, fortis	
ts	unaspirated voiceless dental affricate	
ts'	aspirated voiceless dental affricate, fortis	
u	high back vowel, rounded	rude
ũ	same as u, but less rounded, and short	
ü	high frontal vowel, (but back unrounded after gh, kh, kh, ndd, ll, gg, and ngg)	Lüge
u <u>an</u>	(after m), with prominence on "u", see <u>n</u>	
u <u>a</u> n	same with prominence on "a", see <u>n</u>	
üe	(after labials) diphthong consisting of high back vowel, unrounded, followed by mid back vowel (same after bilabial nasal, see <u>n</u>)	
v	voiced labio-dental fricative, used in syllabic position after g, gk, k', dd, nd, dt, l	
w	voiced bilabial continuant	way
w <u>u</u> a	special syllable, with prominence on "u" and value of "a" centralized	
wu <u>a</u>	same with prominence on "a"	
y	voiced palatal continuant	yes
zh	voiced alveolar fricative	FR. <i>je</i>

TONES

*Superscript**Description*¹a

low falling

²a

middle-level

³a

high-short

⁴a

from low to high rising, modulated

The fourth tone occurs only in words borrowed from the Chinese or Tibetan languages.

¹NA-²KHI RELIGIOUS CEREMONIES

PART I

The earliest primitive ceremonies Nature worship

- 1 ²Müan ¹bpö or the Sacrifice to Heaven (*See Monumenta Serica*, Vol. XIII, 1948).
- 2 ²Müan ²ndër ³ssu or the Confession of sins to Heaven (*See Monumenta Serica*, Vol. XIII, 1948).
- 3 ²Gyi ²Bbüe ²k'ö ¹bpö or to Sacrifice before ²Gyi and ²Bbüe (*See Monumenta Serica*, Vol. XIII, 1948).
- 4 ¹Müan ²mbu ²k'ö ¹bpö (*See Monumenta Serica*, Vol. XIII, 1948).
- 5 ²Ngaw ¹bpö or the Sacrifice to the spirits of victory (*see notes 122, 133*).

PART II

Ceremonies to assure the Prosperity of the Family and the increase of herds

- 6 ³Non ¹bbü The Worship of the ³Non.
- 7 ³Non ¹ddü ¹bbü or The Worship of the ³Non the protectors of the domestic animals (*see note 210*).
- 8 ²Ngaw ²hā or The Worship of the 16 Spirits of Succor (*see note 318*).
- 9 ²Dzu ²Wüa ¹bpö or the ²Dzu ²Wüa Ceremony (*See Monumenta Serica*, Vol. XIII, 1948).
- 10 ¹Dsaw ¹bpö.
- 11 ¹Dto ¹bpö ¹Wu ¹bpö or Worshipping the Spirits ¹Dto and ¹Wu responsible for wealth, offspring, etc. (*see note 149*).
- 12 ²Wüa-³bpa ³ts'u or Erect the ²Wüa-³bpa (*See Monumenta Serica*, Vol. XIII, 1948).
- 13 ¹Ö-²mā-¹hā ¹bpö or Worshipping the God of Grain (wealth).
- 14 ¹Gk'ü ¹ts'u ¹bpö or Propitiating the demons of the Stars.

PART III

Ceremonies for the Propitiation of Mountain Spirits and Tutelary Spirits

- 15 ³Gkaw-²ds ³shu. The ³Gkaw-²ds are propitiated on the 1st of the first moon, they are mountain spirits who are said to reside in the 33 storey heaven.
- 16 ²Ssan-³ddo ³shu or the Worship of ²Ssan-²ddo (Sa-tham) (*see note 137*).
- 17 ³Ffu-²dtv ³shu.
- 18 ²Dso ³shu or the worship of the god of the hearth.

PART IV

Ceremonies for the Prevention of Evil arising from the Sky and Land

- 19 ³Dtv ¹bpö or Prop Ceremony preventing demons descending from the sky (see note 369).
 20 ¹Ndshër ¹bpö (see note 369).
 21 ²Müan ²k'u ³dzi ¹bpö or the Closing of the Gate of the Sky.
 22 ²Llü ²k'u ³dtër ¹bpö or the closing of the gate of the ground, this and the foregoing are equivalent to the Tibetan ceremony of the closing of doors to the demons of the sky and earth.
 23 ²T'u ²lv ¹lv ¹bpö.

PART V

Marriage Ceremony

- 26 ²Ssu ³dsu or to meet the Life God (see note 527).
 27 ²Ssu ²mi ²gku or the Recording of the renowned ²Ssu (see note 527).

PART VI

Ceremonies for the Propitiation of Nāgas ¹Ssu or Serpent Spirits

- 28 ²Ssu-¹ndo ¹bpö or Ceremony for the evicting of the Nāga demons ²Ssu-¹ndo.
 29 ²Ssu ¹gv Nāga Ceremony.
 30 ²Ssu ddü ¹gv Great Nāga Ceremony.
 31 ¹D'a ¹Lv ²ds Restricting the Dragon to his residence.
 32 ¹Khü ²mā or Rain wanted.
 33 ¹Zhi ¹ts'u ²bpu or Escorting the Snake demon.
 34 ¹Khü ³dtv or the Stopping of (excessive) rain.

PART VII

Purification Ceremonies

- 35 ³Ch'ou ¹gv or Purifying (a place) of ³Ch'ou.
 36 ³Ch'ou ¹na ¹gv or Purifying (a place) of ³Ch'ou.
 37 ³Ch'ou ³shu or Smoke out Impurities (See *Monumenta Serica*, Vol. XIII, 1948, page 22).
 38 ³Ch'ou ²ch'ër or Impurities wash away (See *Monumenta Serica*, Vol. XIII, 1948, page 22).

PART VIII

Funerary Ceremonies

- 39 ³Shi-²lo ²gkv-²lū ²dze or to shave the head of ²Dto-²mba ³Shi-²lo (gShen-rabs).
- 40 ³Shi-²lo ¹mi ²gkan or to Change the Name of ²Shi-²lo.
- 41 ²Mb'a-²mi ¹la ¹dta or the Placing of the lamp on the hand of the deceased.
- 42 ³Shi-²lo ³nv or the Funeral Ceremony of ³Shi-²lo (Funeral Ceremony for a ²dto-¹mba).
- 43 ²Zhi ³mā or to Instruct (the dead which) road to travel, this is the main funeral ceremony performed for everyone on the day of cremation or burial.
- 44 ²Gyi-²mun ³nv or the Funeral Ceremony for the wife of ³Shi-²lo, performed for the wife of a ²dto-¹mba, also called ³Ds'i-¹zaw-²gyi-²mun ³nv.
- 45 ²Szi-¹shēr ¹Ddu ³nv or Long life Funeral Ceremony, it is the funeral ceremony for ²Müan-³llü-¹ddu-²ndzi (see note 10) performed for men above the age of 60.
- 46 ²Ts'u-³chwua-²gyi-²mun ³nv or the Funeral Ceremony for ²Ts'u-³chwua-²gyi-²mun the wife of ²Müan-³llü-¹ddu-²ndzi (see note 10), performed for a woman above 60.
- 47 ²Ngaw ³nv or a Funeral Ceremony for a victorious man.
- 48 ¹D'a ³nv or the Funeral Ceremony for a courageous man.
- 49 ²Mbbüe ¹d'a ³nv or the Funeral Ceremony for a courageous woman.
- 50 ²Khi ³nv A Funerary Ceremony performed within three years after the death of a person, during which his soul is escorted to the realm of his ancestors.
- 51 ²Mi-¹lv ¹dzu ³nv a Funeral Ceremony performed for a man and his wife; this ceremony the ²dto-¹mbas are very loath to perform as it is considered to be unlucky, performed if a man and his wife have died within a few days of each other.
- 52 ²Ts'u ³nv ²mbēr ¹gyi A general Funeral Ceremony during the performance of which a yak is killed and offered to the deceased.
- 53 ¹Dtēr ³nv a Funeral Ceremony for a person who died an accidental death (see note 781).
- 54 ¹Yu ¹dzu ³nv a Funeral Ceremony for lovers who have committed suicide (see note 810).
- 55 ²K'ö ³nv or the Funeral of (²Müan-³llü-¹ddu-²ndzi's) dog.
- 56 ³Lo ³nv or the sending of the spirit of the deceased over the ³Lo or rope bridge across a river.
- 57 ²Llū ²k'o ¹ō-³shēr or to Call the soul of a deceased from a grave (²llū ²k'o = hole in the ground) after having been exhumed, for fear that the soul may have remained in the grave.

PART IX

Ceremonies for the Inviting of the Ancestors

- 58 ²Ssu-²bbü-¹yü ¹bpō or Worshipping the Ancestors, this ceremony is performed in the autumn.

- 59 ²T'a 'bpö. This is performed in the fourth moon when the ancestors are invited.
 60 ²Ts'u 'bpö. This is performed on the 25th of the eighth moon.
 61 ²Dto 'bpa ³shu. This is performed in the fourth moon, but not by ¹Na-²khi.
 62 ²Dto 'bpa ²dsu. This is performed in the sixth moon.

The last two ceremonies are only performed by families with the surnames Chang, Wang, Li, Chao and Yang, these were originally not of ¹Na-²khi origin. All genuine ¹Na-²khi families have the surnames Ho and Mu respectively.

PART X

Ceremony for the Prolongation of Life

- 63 ²Szi 'chu'ng 'bpö or Add to long life Ceremony, this is performed for the relatives of a deceased after the return from the funeral, it is equivalent to the Tibetan Tshe gzungs རྩེ་གཙུང་ ceremony which is performed for the same purpose.

PART XI

Books of Divination

- 64 ³Dso 'la, of these books there are a great many (see notes 294, 301 to 307).

PART XII

Ceremonies for Propitiation and Eviction of Demons

- 65 ³Ts'u-²ssi ²gyi ³nyi ³p'i (or)
³Ts'u-²ssi ³ts'u 'yu ⁴p'i This ceremony can be performed by itself and also in conjunction with ³Dto 'na ³k'ö, q. v.
 66 ²T'o-²lo 'ts'u 't'u or Drive out the ²T'o-²lo demons.
 67 ³Ch'ou 'ts'u 't'u or Drive out the Demons of Impurity (see note 543).
 68 ³Ch'ou 'ts'u 'bpü or Escort the Demons of Impurity.
 69 ¹Ts'u 't'u or Drive out demons.
 70 ³Non 'ts'u 't'u or Drive out the ³Non demons.
 71 ¹Gyi ²Mun ¹Ghügh 'bpö the Ceremony for the propitiation of the Water Demons ²Mun and ¹Ghügh, See, ²Mun ¹Ghügh ³ssü or Killing the ²Mun ¹Ghügh of the ²Ssu 'ddü 'gv Ceremony, also note 47.
 72 ¹Mbbüe 'bpö or the Propitiation of the Demons of Sterility (see note 783).
 73 ¹Dtër 'bpö or the Propitiation of the ¹Dtër Demons (see note 781).
 74 ¹Dtër 'ts'u 't'u or Drive out the ¹Dtër Demons.
 75 ²Shi ²k'u 'dtër 'bpö or Closing the gate of the dead, when several people die in succession in a family this ceremony is performed to prevent the death of remaining members of the family.
 76 ¹Ts'u 'dshi or to Obstruct the Demons.
 77 ³T'i-²lua 'ts'u 't'u or Drive out the ³T'i-²lua Demons (see note 83).

- 78 ¹Ndzi ¹ts'u ³Llū ¹ts'u ³bpū or to Escort the Flying Demons and the demons of the hunt or ³Llū ¹ts'u.
- 79 ¹Zhēr ¹ts'u ²La ¹ts'u ³bpū or Escort the leopard and tiger demons (*see note 954*).
- 80 ²K'o-²ngv ¹ts'u ³t'u or Drive out the ²K'o-²ngv Demons (*see note 784*).
- 81 ³Gkyi ¹bpō or Propitiate the Demons of Leprosy.
- 82 ²Ndēr ¹ts'u ³t'u or Drive out the Demons who cause Epidemics in domestic animals (*see note 14*).
- 83 ³K'v ¹na ¹ts'u ¹dshi.
- 84 ¹Na ³ffu ¹bpō.
- 85 ²Mi-²wua ¹ts'u ¹na ¹bpō.
- 86 ³Ch'ou ²lv ¹bpō.
- 87 ²Mi ¹szēr ¹bpō or the Ceremony for the suppression of the Fire Demons (*see note 791*).
- 88 ²Bä-²lv ¹yü ¹ts'u ²ndü or to Chase the demons with the flaming hot rocks of the ²Bä-¹d'a (*see note 1007*).
- 89 ²Ö ¹p'ēr, ²Ö ¹na and ²Ö ¹ndz'a ¹bpō, to Propitiate the Demons of Quarrel, there are three ceremonies a ¹p'ēr or white, a ¹na or black, and a ¹ndz'a or spotted, the ¹na is the larger of the three (*see note 544*).
- 90 ²Hä ³la or the Killing of the Soul (*see 2*Hä ³la or the Killing of the Soul in *Journ. West China Bord. Res. Soc.*, 1936, Vol. VIII, pp. 53-58).
- 91 ³Gkyi ²gkv ¹bpō.
- 92 ³Dto ¹p'ēr ³k'ö.
- 93 ³Dto ¹na ³k'ö.
- 94 ³Dto ¹ndz'a ³k'ö. These three ceremonies of which the ³Dto ¹na ³k'ö is the largest, are no more performed. The ³Dto ¹na ³k'ö ceremony lasts a full week, and is very expensive on account of the many animals slaughtered, as a cow, a pig, two sheep, ten chickens and a goat. It was an ancient scape goat ceremony during which a slave was made the substitute, on him were heaped all the evil and iniquities of the time, after this he was chased out and the slave died within a week after the ceremony. (*See 957*).
- 95 ²Här ²zo ¹bä.
- 96 ²Zo ³mi ¹bpō.

PART XIII

The ²Här-²la-¹llü ³k'ö Ceremonies performed for persons who committed suicide or otherwise died an unnatural death

- 97 ³K'wuo ²khyü ²la-¹llü ³k'ö, a general ²Här-²la-¹llü Ceremony.
- 98 ¹Dtēr ²la-¹llü ³k'ö performed for a person who died by violence (*see note 781*).
- 99 ²Ts'u ²la-¹llü ³k'ö performed for persons who died by hanging (*see note 810*).
- 100 ¹Yu ²la-¹llü ³k'ö performed for suicides (*see note 810*).
- 101 ²Shi ²k'u ¹dtēr ²la-¹llü ³k'ö or to close the gate of the dead or who died by violence, where there are several accidental deaths in succession in a family.
- 102 ³Dto ²la-¹llü ³k'ö this is a combination of ³Dto ¹na ³k'ö and ²Här-²la-¹llü ³k'ö.
- 103 ³Ch'ou ²la-¹llü ³k'ö for people who committed suicide after illicit sexual intercourse.
- 104 ²K'o ³k'o ¹dto ²ngyu ²la-¹llü ³k'ö.
- 105 ²Mun ²la-¹llü ³k'ö performed for people who committed suicide by drowning.

- 106 ¹Mbbüe ²la-¹llü ³k'ö performed when the last member of a family committed suicide, and the family has become extinct, that is the male line only.
- 107 ²Ndër ²la-¹llü ³k'ö.
- 108 ²Nv ²la-¹llü ³k'ö.
- 109 ¹Dtër ²ö ²mbö ²la-¹llü ³k'ö.
- 110 ²K'ö ²ch'i ²la-¹llü ³k'ö when a dog is used in suppressing the demons of suicide (see note 1047).
- 111 ¹Wu ²la-¹llü ³k'ö performed for a slave who committed suicide.
- 112 ¹Dta ³gkü ²gyi ³bpü a rarely performed ceremony where a monkey is used as a substitute.
For a description of the ²Här-²la-¹llü ³k'ö Ceremony, see *The Romance of K'a-mä-¹gyu-³mi-²gkyi* in *B.E.F.E.O. T. XXXIX*, 1939, pp. 1 to 155.

PART XIV

Ceremonies for the Elimination of Accumulated Sins

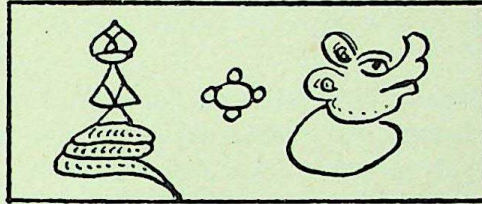
- 113 ²Mi-¹k'o ¹bpö (See note 785).
- 114 ²Mi-¹k'o ²wüa ¹ pö.
- 115 ²T'i-³ts'an ³p'i For explanation of this ceremony see ²T'i-³ts'an ²dto-²ma ³p'i of the ²Ssu ¹ddü ¹gv ceremony.

PART XV

Ceremonies performed by ²Llū-¹bu or ²Ssan-¹nyi (See note 58)

- 116 ²Dsu-²bbü.
- 117 ¹Bä-²bbü ¹dtü.
- 118 ²Bä-²lv ¹dtü (See Ceremony no. 88).
- 119 ¹Ts'u ³ndü or Driving out demons (without the assistance of the ²Dto-¹mba).
- 120 ²Ya-¹an ²mi ¹ho ³la Performed by using a pot with boiling flaming oil into which the ²Llū-¹bu dips his hand and with flaming hand rushes about from room to room and stable in a household chasing out demons.
- 121 ¹Ndv ¹yü ¹ndv ³bpü or to free a bewitched person who has been poisoned by mesmerism.
- 122 ²Ts'o ³bpü.

These are the main ceremonies performed by the ²Dto-¹mbas and ²Llū-¹bu, some of these like the ²Här-²la-¹llü ³k'ö and ³Dto ¹na ³k'ö ceremonies last several days, and over 100 manuscripts are chanted at each. Others like the ³Shi-²lo ³nv funeral ceremony and ²Khi ³nv funerary ceremony have also more than 100 manuscripts, the former as well as all the other funeral ceremonies are all performed in conjunction with ²Zhi ³mä. Many of the ceremonies are no more performed, and consequently the books belonging to them are no more understood; it is only the old ²Dto-¹mbas who are still able to read most of the manuscripts except such as have become very rare and belonged to ceremonies which were performed in the dim past.



THE ²SSU ¹DDÜ ¹GV CEREMONY

DESCRIPTION OF OBJECTS USED,
ENUMERATION OF BOOKS CHANTED

²SSU ¹DDÜ ¹GV OR THE GREAT NĀGA CULT

(Plate 1)

This ceremony is performed by four ²dto-¹mbas and lasts three days. It can be performed in the house as well as at a spring especially if the spring is dry.

At first the ²Ssu-¹ndo are escorted from the place. The ²Ssu-¹ndo are Nāga demons who give illness, they are painted on ³K'o-¹byu truncate at the apex, in plain black ink, while the Nāgas are painted on the ³K'o-¹byu in colours. The ²Ssu-¹ndo ³K'o-¹byu are placed to the right of the ¹Ssu-²wūa ²ngv-²wūa. When the book ²Ssu-¹ndo ²ngv-²gu ³bpū is chanted the ²dto-¹mba rings the ²ds-¹lēr⁽⁴⁹⁾ and brandishes a sword, often a peacock feather is also flourished because the peacock feather is considered poisonous, and they are afraid of poison. Here the book ¹Khyu-³t'khyu ³ssaw is chanted.

When the ²Ssu-¹ndo are evicted they are sent west to their Chief ¹Ssu-²mā-²na-¹bpū; the basket with the turf in which the ²Ssu-¹ndo ³K'o-¹byu are stuck is called collectively ²Yu-¹k'o, the meaning is "give basket", actually ³yu = give, but as it would not sound euphoneously, it is pronounced in the second tone. The basket is taken out and the ³K'o-¹byu are stuck near a small brook, the figures facing west; the snake and frog are also placed there. When they are all escorted two ²dto-¹mbas dance the Garuḍa dance. See Plate 2.

This is followed by ²K'u ²ng'a ³bpū *q. v.* When this is chanted, a live charcoal is placed in a bowl or on a tile, and on the same they put butter and flour which is burned; this produces an ill smelling smoke (³ch'ou); the whole is called ¹bpi ¹nun ³k'wua = acrid odor bowl. This is placed on the ground to the right of the ¹Ssu-²wūa ²ngv-²wūa where the ²Ssu-¹ndo basket stood, also 4 incense sticks, one before each of the ²K'u ²ng'a, there are two ²K'u ²ng'a ³K'o-¹byu on each side of the central structure; see Plate 1.

These ²K'u ²ng'a are believed to have seized the gates which they then guard; there are supposedly four gates, and they are on the ground, see Plate 3; these ²K'u ²ng'a are believed to prevent the Nāgas from entering when they are invited. The eastern and southern ones are put to the left of the ¹Ssu-²wūa ²ngv-²wūa, and the western and northern

²K'u ²ng'a to the right, Plate 4. When the ²K'u ²ng'a book is chanted the ²dto-¹mbas dance the ³Shi-²lo = Gshen-rabs-mi-bo dance. After the dance the ²K'u ²ng'a are escorted out. The four ³K'o-¹byu, the 4 incense sticks, and the bowl with the smelly offering are taken out and put somewhere on a raised place above the level of the land around.

²Mun ¹Ghügh ³ssü follows; when this book is chanted a stem of *Cannabis sativa*, the ¹Na-²khi ²Ssaw, is placed on the ground while two ²dto-¹mbas take each a wooden sword, and when the chanting ²dto-¹mba comes to the passage ¹Mun ²Ghügh ³ssü, ³ssü = kill, kill, they strike the wooden swords and make a rattling noise; they then strike the ²ssaw holding the latter in the hand; a hu-lu 葫蘆, in ¹Na-²khi ¹bä-¹p'ö, or gourd is put on the ground and split in half, this represents the splitting open of the heads of the ¹Mun and ²Ghügh demons, after which the cup with the smelly offering and the ²ssaw and gourd are taken out and thrown toward the south, for all demons are sent south and the gods to the north.

A ³Müen-²k'a-¹ssan ¹t'khi (*q. v.*) is taken out and placed back of (north of) the cup with the flour and butter burnt offering (*see*: The ²K'u ²Ng'a). Before taking out the ³Müen-²k'a-¹ssan, it is held by the ²dto-¹mba and shaken, making a rattling noise as if killing the ²Mun ¹Ghügh. Their origin is related in a *ms.*, called ¹Gyi ²Mun ¹Ghügh ¹bpö of the ²Här-²la-¹llü ³k'ö ceremony, also in a book called ¹Ts'o ²mbër ²t'u of the ³Dto ¹na ³k'ö ceremony. (*See* ²Müan ¹bpö p. 71, note 181).

Then follow ³Gko ³ö, ²Mb'a-²mi ³dshi, ¹Ssu ¹k'v or inviting the ¹Ssu, ¹Bpö ²lü ²k'u, ¹Ndu ¹dtü, ¹Ndshër ³tsa and ³Ch'ung-²bpa ³ngyi (*see* Plate 5). On a tripod with a brazier, or if there is the regular ³Ch'ung-²bpa ³ngyi hole in the east wall of the court, usually five kinds of tree branches are burnt; in ancient days nine (*see*: ³Ch'ung-²bpa ³ngyi) also flour, butter, yellow paper, silver and gold paper (the latter probably since they came in contact with the Chinese). While this is performed a ²dto-¹mba takes a bowl of clear water, dips a twig of the ¹Mun (³gko) (*Rhododendron decorum*), and a twig of the green ²bbüe (*Artemisia vulgaris*) into the water and sprinkles it on the objects which have been placed on the table, namely a bowl of wine, and a bowl of tea; he also sprinkles the burning ³Ch'ung-²bpa. After that ²Hö-²lü-¹mbbü black and white (black is popped buckwheat and white is popped paddy) is thrown away, *i. e.*, scattered in a direction away from the ¹Ssu-²wüa ²ngv-²wüa. This is followed by the chanting of ¹Ssu ²t'u ¹Ssu ³bbüe or the origin of the Nāga. This part is contained at the end of the *ms.*, called ¹Bpö ²lü ²k'u.

Three ³Yu-²lo (²dto-²ma) are made, one is given ¹Ndu, one to ¹Ssä and one for ¹Ssaw-²yi-²wüa-²de (others use one for ³Shi-²lo, one for ²Hä-¹ddü ²Ö-¹p'ër, and one for ¹Ssaw-²yi-²wüa-²de, if a painting of the Garuḍa is not used then a ²dto-²ma is also made for the Garuḍa). The ³Yu-²lo are thrones on which the deities are invited to descend.

This is followed by ²Nyi-²mbu-²la-²ddo ³ssaw; a little juniper is burnt when this book is chanted.

Then follows ²Ch'ër ²t'u ²ch'ër ³bbüe, a bowl of water is used in which a flower, gold and silver, ginger, tea leaves, sugar, butter and ²dü-²hü, the Chinese ts'ao-kuo 草菓 or dried fruits of cardamom, ²Ö-²mbu-¹la-³bpa (*q. v.*), chips of the conch, etc., are placed if on hand. When the above book and ¹Ssu ²ch'ër ³k'ö are chanted, the ²dto-¹mba takes a juniper twig and sprinkles some of this supposed medicine on the ³K'o-¹byus. Now follow the books containing the stories of various families; at the end of each of these *mss.*, is the part called ²Ch'ër ³k'ö = give medicine, when the ²dto-¹mba sprinkles some of the water on the ³K'o-¹byus, trees, etc.

21 ²T'i-³ts'an ²dto-²ma are made and one ²Mbër-¹dtv ⁽⁵¹⁾ they are placed on a tray (*see* ²T'i-³ts'an ²dto-²ma ³p'i, 1st, 2nd and 3rd volume). At the chanting of the next book ¹Ngu ²t'khi ²llü-²ssi ³ssu, a ²dto-²ma is made of barley flour and water representing a human being, the ²dto-¹mba takes spines of the ³Shu-¹daw (*Prinsepia utilis*) touches the aching part of the body of the ill person and then sticks it into the corresponding part of the ²dto-²ma where it remains; when the book has been chanted the ²dto-²ma is taken out and put in some place south of where the ceremony is performed. The ²dto-²ma is first placed on a tile near the sick person when the book is chanted.

Four ²dto-¹mbas chant the following books, two on one side chant ²Dso-²ma ¹yü ²dsu, and two ¹Ssaw-³ndaw ¹yü ²dsu on the other. Ten objects are used: A plate with pieces (chips) of juniper wood, an oil lamp, a bowl of clear water, a branch of juniper laid across a small plate, a few flowers, a little gold and silver, a piece of cloth, a plate of native biscuits, a ²bbüe-¹ddü or necklace of conchshell, and one or two jade rings (bracelets). All this is placed on a table in front of the ¹Ssu-²wüa ²ngv-²wüa.

The party having ²Ssu ¹gv performed kneels while these books are chanted, and each of the objects is held up as offering to the Nāgas, one after another.

Next a ³Khyü ³t'a is made (*see*: ³Khyü ³t'a ³ts'u), it is placed by the niche in the east wall of the house when this book is chanted, or if desired it can be stuck in the ground by the spring, but at that time

the ¹Ssu-²wüa ²ngv-²wüa are also taken out and placed by the spring, the book ³Khyü-³t'a ³ts'u is then chanted there. The ³K'o-¹byu are placed around the spring with the painted side outside (Plates 6, 7), they can also be placed around the ³Khyü-³t'a in the same manner. At that time another ³Ch'ung-²bpa is burned. A chicken is liberated at the spring; if a man is ill a rooster is liberated, if a woman is ill a hen.

When ¹A ³gku ³hü is chanted a rooster is used and five kinds of colored silk strings are tied to the feathers at the end of the comb; the chicken is washed, its bill, feet, etc.; the landlord takes the chicken in his hand and kneels while the ²dto-¹mba chants the above book. The five different coloured strings represent the five elements of which everything is composed; the chicken is now considered the Nāga's property. The ²dto-¹mba takes the chicken from the landlord and liberates it in the house. This chicken is never killed, it is kept in the house, and allowed to die a natural death. Before it is liberated ³Ch'ou ²ch'ër (see: ²Müan ¹bpö in *Monumenta Serica*, Vol. XIII, p. 27) is performed over it. When dead it is buried in a clean place.

When ¹Ssu ¹a ¹Ssu ¹dü is chanted, ²Hö-²lü-¹mbbü is thrown towards the ³K'o-¹byu at the spring.

When ²Gkaw-¹lä-³ts'u ¹ō ³shër is chanted, rice is boiled and a little milk is added, also butter, this is taken to the spring with three lighted incense sticks, also yellow perforated paper called Huang-ch'ien 黃錢, and silver and golden paper representing sycee, these things are placed by the spring, the paper is burnt, the people kowtow; the landlord brings back one bowl of water from the spring and a branch of a tree growing near the spring, this branch is called ²Non-¹ō ³gko. (See: ²No-¹t'khi-²mi ³yu p. 14).

When ¹Ssu ¹dshi ¹Lv ¹dshi is chanted the ²dto-¹mba throws ²Hö-²lü-¹mbbü, at first black, towards the ³K'o-¹byu in the ¹Ssu-²wüa ²ngv-²wüa, and when the soul of the ill person which is supposed to have been stolen by the Nāga is redeemed, white ²Hö-²lü ¹mbbü is thrown around the ³K'o-¹byu in payment for the release of the soul. After that ³K'o ²t'u ³k'o ²bbüe is chanted for they have now been given to the Nāgas.

When ¹Ssu ²k'u ²p'u is chanted one ²dto-¹mba takes the key of the lock while the landlord kneels. When the ²dto-¹mba comes to the passage: "In the north the ²Na-²t'o-¹ssä ²Hä-¹ddü etc.; in his left holds a yellow golden key etc., he unlocks the lock on the cross piece representing the lintel of the gate (see Plate 8), the lintel is taken away, and the ³K'o-¹byu with the ¹Lër-²mbü-¹ch'i (Plate 9, ³K'o-¹byu no. 6) is given to the kneeling landlord with a red flag, one cane of bamboo,

and a branch of a poplar, the landlord after having been given these objects rises and goes into the house where he sticks the ³K'o-¹byu etc., on the side of the ³Ssu ¹dtv, *i. e.*, the basket wherein reposes the ³Ssu or life god ⁽⁵²⁷⁾. The giving of the ³K'o-¹byu etc., to the landlord symbolizes the giving of treasures, ¹nnü and ¹ō (*q. v.*), long life, etc., by the Nāga, the objects are therefore deposited near the ³Ssu ¹dtv.

When ¹Ssu ²ts'u ²t'khi has been chanted the whole ¹Ssu-²wūa ²ngv-²wūa is taken up and transplanted to the nearest spring (*see* Plates 6, 7) where pine needles are placed on the ground and the objects put on the same, while the ³K'o-¹byu are stuck in the ground, also the poplar branches, canes, flags and paper flowers. A ³Ch'ung-²bpa is burned and all the Nāgas are escorted to their respective places.

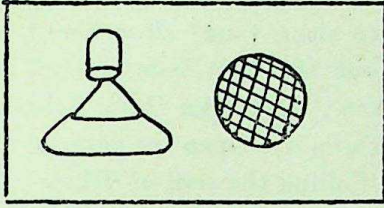
After the performance at the spring all return to the house but before that, the landlord prostrates himself before the Nāga ³K'o-¹byu at the spring. While en route to the home all call: “⁴Ō ²lä ²lu = the soul has come back”; with them they bring a bowl of water and a twig from a tree near the spring, this twig is called ²Non-¹ō ³gko.

The last manuscript chanted is ²P'u-¹la ³bpu; when arrived home, the gods are escorted back to their realm. A fresh cup of tea is prepared, a new cup of wine offered, a bowl of rice, incense sticks are lighted also an oil or butter lamp, the gold and silver imitation ingots are burned with the yellow perforated paper after the chanting of the book. A ³Ch'ung-²bpa is also burned.

The landlord brings a basin with water and washes his hands also the ²dto-¹mba; then a hot rock is brought called ²lv-²mbbū, on which a twig of ²bbūe = green *Artemisia* is put, the ²dto-¹mba and landlord kneel and the former pours water from a bowl on the hot rock, the resulting steam purifies the improvised chapel, this is called ²Lv-²mbbū ³ch'ou-³la (³la = to steam). Finally a ²Sso-¹shwua ⁽⁵⁹⁰⁾ (*see* ³Ch'ou ¹na ¹gv ¹Zhi ¹dtü, ³Gko ³ō, etc.) is set on fire and with it the ²dto-¹mba goes from one room to another purifying the places with the smoke of the ²ssso-¹shwua.

A little tea and wine is poured out before the gods as a final act of the ceremony.

The ²dto-¹mba calls out ²P'u-¹la ¹b'a = the gods are pleased; ³Nun-²mā ¹khü = the heart is at peace! let us have ¹nnü ¹nā ¹ō, riches and abundance, and long life.

²DDU-¹MUN or INDEX BOOK

Every ceremony possesses an Index Book or guide in which the names of the books are given in the sequence in which they are chanted during the performance of the ceremony. The objects used are also enumerated and figured, as for example the various ³K'o-¹byu, ²dto-²ma, etc.

The ²Ddu-¹mun of the ²Ssu ¹gv or ²Ssu ¹ddü ¹gv ceremony is contained in a manuscript (no. 1321) now in the possession of Harvard-Yenching Institute of Cambridge, Mass. The first part of this *ms.*, from page 1 to p. 5, rubric 13 inclusive, contains the ²Ddu-¹mun or Index of the ³Ch'ou ¹gv or ³Ch'ou ¹na ¹gv ceremony, because ³Ch'ou ¹gv is always performed before the ²Ssu ¹gv ceremony. The former is a purification ceremony and purifies the place before the Nāga can be invited. Both ²Ddu-¹mun are very much abbreviated and served evidently for the smaller ³Ch'ou ¹gv and ²Ssu ¹gv, and not for the larger ³Ch'ou ¹na ¹gv, and ²Ssu ¹ddü ¹gv respectively. The ²Ssu ¹gv ²Ddu-¹mun commences on page 5, rubric 16: The ²dto-¹mba says: 'When ²Ssu ¹gv is performed a house for the ¹Ssu (Nāgas) is prepared of bamboo, ²law-²k'aw = poplars, nine branches of each, and also ³K'o-¹byu (see ¹Ssu-²wüa ²ngv-²wüa). Page 6: (On this page are enumerated the books chanted; however, the ²dto-¹mba who wrote this book had only a limited number of manuscripts at his disposal which may well serve for the smaller ²Ssu ¹gv ceremony, but not for the ²Ssu ¹ddü ¹gv or the larger (= ¹ddü ²Ssu ¹gv). The names of the books here enumerated are as follows: ²K'u ²t'khi, ²k'u ²ng'a ³bpü = Gates protect, gate usurpers escort; ¹Zhi ¹dtü, ³gko ³ō = Erect or place the ¹Zhi ²lv (*i. e.* the plowshare etc., which represents Sumeru) ⁽⁸⁴⁾, throw out the grains, *q. v.*; ²Nyi-²mbu-¹la-²ddo ³ssaw = Invite ²Nyi-²mbu-¹la-²ddo; ³Ch'ung-²bpa ³ngyi = Junipers burn; ¹Bpö-²lü ²k'u = Spread out the objects (used at the ceremony); ¹Ssu ²t u-³bbüe = Origin of the ¹Ssu (Nāgas); ¹Ndu ¹dtü = ¹Ndu rises; ¹Ndshër ³tsa = Power descend; ¹Dtv-(¹Ddo-) ³ssaw-¹ngo-²t'u ³chër ¹dzo = Story of ¹Dtv-³ssaw-¹ngo-²t'u; ²P'u-²shi-²wüa-³lu ³chër

¹dzo = Story of ²P'u-²shi-²wüa-³lu; ³Dta-³tsan-²ts'o-¹zaw, ²T'o-¹gko ²T'o-²ma ³chër ¹dzo = Story of ³Dta-³ts'an-²ts'o-¹zaw, ²T'o-¹gko (²ngv-³gkv), ²To-²ma (²ngv-³gkv); ¹Ssu ¹k'v = Invite the ¹Ssu (Nāgas); ¹Ssu ³haw, ¹Ssu ²k'u ³dtër = Put the ¹Ssu (Nāgas) to sleep (and) close the door; ²Ssu-¹ndo ³p'i, ²Ssu-¹ndo ³bpü = Drive out the ²Ssu-¹ndo, escort the ²Ssu-¹ndo; ¹A ³gku ³hü = Liberate a chicken; ¹Dsä ³gku ³hü = Liberate (a chicken) (to the) ¹Dsä demons (1); ¹Ssu ²k'u ²p'u = Open the gates of the ¹Ssu (Nāgas) (2); ³Gkaw-¹lä-³ts'ü ¹ō ³shër = Calling the soul of ²Gkaw-¹lä-³ts'ü; ²Ch'ër-³k'ö = Give (sprinkle) medicine (on the ¹Ssu); ¹Ssu ¹k'o ³k'a = To remove the ¹k'o = enclosure (*i. e.*, the strip of hemp cloth *see* Plate 13) of the ¹Ssu (there is no book by that name); ¹Ssu ²ts'u ²t'khi = Take up the ¹Ssu (paraphernalia) and let them rise and go (²ts'u actually means to kick, and ²t'khi = to rise is from the Chinese 起 *ch'i*); ³Bpa ¹ma ³bpa = Put butter (on the forehead); the last book chanted is ²P'u-¹la ³bpü = Escorting the gods (back whence they came). This book is chanted in the improvised chapel.

The ³K'o-¹byu of which pictures occur in the last part of the manuscript have been described in their respective places.

(1) When ¹A ³gku ³hü is performed a feather of the chicken is pulled out and placed before the ³K'o-¹byu of the ¹Ssu ¹ndz'a ²Lv ¹nd'za = the spotted Nāga and spotted dragon, the central of the five regional Nāgas and dragons (*see* ³K'o-¹byu no. 3, of Plate 9), this ³K'o-¹byu is then tied to a juniper branch and placed in the niche in the wall (eastern) of the court where ³Ch'ung ²bpa ³ngyi is performed. Of the rooster liberated to the ¹Dsä demons a tiny bit of its comb is pinched off and given to the ³K'o-¹byu on which the ¹Ddv and ¹Dsä demons (*q. v.*) are painted. Their ³K'o-¹byu is tied to a pine or juniper branch and put in the ground facing northwest. The ¹Dsä, or ¹Ddv and ¹Dsä demons are not propitiated at the ²Ssu ¹gv ceremony, but as they are believed to cause epileptic attacks, a chicken is liberated to them, it is to redeem the soul of a person so afflicted. A little of the blood from the comb is also given them, *i. e.*, it is smeared on their ³K'o-¹byu. As the ¹Ddv and ¹Dsä demons are believed to dwell in the northwest, their ³K'o-¹byu faces in that direction and thus to prevent them from coming to the ceremony. This ³K'o-¹byu is rarely used (Plate 22).

(2) This is the gate which is closed when the Nāgas are put to sleep (*See*: the ¹Ssu-²wüa ²ngv-²wüa, Plate 8).

BOOKS CHANTED AT THE ²SSU ¹DDÜ ¹GV CEREMONY

²Ddu ¹mun
²Ssu-¹ndo ²ngv-²gu ³bpü
¹Khyu-³t'khyu ³ssaw
²K'u ¹ng'a ³bpü
²Mun ¹Ghügh ³ssü
³Gko ³ö
²P'u-¹la ³ssaw
²Mh'a-¹mi ³dshi
¹Ssu ¹k'v ²gkv-³chung
¹Ssu ¹k'v ³man-³chung
¹Ha-²yi-²dzī-¹boa ¹Ssu ¹k'v
¹Bpö ²lü ²k'u
¹Ssu ³haw ¹Lv ³haw
¹Ndu ¹dtü
¹Ndshër ³tsa
³Ch'ung-²bpa ³ngyi
²P'u-¹la ³ssaw, ⁴Yu-²lo ²t'u-³bbüe
²Nyi-²mbu-¹la-²ddo ³ssaw
²Ch'ër ²t'u ²Ch'ër ³bbüe
¹Ts'o-²dze-²p'ër-¹ddü ²ch'ër ¹shu
¹Ssu ²ch'ër ³k'ö
¹Ts'o-²zä-³llü-²ghügh ¹Ssu ¹a
²K'ö-¹ddv-²gv-²ssu-²mä
¹Hä-³mi ²Ssu-²shou, ²Ss-²zo-²nyi-¹ma ³chër
¹Ddo-³ssaw-²ngo-²t'u ³chër ¹dzo
²P'u-¹shi-²wüa-³lu ³chër
¹Mä-²ssä-²dtv-¹ch'i, ³Khü ²ggö ²Ngv-¹lv-²ngv-³dgyu ³chër ¹dzo
²Dtü-¹zaw-³t'a-²mun, ²K'ö-¹dgyu-¹ssu-²zo-²yi
²Nv-²lv-²ch'ër-²dtü-²zo, ²Ch'ër-²dgyu-²zo, ²Ch'ër-²bbüe-²zo ³chër
³Dta-³tsan-²ts'o-¹zaw ³chër, ²T'o-²gko-²ngv-³gkv ²T'o-²ma-²ngv-³gkv
³chër ¹dzo
³Dsä-²szi-¹miu-¹hö ³chër ¹dzo
²Ö-¹gkaw-²yi-³k'wua-²ddu, ¹Ts'o-²zä-³llü-²ghügh ²nyi ³chër
²La-²ndër-²la-³dsä ²Wüa-¹na ²nyi-²bä-²gu ³chër ¹dzo

²T'i-³ts'an ²dto-²ma ³p'i ²Gkv-³chung
²T'i-³ts'an ²dto-²ma ³p'i ³Lü-³chung
²T'i-³ts'an ²dto-²ma ³p'i ³Man-³chung
¹Khyu-³t'khyu ¹Ssu ¹a
¹Ngu ²t'khi ²llü-²ssi ³ssu
²Dso-²ma ¹yü ²dsu ²Gkv-³chung
²Dso-²ma ¹yü ²dsu ³Lü-³chung
²Dso-²ma ¹yü ²dsu ³Man-³chung
¹Ssaw-³ndaw ¹yü ²dsu
³Khyü ³t'a ³ts'u
¹A ²nnü ¹Ssu ²dzhu ¹zhwua
²Na-¹dsaw ³ts'u ²hoa-¹p'ër ²dzhu-¹zhwua
¹A ³gku ³hü
³Ds'i-¹p'ër ¹yü-¹p'ër ¹a-¹p'ër ²dzhu-¹zhwua
¹Lü-²nyi ¹Ssaw-³ndaw
²Non-¹ö ³yu
¹Ssaw-³ndaw ²lü ²dto ³p'i
¹Gyi ²dsu, ¹Nnü ³mä ¹ö ³mä, ³K'v ³mä ²szi ³mä
¹Na-³dta-²ö-¹gko
¹Ssu ¹a ¹Ssu ¹dü
²Gkaw-¹lä-³ts'ü ¹ö ³shër
¹Ssu ¹dshi ¹Lv ¹dshi
³K'o ²t'u ³k'o ³bbüe
¹Ssu ²k'u ²p'u
¹Ssu ²ts'u ²t'khi
²P'u-¹la ³bpü

SMALLER CEREMONIES CONNECTED WITH NAGA WORSHIP

¹Khü ³mä
¹Zhi ¹ts'u ³bpü

THE ¹SSU-²WÜA ²NGV-²WÜA
or the Nine Houses of the ¹Ssu (Nāgas)

The ¹Ssu-²wüa ²ngv-²wüa or the nine houses of the ¹Ssu (Nāgas) is identical with the Maṇḍala of the five castes of Nāga erected by the Bön priests of the pre-Buddhistic national religion of Tibet. This Maṇḍala is described in the Bonpo-Sūtra = The White Nāga hundred thousand translated by Schiefner ⁽³⁾.

While the Bön priests speak of five castes of Nāgas similar to the Indian caste system, the ¹Na-²khi ²dto-¹mba also speak of five types of Nāgas, these are not Nāga castes but are the five regional Nāgas, and it is for them mainly that the ¹Ssu-²wüa ²ngv-²wüa is erected, as is the Maṇḍala of the Bön for the five castes of Nāgas. In Schiefner's Bonpo-Sūtra on page 46 it relates that in connection with the erecting of the Maṇḍala of the five Nāga castes, seven points are taught. First in which place the Maṇḍala is to be erected, second by what priest, third defects and advantages, fourth whence the text is to be taken, fifth belonging to which side, sixth in whose favor, and seventh mainly to show the proceedings in the Maṇḍala of the five Nāga castes.

Considering the place: "This is in the center of the southern Jambudvīpa in the land previously called Ne-ra-gsing རྟེན་ར་གསིང་, it is also erected to the Blessing = Nāga dvīpa " ⁽⁴⁾.

Concerning the priest: "It is the teacher gShen-rabs-mi-bo, possessing knowledge of all things, since he did transmit the instruction to the Nāga-Bonpo, the son of the summer gNyan དབྱུང་གཟན་གྱི་བུ, and to the gNyan-Bonpo Thang thang khrol-pa བྲང་མཐོང་ཁྲོལ་པ, and to the lords of the ground Bonpo Khri-stag-ral ཁྲི་སྟག་རལ་".

Concerning the defects: "These are the untimely, terrible epidemics, leprosy, pimples, itch, gout, pains in the limbs, tumors, pus, dropsy, dangerous vesicles, abscesses, gall, itching, black and white smallpox, fleshy growths, lameness, drought, frost, hail, periods of fire, periods of floods, periods of storms, etc. If the holy white Nāga hundred thousand is not recited, then there will set in, one-day fevers, two-and three-day fevers, and vehement fevers".

Considering the advantages: "Is the holy white Nāga hundred thousand recited so are the untimely epidemics and terrible forces which cause unfavourable situations, cancelled; calves, sheep, male and female slaves will increase, and the lands will become clean and pure".

Concerning the words of the text: "They have been gathered from the text of the holy Nāga – hundred thousand".

Concerning the faction (side): "It is settled for Phan-yul ཕན་ཡུལ" (5).

Concerning the aim (purpose): "It is erected for the good of all living beings, when living creatures are seized by Nāga-diseases, when frost and hail occur, when the Nāgas don't give rain at the right time; in order to frighten the Nāgas by means of offerings and to make them subject through fright, when one proclaims the word of gShen-rab(s) and they obey, when one exorcises the adversary to one's presence, they suffer the words and then obey, and are forced to perform works, this is the purpose (for which it is erected)".

Concerning the sequence of the Maṇḍala ceremony: "To the Nāgas, gNyan, sa-bdag-Preta one must present the strew offerings of the five grains (6), the strew offerings of sweet objects, medicines and flowers", etc., etc., etc.

These are practically the same reasons for which the ¹Na-²khi ²dto-¹mbas erect the ¹Ssu-²wūa ²ngv-²wūa, in the center of which reposes a Maṇḍala or ¹Gkyi ¹k'o-³lo, the Tibetan dkyil-hkhor-lo རྒྱལ་ཁོ་ལོ་ around which the five regional Nāgas are arranged. They are represented by ³K'o-¹byu (see Plate 9), see also ³K'o ²tu ³K'o ³bbūe (7). There are nine ¹Ssu-²wūa or houses of the Nāga or ¹Ssu, each is composed of a piece of turf into which are stuck two ³K'o-¹byus (with the exception of the two first turfs, one on each side in front, where there are three ³K'o-¹byus) one bamboo, one branch of poplar, one flag and one paper flower, there are nine of these and each represents a ¹Ssu-²wūa or Nāga house. These are arranged around the Maṇḍala which reposes in the front, center of the table.

1) The first ¹Ssu-²wūa on the left (facing) is composed of three ³K'o-¹byu, namely nos. 14, 15 and 16; on the first are painted a ²Ffū = Stone pheasant, below is the symbol ³ts'ü = to repay, and then an Amherst pheasant or ¹Khü, and again the syllable ³ts'ü; on the second ³K'o-¹byu are painted ¹Shu = otter, and ²Nyi = fish followed by ³ts'ü = repay; on the third are painted ¹Zhër = leopard and ²La = tiger followed by the syllable ³ts'ü = repay.

2) The second ¹Ssu-²wūa (going clockwise around the Maṇḍala) is composed of ³K'o-¹byu no. 17 on which are painted a ¹gv = bear and

¹bu = pig, both purple, followed by the syllable ³ts'ü = repay; then ³K'o-¹byu no. 4 which represents the western Nāga called ¹Ssu ¹na = the black ¹Ssu, he is accompanied by the black dragon or ²Lv ¹na; they are not actually black but purple, he has a human face crowned by a ¹non-²bü or gem, and a snake arising from it, his hands are folded, the lower part of the body is a snake's coil. Below is a bird called ¹Mi-³yu-¹ma-²mbu = the peacock, he is also called ²Ha-¹shi-³müan-²yu; below are a purple mountain, purple cliff, and purple lake, on the mountain is a poplar tree, and on the cliff a bamboo and the symbol for nine.

On the top of the ³K'o-¹byu is the vault of heaven, sun, moon, stars and ¹zaw all purple in color. Then follow the symbols ²nyi-(²mä-) ¹gv = west, and ¹Ssu ¹na ²Lv ¹na, a Nāga or ¹Ssu, and ²Lv = dragon, the syllable ¹na = black is written only once. The ³ts'ü ³K'o-¹byu with which the Nāga are repaid are made of ¹mä-²ss = *Rhus verniciflua*, or wood of the varnish tree; ³K'o-¹byu no. 4 is made of pine wood = *Pinus yunnanensis*. On the same turf are a poplar branch, a cane of bamboo, a purple flag and a purple flower.

3) The third ¹Ssu-²wüa is also composed of two ³K'o-¹byus nos. 5 and 18; no. 5 represents the northern regional Nāga or ¹Ssu ¹shi; he is like the former only his body is yellow, he is accompanied by the ²Lv ¹shi or yellow dragon, below him is a yellow elephant or ²Ha-¹shi ¹ts'o-³ndzi, and a yellow mountain, yellow cliff, and yellow lake. On the top is the same heaven, etc., the symbol for north = ²ho-²gv-¹lo, and the symbol ¹shi = yellow (gold), are between the Nāga and the dragon. The Nāga's hands are in his sleeves. The figures on ³K'o-¹byu 18 represent a ¹t'khi = deer, and ²lä = muskdeer each with the syllable ³ts'ü = repay above it, and the symbol ²dzhu = a measure of grain which also means to repay; ³ts'ü actually means to give back. The flag and flower are yellow.

4) The fourth ¹Ssu-²wüa is composed like the former of two ³K'o-¹byus nos. 3 and 19; no. 3 represents the central regional Nāga, ²müan ¹nä ¹dü ³lü-²gv = heaven and land center, he is anthropomorphic like the others, his body is spotted or varicolored, in his left hand he holds a ²ddv-¹p'ër or white conch, and in his right a ²khyo-¹lo or coral; below is a ²ha-¹shi ³bpa-²mä or yellow frog, but here spotted, also a varicolored mountain, cliff and lake.

On the top is the same only the region, center, is indicated by four circles and the symbol ³lü = center. Between the Nāga and the dragon is the ²ggö-¹baw letter ¹ndz'a = varicolored. On ³K'o-¹byu no. 19 are a ²Nd'a = fox, and a ¹ddv = wild cat, both are varicolored like the region, the wild cat is romping on a ¹gko or alpine meadow.

5) The fifth ¹Ssu-²wù is not that of a regional Nāga but of the local Nāga which guards the springs to the north of Li-chiang 麗江, the ¹Na-²khi ¹Ngu-²bä, the many springs issuing a short distance to the north of the town are called ¹Ngu-²bä ¹gyi-²t'u-²gkv, these syllables are preceded by the words ¹ndër ²ghügh = fields (cultivated fields) good. The symbols representing these words are written horizontally on the top above the figure, three each in the first and second line, and two in the last line. The last symbol is that of a Nāga.

If the ceremony is performed elsewhere than in Li-chiang then the Nāga of the particular locality where the ceremony is performed is substituted. The present Nāga's face is white, his garment is green, and his hands are hidden in his sleeves, he is represented on ³K'o-¹byu 8; below him are a green mountain, green cliff and green lake, also the symbol for ²law-¹k'aw = poplar, is on the top of the mountain, and that for bamboo = ³müen, on the cliff, above the latter is the symbol ²ngv = nine. Accompanying this Nāga ³K'o-¹byu is ³K'o-¹byu no. 20, on it are represented a ³ch'wua or stag, and a ²yi or serow, these are followed by the symbol ³ts'ü = give back, repay. The serow is romping on an alpine meadow.

6) The sixth ¹Ssu-²wù is that of the Nāgarāja ²Dso-¹na-¹lo-³ch'i, the Tibetan kLui-rgyal-po gTsug-na-rin-chhen ཀུའི་རྒྱལ་པོ་གཏུག་ནེ་རིན་ཆེན་, the Indian Ratnachūḍa. He is also antropomorphic: his human face is white, his lower body composed of the coils of a snake is richly colored, he wears the pearl in his crown from which a snake rises. With his hands he also holds a pearl; he is enveloped in a yellow halo; he is represented by ³K'o-¹byu no. 7. Below him is a large blue lake with lotus flowers protruding, this is his abode ²Müan-³llü-²ndaw-¹gyi ³Khü = Manasarowar Lake. (See ¹Khyu-³t'khyu ¹Ssu ¹a = The fight of ²Dso-¹na-¹lo-³ch'i and the Garuḍa). Below the lake is a green dragon with red crest and tail. On the top is the vault of heaven, etc., thence below clouds ⁴Ssu (²ggö) ²swue-²p'ä ²gyi-²bbü = Nāgarāja king of the ¹Ssu, and below in ²ggö-¹baw letters his name ²Dso-¹na-¹lo-³ch'i (read from left to right). On his turf is a flag, flower, a cane of bamboo and a poplar branch, but no other ³K'o-¹byu. His ¹Ssu-²wù is in the center facing south. In front of his ¹Ssu-²wù is a basket with raw rice on which an oil lamp rests, in the rice is stuck a ³K'o-¹byu, no. 6; on this ³K'o-¹byu are represented in part the eight glorious buddhist emblems, from top down they read: First the conventional vault of heaven, the moon, sun, the stars and ¹zaw, then a cloud. Now follow

the emblems of a flaming jewel or ¹non-²bü, the Tibetan nor-bu (pearl, any precious gem, Cintāmaṇi); the wheel or ¹k'o-³lo, the Tibetan hkhor-lo རམ་ཁོ་ལོ་; the ¹Lër-²mbū-¹ch'i, the Tibetan dpal-gyi-beu དཔལ་གྱི་བེུ་, the auspicious mark represented by a curled noose emblematic of love, the Sanskrit Śrīvatsa, the curl of hair on the breast of Viṣṇu; the ²Khyo-¹lo or coral, the Tibetan byu-ru རྩུ་ pronounced chyru; the ²Ddv-¹p'ër or the white conch, the Tibetan dung-dkar རྩུ་དྭགས་, also spoken of as the dung-dkar gyas-hkhyil རྩུ་དྭགས་གྱེས་མཁྱིལ་, the white conch-shell with whorls turning to the right, the Sanskrit Saṅkha; the ²Bpä-¹ma or Lotus, the Tibetan pad-ma པད་མ་, Sanskrit padma; the ²Bpö-¹mba, the Tibetan bum-pa བུམ་པ་, the Sanskrit Kalaṣa, the pot holding the Amṛta, the elixir of immortality. The symbol below the ²bpö-¹mba represents a cup with the five kinds of grain the ¹Na-khi ³gko (see: the ms., ³Gko ³ö). The last are the ²ha-¹shi ²nyi-¹shi = the golden fishes, the Tibetan gser-gyi-nya གསེར་གྱི་ཉ་, the Sanskrit Matsya. Below is a household with man, wife and son, the dots around the figures indicate that much offspring is desired. The last symbol above the number 6, is read ¹ö ³shër = the soul redeem, i. e., the soul which it is believed the Nāgas have stolen, and who caused the illness of the person who is having ²Ssu ¹gv performed.

This ³K'o-¹byu is given to the landlord when ¹Ssu ²k'u ²p'u has been chanted at the end of the ceremony. He takes it into the house and places it where the ³Ssu-¹dtv reposes ⁽⁵²⁷⁾. The latter is the basket which contains the objects pertaining to the ³Ssu or life god, the Tibetan srog-lha སྲོག་ལྗེ་.

7) The seventh ¹Ssu-²wüa is that of the eastern regional Nāga ¹Ssu ¹p'ër = the White Nāga, he is accompanied by the ²Lv ¹p'ër or white dragon, i. e., only written, but not figured. He is represented on ³K'o-¹byu no. 1; his body is white as are the coils of his lower snake body, he holds a ¹non-²bü or gem, pearl with both hands. On his head is a flaming pearl and a snake, all surrounded by a halo.

Below is a romping tiger, and a white mountain, white cliff and white lake. On the top is written ²Nyi-(²mā-) ²tu = East (Sun rise), and the syllable ¹p'ër = white between the symbols for Nāga and dragon. This Nāga is accompanied (i. e., he is repaid with) by ³K'o-¹byu no. 12 on which are painted a green snake and a green frog, near

the snake is the symbol ¹ndzër = tree, and below the frog the symbol ²lv = rock.

8) The eighth ¹Ssu-²wüa is that of the southern regional Nāga, the ¹Ssu ¹här or green Nāga, he is accompanied by the ²Lv ¹här or green dragon; his hands are hidden in his sleeves, on his head he wears a jewel out of which a snake is rising. He is represented by ³K'o-¹byu no. 2; below him is a green dragon with red crest and tail, and a green mountain, green cliff and green lake. On the top is written ²yi-²ch'i-¹müen = South, then a green Nāga and a green dragon with the symbol ¹här = green after the dragon. This Nāga is accompanied by ³K'o-¹byu no. 13 on which are represented a crane = ²gko, and an eagle = ³gko, the symbol ³ts'ü = repay is below each bird.

9) The ninth ¹Ssu-wüa like the first is composed of a piece of turf in which three ³K'o-¹byus are stuck, namely ³K'o-¹byus nos. 9, 10 and 11. On no. 9 are painted the four symbols representing (from top down) ¹nv = silver, ¹ha = gold, ¹ō-¹här = turquoise, and ¹ch'ung = cornelian, the symbol ³ts'ü = repay follows after each of the above. On no. 10 are painted the ²Hoa-¹p'ër or Tibetan eared-pheasant (*Crossoptilon Crossoptilon Crossoptilon*) and below ²zo ³ts'ü-¹zhwua = the man repays. The second animal is the ²Här-³na-²boa-¹bpa or ²Här-³na with the broad feet, below is written ³mi ³ts'ü ¹zhwua = the female (woman) repays. What bird the ²Här-³na represents cannot be determined.

On no. 11 are three animals, the first is a bird, but denotes no particular species, it represents all winged creatures, as such it is read ²ndu-¹dzu = winged-born; the second represents a tiger here read ¹dshi-¹dzu = claw-born, and the third a cloven-hoofed animal hence ²k'wua-¹dzu = hoofed-born. Under each one are the words ²dtv ¹gkü ³ts'ü-¹zhwua = one thousand, million (times) repay. See Plates 9, 10, 11.

This explains all the ³K'o-¹byus arranged around the Maṇḍala; there are however other objects on the same table which, with the ³K'o-¹byu, are all considered offerings to the Nāgas.

The offerings arranged before the ¹Ssu-²wüa ²ngv ¹wüa and around the Mandala. In the center is the ¹gkyi-¹k'o-³lo or the wheel, i. e., the Maṇḍala, in front center is a gold-lined cup with tea, sugar, flowers, ginger, silver, gold and ²ō-²mbū-²la-¹bpa the hand root (*Gymnadenia orchidis*), this is considered the medicine for the Nāgas; to the left of the medicine cup (facing), is a plate with sugar (sha-t'ang 沙糖), ginger, ²dü-²hü = the dried fruit of cardamom the Chinese 草果, ²non-²ch'wua = glutinous rice and tea leaves. To the right of the medicine cup is a bowl with five kinds of grain, the ³gko with which the ²dto-¹mba performs ³Gko ³ō q. v.; back of this bowl is another one containing

the ²Lü ²dto-²ma (a gtor-ma གཏོར་མ་) with a snake wound around it made of barley flour dough, (see ²Lü ²dto-²ma ³p'i), a mountain also made of barley flour and representing the ²Lü-²dto-¹ngyu, with a juniper twig, and a ²mb'a-²mi or lamp.

Back of the plate with the sugar, ginger, etc., are the ²Gkaw-lä made of rice or wheat flour, and a piece of ²Dzi-²ssi, the Chinese 乳扇 milk fan, a kind of cheese made of butter and milk curd, this is boiled and then stretched till it is a thin, semi-transparent sheet which is dried. This and the ²gkaw-¹lä are fried in vegetable fat and offered. In the center is a large basket with rice in which is stuck the ¹Lër-²mbü-¹ch'i ³K'o-¹byu no. 6; on the rice rests an oil lamp.

Framing the whole ¹Ssu-²wüa ²ngv-²wüa is a pine wood frame which represents the four ¹Ssu ²k'u = gates of the ¹Ssu or Nāga (see: ¹Ssu ²k'u ²p'u); on the upper transverse piece a little to the left of center is a lock, symbolizing that the gates have been locked after the Nāgas have taken their seats in their nine houses. These four gates are guarded by the four ²Ngaw-¹la ²swue-²p'ä or victorious chiefs of the four quarters. They are identical with the Buddhist Lokapāla; the ¹Na-²khi also call them ²Hä-¹ddü ²ngaw-¹la = the victorious great gods. The eastern one is ²Yi-²k'o-²sso-³dzi the Tibetan Yul-hkhor-hdzin ཡུལ་ཁམ་ཐོག་ཨ་མཛེན་, the Indian Dhṛitarāshṭra; the southern one is ¹P'a-³gkyi-²bpü the Tibetan hPhags-skyes-po རམ་པག་ས་སྒྲེས་པོ་, the Indian Virūḍhaka; the western one is ¹Ssä-³mi-²zo the Tibetan Spyan-mi-bzang སྤྱན་མི་བཟང་, the Indian Virūpāksha, and the northern one ²Na-²t'o-²ssä the Tibetan rNam-thos-sras རྣམ་ཐོས་སྤྲས་, the Indian Vaiśravaṇa. (See: ²K'u ²ng'a ³bpü and ¹Ssu ²k'u ²p'u). With the lock on the central bar of the gate they are supposed to open and lock the gates of the Nāgas. No ³K'o-¹byu exist of these four guardian kings of the four quarters, but occasionally they are painted on cardboards called ¹Dsü-²gkaw-¹lä (q. v.), and are then stuck in a measure of dry rice or on a tray filled with rice. Such a tray is placed on the table on which rests the ¹Ssu-²wüa ²ngv-²wüa. Surrounding the entire ¹Ssu-²wüa ²ngv-²wüa is a strip of white hemp cloth (of *Cannabis sativa*), this represents the wall surrounding the nine Nāga houses, and which is to prevent them from leaving.

Above the whole framework representing the gate of the ¹Ssu is a painting of the Nāgarāja ²Dso-¹na-¹lo-³ch'i or Ratnachūḍa sitting in ²Müan-³llü-²ndaw-¹gyi ³Khü or lake Manasarowar.

On plate no. 1 is visible the ²bpö-¹mba, or Amṛta vase on the extreme right hand corner (front) of the table, and to the right of the cup with the five grains. This ²bpö-¹mba is afterwards placed on a table in front on which reposes the ¹Ssu ²dtā ²ngv ³chër, *q. v.* My ²dto-¹mba or ¹Na-²khi priest, Ho Tso-wei 和作偉 stands to the right, holding in his right hand a sword, and in his left a ²ds-¹lër.

Besides the five regional Nāgas and ²Dso-¹na-¹lo-³ch'i there are four other Nāgas with the title ²gyi-²bbü or kings, these are higher ranking than the five regional Nāgas and are usually arranged, each one, on his own piece of turf on the inner circle around the Maṇḍala.

To begin on the left they are: ³Ch'ër-¹gko ²gyi-²bbü, he rides a snake, his abode is in a pool in the forest, a snake rises from the waters; on his head he wears a flower. He is represented on ³K'o-¹byu no. 7 (on dark background). The second is ³Ssaw-¹gko ²gyi-²bbü he rides a dragon, from his head arise five snakes, to the left of his head is a ¹non-²bü or gem; he dwells with the clouds and winds as indicated below the dragon, two clouds connected with the symbol ²här = wind; he is represented on ³K'o-¹byu no. 8 of the same series. The third is ²Gko ²gyi-²bbü he rides a leopard, on his head he wears a tall hat; his abode is lake Manasarowar or ²Müan-³llü-²ndaw-¹gyi ³Khü, a lake with lotus flowers and the symbol ²ō-¹här = turquoise blue, indicating the colour of the lake. Below is the ¹Na-²khi name of the lake indicated by the two symbols ²mun or ²müan the first syllable in the name, and ³Khü for lake. He is represented on ³K'o-¹byu no. 10. The fourth is ⁴Nä-¹gko ²gyi-²bbü he rides an ox, wears a wheel or ¹K'o-³lo on his head; his abode is the clouds. He is represented on ³K'o-¹byu no. 11. See Plate 12.

On the same plate there is figured on ³K'o-¹byu no. 9 the celestial ⁴Nyi-²ggö-²dtü-²wüa (or ²dti-²wüa) he is white and dwells in a white heaven; in his hand he holds a wheel or ¹K'o-³lo. His opposite is the terrestrial ²Nyi-³ssä-²khyo-¹lo; he dwells in the black lands, his story is told in the *ms.*, ¹Ddo-³ssaw-¹ngo-²t'u ³chër, *q. v.* He is figured on ³K'o-¹byu no. 5, on Plate 4, below him is a lake in which two dragons are disporting themselves. They are placed each on a piece of turf in the center.

(3) The title of the work translated by A. Schiefner is: gTsang-ma klu hbum dkar-po bon rin po chhe hphrul-dag bden-pa theg-pa chhen-poi mdo གཙང་མ་ཀུ་ལུ་བུ་དཀར་པོ་བོན་རིན་པོ་ཅེ་འཕྲུལ་དག་བདེན་པ་ཐེག་པ་ཅེན་པོའི་མདོ།. It was

published in the Memoirs of the Imperial Academy of Science of St. Petersburg,

VIIth Series, Vol. XXVIII, no. 1. 1880. The German title being: "Ueber das Bonpo-Sūtra: Das Weisse Nāga-Hunderthausend".

(4) Nāga dvīpa = Naga islands; according to the Mahābhārata VI., 251 f. Jambūdvīpa has the shape of a hare, and the two islands Nāga-dvīpa and Kāśyapadvīpa represent the ears of the hare. Vogel *Indian Serpent-Lore*, p. 32 states "The isle of the Nāgas has the specific name of 'Seruma-dvīpa', but strange to say, it is described as the home not of the Nāgas, but of a Suparna or Garuḍa".

(5) This should be hphan-yul རམ་ཕུ་ཡུལ་, and probably hphan-yul grab-dkar རམ་ཕུ་ཡུལ་གྱུང་རྒྱལ་, one of the thirty holy places of Bon are meant.

See: Sarat Chandra Das, *Tibetan-English Dictionary*, p. 847 b. Phan-yul is a place one stage north of Lhasa.

(6) This is the ¹Na-²khi ³Gko ³ḍ, q. v.

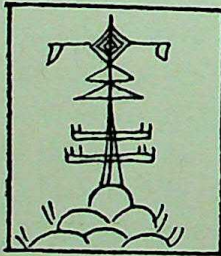
(7) The ³K'o-¹byu are called in Tibetan khram-shing ཁྲམ་ཤིང་ or khram-khai-shing ཁྲམ་ཁའི་ཤིང་.

THE ¹SSU ²DTA ²NGV ³CHĒR

(Plate 13)

An offering to the ¹Ssu or Nāgas of a pear tree with nine whorls. On this tree are hung either eight or sixteen small ³K'o-¹byu called ²Ō ³ts'ü = repay with precious objects, these are painted one on one side of the ³K'o-¹byu if there are sixteen, or one on each side if eight are used. To the top of the ³K'o-¹byu or a little below the top is fastened a ¹Na-²k'wai the Tibetan mdos བདོས, a stick with a cross piece and strings of various colours fastened to the transverse piece, and then stretched to the main upright stick. In the center, where the upright and transverse pieces meet, is pasted a small ¹K'o-³lo or wheel, the Tibetan hkhör-lo རྒྱུར་ལོ།. These ¹Na-³k'wai, the Nāgas are believed to delight in, and use them as a place of repose during the performance of the ceremony.

The ¹Ssu ²dta ²ngv ³chĕr is stuck in a piece of turf, and the latter is put on a table strewn with pine needles. This is placed before the ¹Ssu-²wüa ²ngv-²wüa with many other objects, enumerated below. The trident or ²shu-¹p'ēr ³ts'an-²gkyi is also stuck in the turf. (See Plate 13). In the ²dto-¹mba books the ¹Ssu ²dta ²ngv ³chĕr is figured thus:



The small ³K'o-¹byu or ²Ō ³ts'ü are arranged as follows: to the very top of the treelet is fastened the ³K'o-¹byu no. 31 with the ¹Lēr-²mbū-¹chi; the others are arranged on the lateral branches; they represent: no. 33, ¹Ō-³ffu-²ndu-¹dzu = the winged conch; no. 35, the ²Bpō-¹mba or Kalāsa, these are on the left of the ¹Na-²k'wai, and facing the latter; no. 34, the ¹Non-²bü or jewel; no. 40, the ¹K'o-³lo or wheel, these are to the right of the ¹Na-²k'wai; the ²Ds-¹lēr or ¹Na-²khi cymbal, and the ²Ndaw-¹k'o or hand drum, are at the end of the left branch; no. 32, the ²Ō-¹hār or turquoise; no. 39, the ¹Ch'ung or cornelian, these are on the inner side near the stem on the left branch; no. 29, the ¹Nv or silver; no. 31, the ¹Ha or gold, they are at the end of the right branch; no. 36, the ²Ha-¹shi ²nyi-¹shi or the two gold fish, and ²Ssaw or the umbrella, these are on the inner side near the stem

on the right branch; no. 30, the ³baw-²baw or flower, and the ⁴tša-²shi-²tsaw-²gyi or roll of paintings, these are at the apex of the front branch; then the ¹ts'o ¹ndz'a or elephant tusks, and the Queen's earrings the Tibetan Yum-tsun-sna-chha ཡུམ་ཙུན་སྤྲེལ་ཆེན་མོ་. Others are no. 37, the ²Khyo-¹lo or coral, and no. 41, the clouds; see Plate 14. These are given to the Nāgas, *i. e.*, they are being repaid with these precious objects for injuries done to them by the family who is having the ceremony performed, as for hunting wild animals, digging wells, cutting trees, mining silver, washing gold, for fishing in streams, setting fire to forests, etc.

On the table on which the ¹Ssu ²dta ²ngv ³chěr reposes are the following objects: On the two front corners two bowls, the one on the left contains white ²hō-²lū-¹mbbū, the right black ²hō-²lū-¹mbbū ⁽²¹⁾, *i. e.*, popped paddy, and popped buckwheat respectively. Back of the left bowl with white ²hō-²lū-¹mbbū is the ²bpō-¹mba, to the left of the bowl a bundle of incense sticks or ³khyü-¹dü, then a set of ²dto-¹mba manuscripts chanted at this ceremony. Back of the books is a large brass tray with raw rice in which ¹Dsü-²gkaw-¹lä *q. v.*, are stuck. Between the two bowls in front is a necklace made of the conch, this is called ²bbüe-¹ddü; in Plate 1, the ²dto-¹mba wears it around his neck. Back of the right hand bowl is the ¹Na-²khi ²ds-¹lěr used in the dance by the ²dto-¹mba. The bowl to the left of the white one near the ²ds-¹lěr contains the ²Lü ²dto-²ma and the ²Lü-²dto ¹ngyu with a juniper twig; three flags are stuck in the ²dto-²ma; a ²mb'a-²mi or lamp is also in the bowl.

Not visible in the picture are a bowl containing small snakes and frogs made of flour dough, these are called ²Dze ²ndshěr ¹zhi ²bpa ⁽⁸⁰⁹⁾, an incense burner called ¹khyü-²mi, a bowl of ²non-¹t'khi-¹mi = boiled rice, with water, milk, butter, and tea leaves, also a bowl with ²Non ²haw = boiled glutinous rice, and ¹dshi-²haw food of boiled grain. Yellow perforated paper called ¹dzi-¹shi, also gold and silver imitation ingots made of gold and silver paper respectively are between the bowl with the ²dto-²ma and the right hand white bowl. The ingots rest on yellow perforated paper.

In front of the table with the ¹Ssu ²dta ²ngv ³chěr is a tripod with an iron pan or tray on which the ³Ch'ung-²bpa is burned (Plate 5). It consists of twigs of five kinds of trees, yellow perforated paper, gold and silver imitation ingots made of paper, ²dze-¹bō-²ma = wheat flour fine, and ²ma-¹p'ěr = butter. The ³Ch'ung-²bpa is burned in the morning and during the chanting of ³Ch'ung-²bpa ³ngyi.

The Ha-pa, an old sect related to the rNying-ma-pa རྟེན་མ་པ་ which still exists in Yung-ning to the northwest of Li-chiang, erect large tower-like structures against hail, it is a glorified mdos མདོས་ ; in Yung-ning རྟེན་མ་པ་ these structures are called Nya-t'a, perhaps nyag-thag རྟེན་མ་པ་ on account of the extraordinary network of strings of which the structure is composed. Small ³K'o-¹byu are fastened to it bearing the precious emblems as on the ³K'o-¹byu of the ¹Ssu ²dta ²ngv ³chër. In Tibet these structures are called sgam-bchings སྐམ་བཅོངས་ (Plate 15). See: *The Ancient ¹Na-²khi Kingdom of Southwest China*, Vol. 2, Plate 223. These Nya-t'a or nyag-thag are probably identical with the ¹Ssu ²dta ²ngv ³chër of the ¹Na-²khi ²dto-¹mba.

THE ²SSU-¹NDO ²NGV-³GKV
OR THE NINE ²SSU-¹NDO

The ²Ssu-¹ndo are serpent demons who are able to give illness to the people. As they are believed to be present when ²Ssu ¹gv or ²Ssu ¹ddü ¹gv is performed, they are the first to be banished or chased out by the ²dto-¹mba before the actual ceremony begins. When they are escorted out they are sent west because ¹Ssu-²mä-²na-¹bpü who called them into being resides in the west.

When the book ²Ssu-¹ndo ²ngv-²gu ³bpü (*q. v.*) has been chanted, the ²dto-¹mbas dance first the Garuḍa dance (see: Plate 2) for the Garuḍa is their enemy and conqueror. This is followed by other dances as that of ²Dto-¹mba ³Shi-²lo (*gShen-rabs-mi-bo*) and those of four ancient ²dto-¹mbas, each of whom had his rhythmic dance; their names are: ¹Yu-³nyi-¹gkyi-²ngu, he was the ²dto-¹mba of the ¹Ssu Nāgas, ²Ssaw-²t'u-¹gyi-³wu, he was the ²dto-¹mba of the ¹Ssaw-³ndaw or terrestrial Nāgas, ²T'u-²t'u-¹gko-³wuà, he was the ²dto-¹mba of the ²Nyi Nāgas, and ²Bpa-²dtü-¹lo-³nyi, who was the ²dto-¹mba of the ²Dtü Nāgas, *i. e.*, each one controlled a particular Nāga clan. These Nāga clans may be identical with the five Nāga castes of the Hindus.

The nine ²Ssu-¹ndo are represented each by a ³K'o-¹byu of plain pine wood: the apex of each ³K'o-¹byu is truncate, indicating that they represent demons. The figures are drawn in black ink, and are not colored as are those representing Nāgarājas.

A large piece of turf is put into an oval basket, open on one end, and called in ¹Na-²khi ¹la-²yu. The ³K'o-¹byu are arranged in a semi-circle (see Plate 1). This basket resting on a stool, is placed to the right of the ¹Ssu-²wüa ²ngv-²wüa. Beginning on the left (facing) they are:

- 1, ²Ssu-¹ndo ²Ssi-²p'u ²gkv ¹dzu = ²Ssu-¹ndo born with a ghost head
- 2, ²Ssu-¹ndo ²K'ö ²gkv ¹dzu = ²Ssu-¹ndo born with a dog head
- 3, ²Ssu-¹ndo ²Zhwua ²gkv ¹dzu = ²Ssu-¹ndo born with a horse head
- 4, ²Ssu-¹ndo ¹A ²gkv ¹dzu = ²Ssu-¹ndo born with a chicken head
- 5, ²Ssu-¹ndo ²Ghügh ²gkv ¹dzu = ²Ssu-¹ndo born with an ox head
- 6, ²Ssu-¹ndo ²Lä-¹gka ²gkv ¹dzu = ²Ssu-¹ndo born with a crow's head
- 7, ²Ssu-¹ndo ¹Zhi-²ghügh ²gkv ¹dzu or ¹Zhi-²ghügh ³ch'wua ²gkv ¹dzu = snake and stag head born ²Ssu-¹ndo

8, ²Ssu-¹ndo ³Ds'ī ²gkv ¹dzu = ²Ssu-¹ndo born with a goat head

9, ²Ssu-¹ndo ³Ch'wua ²gkv ¹dzu = ²Ssu-¹ndo born with a stag head

In ²Ddu-¹mun or Index books the sequence is often not the same.

On the top of each ³K'o-¹byu are the symbols ²Ssu-¹ndo, the first representing a Nāga or ¹Ssu, and the second a ¹Ndo demon; both are used phonetically.

In their hands they hold ropes of various colors with which they tie people up and give illness. Below each ²Ssu-¹ndo is the symbol for ³Khü = lake, with a black dot inside, indicating ¹na = black, for they all originated from black lakes. The last symbol represents a measure of grain and is read ¹zhwua = repay. They are repaid with ²hö-²lū-¹mbbū, (*q. v.*).

When they are escorted, nine incense sticks, one before each ³K'o-¹byu, are placed, also a tile with live charcoal on which butter and flour are burnt, this is called ¹bpi-²nun = ill smell. One cup of medicine in which incense powder, raw ginger, tea leaves and sugar are put, is given them. With this liquid, considered medicine, ²ch'ēr ³k'ö is performed, *i. e.*, they are sprinkled with the supposed medicine.

In front of ³K'o-¹byu no. 1 (on the left) a snake made of dough or mud is placed on the turf, and in front of ³K'o-¹byu no. 9, a frog made of the same material is put on the turf.

For their origin etc., see: ²Ssu-¹ndo ²ngv-²gu ³bpū.

THE GARUḌA OR ²DDV-¹P'ĒR ¹KHYU-³T'KHYU

(Plate 16)

This painting is only used when the ²Ssu-¹ndo demons are chased out. It is then placed on the table where the ¹Ssu-²wùà ²ngv-²wùà reposes. As soon as the ²Ssu-¹ndo have been evicted, the picture is removed as it is believed that the Nāga are terribly afraid of the Garuḍa, and should the picture remain the Nāgas would not come when invited, *i. e.*, when ¹Ssu ¹k'v is chanted.

The painting represents mainly the five regional Garuḍas. The central one is white, he is devouring a snake which he is holding in his beak, head and tail are held with the claws of his feet. In the upper left hand corner (facing) is the western Garuḍa, his body is grey-blue; in the right hand corner is the northern Garuḍa, his body is yellow; in the center between the western and northern Garuḍa is what might be called the ¹Na-²khi Trinity, collectively called ¹Mbër ²t'khyu ²ssi-²ssu consisting of the blue dragon, the Garuḍa and the mythical lion, the dragon called ²Ō-¹här ²müan-²ndshër = the power of the blue sky, is to the left (head) of the Garuḍa and the white lion or ²Ddv-¹p'ër ²ssi-²nggü (Tibetan seng-ge སེང་གེ) to the right. Here the Garuḍa has six arms, the main arms hold a snake, the two upper, the left the moon, and the right the sun. The lower left holds a flaming sword, and lower right holds a Nāga by the hair on the top of the head. All three are enveloped in clouds. The lower left Garuḍa is the southern one, his body is green, and the lower right is here drab-mauve, he is the eastern Garuḍa, all five are devouring snakes. The main central one reposes on a cloud which the tail of the snake he is in the act of devouring, encircles; the cloud issues from a lotus throne.

The figure in the lower left is ²Dso-¹na-¹lo-³ch'i, the Ratnachūḍa (Tibetan kLui rgyal-po gTsug-na-rin-chhen, a Nāgarāja who dwells in the lake ²Müan-²llü-²ndaw-¹gyi (³Khü) or Manasarowar (Tibetan Mtsho-ma-pham མཚོ་མ་པམ) out of which he is seen rising, presenting the pearl to the Garuḍa (see ¹Khyu-³t'khyu ¹Ssu ¹a), his body is white, from the back of his head a large snake arises. In the lower right is the ⁴Ssu

²ggö ²swue-²p'ä or the Nāgarāja of the ¹Ssu Nāgas who dwells in the water (¹Gyi ²nnü ¹ndsu = water he dwell). He is seen rising from a lake, and with folded hands, adoring the Garuḍa. His body is brown and he has a cintamaṇi or jewel on his head from the back of which three snakes arise. Both Nāgarājas are therianthropic, the upper part human, the lower composed of the coils of a snake.

THE ²K'U ²NG'A

(Plate 4)

From the table on which the ¹Ssu-²wùà ²ngv-²wùà rests there extend to both sides two slender pieces of wood, a horizontal and a vertical one, these represent each two gates; these are the gates guarded or usurped by the four ²K'u ²ng'a or gate usurpers. The one to the left represents the northern and western, and the one to the right the southern and eastern gates. These are the gates by which the Nāgarājas and Nāgas enter, but they are prevented from entering by the ²K'u ²ng'a, they are malevolent Nāga demons who give illness to the four regional king guardians, the Indian Lokapāla who guard the gates of the regional Nāgas; the gate erected over the table on which repose the ¹Ssu-²wùà ²ngv-²wùà represents the four gates of the four regions (see: ¹Ssu-²wùà ²ngv-²wùà).

The northern ²K'u ²ng'a is ¹Ddv-¹mbbū-¹na-³bpū, he has the head of a ¹ddv demon, ¹na-³bpu is the Tibetan nag-po ནག་པོ, black one, all ¹ddv demons are black; he is also known by the name of ¹Ddv-¹dshi-¹k'-v-³ch'ēr-¹niu-²mbbū-³dsho, he prevents the ²Dtū Nāgarājas from entering; he is figured on ³K'o-¹byu no. 3 (of the series with black background), the symbols below narrate that they should return to their own places.

The western one is ¹Lü-²ss-¹bpa-²lēr-²ngv-²gu also called ¹Nun-²ss-¹bpa-²lēr-²ngv-²gu, he has nine heads; the three large ones are (the upper) an ox, (central) a goat and then a human head, the others, three on each side are those of snakes. The syllable ¹bpa is equivalent to the Tibetan ba བ for cow, and ²lēr stands for the Tibetan ra ར goat; he prevents the ¹Ssu Nāgarājas and ¹Ssu Nāgas from entering. He is figured on ³K'o-¹byu no. 1 (of the same series); the symbols below are read ²K'u ¹ng'a ³bpu.

Those to the left of the ¹Ssu-²wùà ²ngv-²wùà represent the southern and eastern ²K'u ²ng'a respectively.

The southern ²K'u ²ng'a is ²T'khi-²ngo-¹lēr-¹t'i, he has two heads, a dog and a goat's head, the syllable ²t'khi is from the Tibetan khyi མཐོག dog, and ¹lēr, the Tibetan ra ར goat. The name is derived from the two animal heads. He prevents the ¹Ssaw-³ndaw Nāgarājas from enter-

ing; he is represented on ³K'o-¹byu no. 2 (of the same series). The legend below is the same as on the foregoing.

The eastern ²K'u ²ng'a is ²P'u-¹lo-¹khyu-²ssö-²mi-¹ma-³dsho; he has the head of a sea-elephant or ³Ts'u-²ssï the Tibetan chhu-srin རྒྱུ་སྤྱིན; he prevents the ²Nyi Nāgarājas and Nāgas from entering, he is figured on ³K'o-¹byu no. 6 (of the same series).

Confusion exists however as to the sequence, and in the names of the Nāgarājas the ²K'u ²ng'a prevent from entering. The eastern ²K'u ²ng'a gives illness to the eastern guardian king ²Yi-²k'o-²ssö-³dzī, the Tibetan Yul-hkhor-hdzin, the southern one to ¹P'a-³gkyi-²bpu, the Tibetan hPhags-skyes-po, the western one gives illness to ¹Ssä-³mi-²zo, the Tibetan Spyān-mi-bzang, and the northern one gives illness to ²Na-²t'o-²ssä, the Tibetan rNam-thos-sras. ³K'o-¹byu no. 4 represents ²Dso-(²Dsä-) ¹na-¹lo-³ch'i, and no. 5, ³Nyi-²ssä-²khyo-¹lo as explained elsewhere.

Next to the southern and eastern ²K'u ²ng'a ³K'o-¹byu on the left of the ¹Ssu-²wüa ²ngv-²wüa is a ³Müen-²k'a-¹ssan and a ¹t'khi, the first is a piece of cane (*Arundinaria Faberi*) 2½ feet in length and split into five segments at the apex but not quite to the base; with this the ²dto-¹mba drives out demons, or as here the ²K'u ²ng'a. ³Müen = bamboo, ²k'a-¹ssan = in imitation of the noise made by the split bamboo which the ²dto-¹mba holds at the end and shakes, thus scaring the demons and driving them out. The five segments represent the five regional ²bpö-¹mbö or ²Khyü-²zhër ²bpö-¹mbö, they were the five maternal uncles of ²Dto-¹mba ³Shi-²lo (gShen-rabs-mi-bo), the eastern one is ¹K'o-³ts'ä-²ts'ä-²mbu, he rides a tiger, he is equivalent to the Tibetan Gar-gsas-btsan-po གར་གསལ་ས་བཙན་པོ་, pronounced Gar-se-tsen-po; the southern one is ³Ssä-²zhi-¹ma-³ngu, he rides a dragon, he is equivalent to the Tibetan gSas-rje-mang-po གསལ་རྗེ་མང་པོ་, pronounced Se-je-mang-po.

These two occur in gZer-myig གཟེར་མྱིག, VI, fol. 69 a, l. 6, and fol. 69 b, l. 2 respectively. The first is called a protector of the supreme gods, and the second a protector of the peerless gods (8).

The western one is ³Na-²ssä-¹ch'ung-³lu, he rides an elephant, he is equivalent to the Tibetan gNas-gsas-dbying-rung གནས་གསལ་དབྱིང་རུང་, pronounced Ne-se-ching-rung; the northern is ²Gv-³ssä-²k'o-¹mba, he rides a porcupine, he is equivalent to the Tibetan dGod-gsas-kham-po དགོང་གསལ་ཁམ་པོ་ pronounced Gö-se-kham-po.

The fifth or central one is ²Sso-¹yu-³dzI-²gv, he rides the Garuḍa, his place among the five Bön gods is taken by gShen-lha-od-dkar གཤེན་ལཱ་འོད་དཀར་, who is equivalent to ³Shi-¹la-³wu-¹gko ⁽²¹²⁾.

²Sso-¹yu-³dzI-²gv, as far as I could ascertain, has no Bön equivalent. The Bön gods here enumerated are able to suppress the five moral poisons as pride, love and lust, anger, jealousy, and darkness of mind.

The action which the ³Müen-²k'a-¹ssan performs is called ¹ngo = to oppose. It is always associated with the ¹t'khi = spine, shaped from a piece of poplar wood, it is the arrow with which the demons are killed by the five ²bpö-²mbö (the Tibetan Bön-po བོན་པོ). Three of the segments are bent and stuck into the ground on the road the demons take when driven out. It closes their road and prevents them from returning.

There is nothing in the Bonpo-Sūtra, nor in the Indian Nāga cult which corresponds to the four ²K'u ²ng'a, yet there must be mention of them somewhere in the Bön literature for their names are in part Tibetan. They must be very ancient and ante-date the Buddhist Lokapāla with which they are in a way associated.

It is possible that the ²K'u ²ng'a were the original guardians of the four quarters and instead of being ousted by the later Lokapāla, they became associated with them, even if not in a friendly capacity, as it is believed that they give illness to the four Lokapāla; although according to the *ms.*, ²K'u ¹ng'a ³bpu the various Nāgarājas are also capable of giving them illness.

In the Sanskrit Buddhist scriptures the Lokapāla are mentioned as being the overlords of demons or demigods but with these latter the ²K'u ²ng'a have nothing in common. I believe, as stated previously, that it is not in Sanskrit Buddhist literature that we will find the equivalent of the four ²K'u ²ng'a but probably in the ancient Brahmanic scriptures. The Lokapāla themselves were originally Nāgas of high rank before they were assigned their new positions of kings of the four quarters.

It may be that the four ²K'u ²ng'a are, if not identical with, akin to certain species of snakes, four in number, mentioned in the *Atharva-veda*, VI, 56; (see Vogel, *Indian Serpent Lore*, pp. 8-9). They are there quoted as wardens of the four quarters together with four regents. These are regarded as the Dikpālas or guardians of the several quarters of the Universe. They have not yet become stereotyped into the four Lokapālas of later Hindu mythology (l. c. p. 9).

The four ²K'u ²ng'a are now decidedly Nāga demons, who are considered to have become usurpers of the gates of the four quarters, taken

over by the more recent Lokapālas, when originally they probably were *rakshitar* or wardens of the gates. And it is for this reason that they have become the enemies of the Lokapālas and the latter usurpers.

They are the second types of Nāga demons to be evicted, and escorted = ³bpu, by the ²dto-¹mbas ere the actual ²Ssu ¹gv ceremony commences. The first to be chased out are the nine ²Ssu-¹ndo or ²Ssu-¹ndo ²ngv ²gu.

That the ²K'u ²ng'a were originally not demons is brought out by the type of ³K'o-¹byu on which they are painted. The apices of their ³K'o-¹byus are triangular and not truncate as are the ³K'o-¹byus of all real demons, like those of the ²Ssu-¹ndo.

¹DSU-²GKAW-¹LÄ

¹Dsu or ¹Dzu-²gkaw-¹lä are oblong, thick cards used at various ¹Na-²khi religious ceremonies. On the recto of the ¹Dsu-²gkaw-¹lä are painted figures of deities, goddesses, Garuḍas, objects, ²bpö-¹mbö or ²dto-¹mbas, etc., and on the verso are written in pictographs prayers to the deities represented on the recto, or their Dhāraṇīs, admonitions to Nāgas etc. The ¹Dsu-²gkaw-¹lä are stuck upright in dry rice or grain heaped on a large metal (copper) tray and placed on the table in the center of the improvised chanting room or chapel, or on an improvised altar at a ceremony.

These ¹Dsu-²gkaw-¹lä are used at quite a number of ceremonies, as in ²Ssu ¹gv or ²Ssu ¹ddü ¹gv, ²Szi-³chung ¹bpö, at the various funerary ceremonies as at ¹Shi-²lo ³nv, ²La-²mun ³nv, ¹Ddu ³nv, ¹D'a ³nv, ²Mbbüe-¹d'a ³nv, ²Gyi-²mun ³nv, etc.

At the ²Ssu ¹gv or ²Ssu ¹ddü ¹gv the great Nāga cult ceremonies, the following ¹Dsu-²gkaw-¹lä are used: One set of 15 ¹Dsu-²gkaw-¹lä with objects painted on the recto; there are however only seven in the collection, eight are missing. These ¹Dsu-²gkaw-¹lä are now very rare and no more in use, many have thus been lost. Of those preserved in our collection a description is here given:

1) A flaming triangular ²dto-²ma (gtor-ma); on the verso is the following text: ¹Yu-³llü-¹ma-²ho: ⁴Ssu ²gyi (²t'u) ²bbü ¹Lo-³dtër-²yi he is repaid with the ²dto-²ma may he take it with him, the family performs ²Ch'ër ³k'ö = sprinkles medicine, and is desirous of ¹nnü and ¹ö... The remainder is not legible.

2) Three lotus flowers; on the verso: The eastern Nāgarāja ¹Ssu ²gyi-²bbü ³T'a-²yu may he take the lotus of the lake. To-day the family presents (lost) a lotus from the lake (³khü-²ggö ³baw-²baw) to ³T'a-²yu (Sesha or Ananta). The family is desirous of ¹nnü and ¹ö, and the suppression of illness. Let the soul of the family not be stolen by ³T'a-²yu. This is followed by the Dhāraṇī: ²Aw ²mun ¹na ²ggö ³shou ³dsaw ¹mi ²lv ²k'ö ²ssaw ²bbu ²t'i ²aw ³shou ¹zä ⁴ho ¹p'ä.

3) A ¹non-²bü tree on a stand, the three gems are enclosed in flames. On the verso: To-day the family lost to the ⁴Ssu ²gyi-²bbü ²Ghügh-²gyi-³ch'i-²bpa a ³ha-¹shi ²Ghügh-²ddo ¹ndzër i. e., a golden jewel (Swastika) tree, may he take it with him. The family performs ³Ch'ung-

²bpa ²bä and ²Ch'ër ³k'ö, calls back the soul of the family, and is desirous of ¹nnü and ¹ö; suppress the illness also the ²Ssu-¹ndo ²ghügh ²gkv ¹dzu = the ox-headed ²Ssu-¹ndo, may he not steal the soul of the family.

4) An axe issuing from the mouth of a ³Ts'u-²ssi. On the verso: To-day the family lost to (gave to) ¹Ssu ²gyi-²bbü ²Nyu-³bpü a ²Ndaw-¹shu ²bä-²mbe = a sharp axe, may he take it with him. The family repays him with the sharp axe. The remainder is as on the foregoing.

5) A golden plow. On the verso: To-day the family lost to the Nāga ²Dto-²gyi a golden plow, may he take it with him, etc., etc.

6) A lotus arising from clouds. On the verso: To-day the family lost to the Nāga ¹Gkwua-¹yü a ¹gkyi-¹baw = cloud flower, and repays him with it, may he have pleasant thoughts, may the family have pleasant affairs to expect. This is followed by the same Dhāraṇī as under number two.

7) Three golden butter lamps. On the verso: To-day the family lost to the Nāgarāja ¹Ggö-³ssu-³wu a butter lamp, the remainder is as in the foregoing.

THE ²BPÖ-¹MBA ¹DSU-²GKAW-¹LÄ

There are in the collection five very old ²Bpö-¹mba (bum-pa) ¹Dsu-²gkaw-¹lä, they represent the five regional ²bpö-¹mba or Amṛta vases.

1) The eastern ²Bpö-¹mba is white; on the verso: To-day the family invites in the East ¹K'o-³ts'ä-²ts'ä-²mbu, he takes the ²Ddv-¹p'ër ²bpö-¹mba and goes East to the ¹Ssu-¹p'ër ²Lv-¹p'ër who dwell on a white mountain, white cliff and white lake, and with the ²Ddv-¹p'ër ²bpö-¹mba confers a power on the ¹Ssu-¹p'ër ²Lv-¹p'ër. In the East they are not to give illness, white hair (premature old age), and in the winter jaundice, boils and leprosy. They are not to release illness, gangrene, boils, etc. From the mouth of the ²bpö-¹mba some of the water is given.

2) The southern ²Bpö-¹mba has a red lotus in its mouth; on the verso the text is the same only the colour, as for the south green, differs. The Nāgas and dragons are the ¹Ssu-¹här ²Lv-¹här, and the ²Dto-¹mba invited is ³Ssä-²zhi-¹ma-³ngu.

3) The western ²Bpö-¹mba has a ¹Ha-²yi-²boa-¹daw ¹ndzër in its mouth. The Nāgas and dragons are ¹Ssu-¹na ²Lv-¹na (black ones). The ²dto-¹mba invited is ³Na-²ssä-¹ch'ung-³lu, the remainder is the same as on the first one.

4) The northern ²Bpö-¹mba is yellow with a purple lotus in its mouth, it arises from a flower on a tree; on the verso: The text is the same only the colour of the Nāgas and dragons are yellow (¹Ssu-¹shi ²Lv-¹shi). The ²dto-¹mba invited is ²Gv-³ssä-²k'o-¹mba.

5) The central (the region between heaven and earth) ²Bpö-¹mba has also a ¹Ha-²yi-²boa-¹daw ¹ndzër in its mouth. The Nāgas and dragons are varicolored (¹Ssu ¹ndz'a ²Lv ¹ndz'a) the ¹dto-¹mba invited is ²Sso-¹yu-³dzi-²gv. For explanation of the ²Dto-¹mbas see note 167.

These ¹Dsu-²gkaw-¹lä are carried in a plate of dry rice to the spring where the ceremony is performed, the ²dto-¹mba also carries a ²bpö-¹mba, and arrived at the spring fills it with water. He lights a ³Ch'ung-²bpa (³ngyi) at the spring after which all return to the house where the ²dto-¹mba pours a little of the water from the ²bpö-¹mba into the ³Ssu-¹dtv (see note 527). The ¹Dsu-²gkaw-¹lä are placed in the chanting room.

THE GARUḌA ¹DSU-²GKAW-¹LÄ

In our collection there are two types of Garuḍa ¹Dsu-²gkaw-¹lä, small oblong ones which are stuck into a tray with dry rice or grain, and almost square ones fastened together by string on their upper edges, these are suspended. There are five of each representing the five regional Garuḍas, and take the place of the painting reproduced on Plate 16. They may be describd as follows:

1) Here the central one, that is the region between heaven and earth, comes first, and not the eastern one. The Garuḍas on the small oblong ones here described are all alike not even differing in colour as they should. On the verso of each is a pictographic text: One day there arrived from between heaven and earth the central Garuḍa (the ¹Ch'ung-¹ndz'a ¹Khyu-³t'khyu = the varicolored Garuḍa) in the home, he is equal to the ancestor of three generations in ²Ha-¹shi ²Dzi-¹d'a = in the golden land of the ²Dzi = people. From the central region the Garuḍa has arrived in the family, he suppresses the ²Ssu-¹ndo. ¹Mi-²ngyu ²Hä-¹ddü, ³Shi-²lo and the Garuḍa protect the family. This is followed by a Dhāraṇī: ²Ä ²k'u ¹k'v ²k'u ¹k'v ³t'khyu ¹t'khyu ²t'i ²t'i ²ssu-¹wuà-²haw, and the ²Ssu-¹ndo of the family are suppressed.

2) This is the eastern Garuḍa, the place he arrives in is ²Ddv-¹p'er ²Dzi-¹d'a. The remainder is the same as above, as is the Dhāraṇī.

3) This is the ¹Ö-¹här or turquoise blue Garuḍa, hence the southern one. The place he arrives in is ¹Ö-¹här ²Dzi-¹d'a. The remainder is the same.

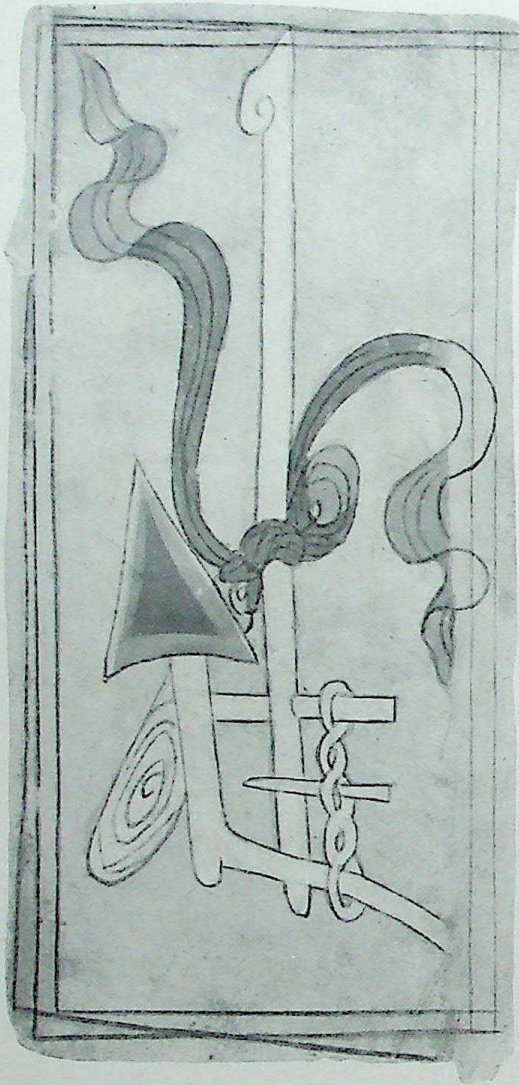
4) This ¹Dsu-²gkaw-¹lä is missing.

5) This is the northern Garuḍa here called ²Ērh-¹hö ¹Khyu-³t'khyu = the copper red Garuḍa. He arrives in the place ²Ērh- hö ²Dzi-¹d'a. The remainder is the same. For explanation of ¹Mi-²ngyu ²Hä-¹ddü see note 136.

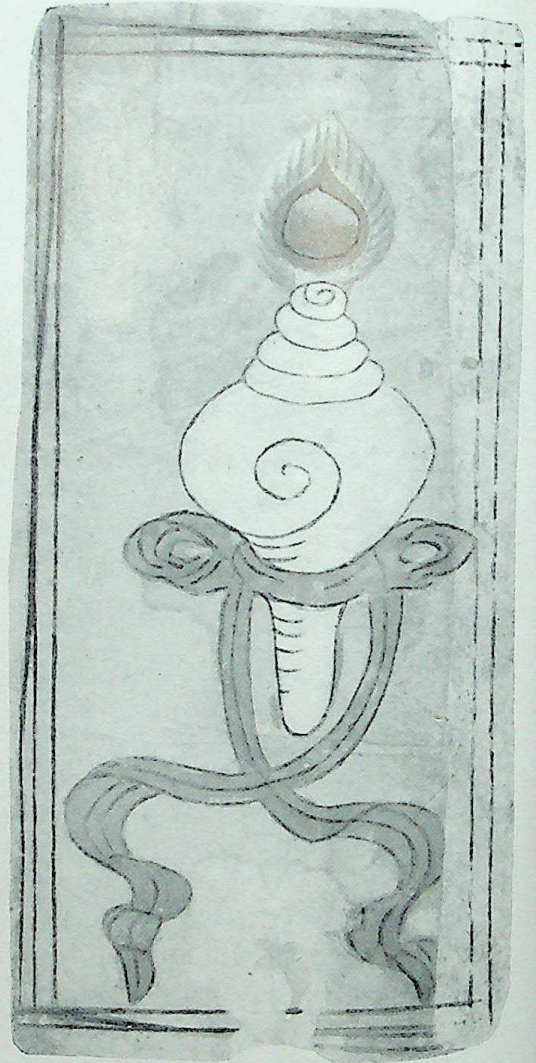
Of the larger type only two of the ¹Dsu-²gkaw-¹lä are extant, the eastern one and the southern one, the Dhāraṇīs differ however from those above. The eastern Garuḍa is white, he holds in his mouth or devours a red snake; the Dhāraṇī reads: ²Ö ²mun ¹na ²ggö ²dso ¹dtër ²bpa ¹dtër ⁴lër ¹lër ³dsaw ²dsaw, protect the family.

The southern Garuḍa is green, and he devours a green snake; the Dhāraṇī is: ²Ö ¹na ²ggo ³ds'i ¹dsä ¹na ²ggö ²t'i ²t'i ⁴lo ¹lo, protect the family.

PLATE A

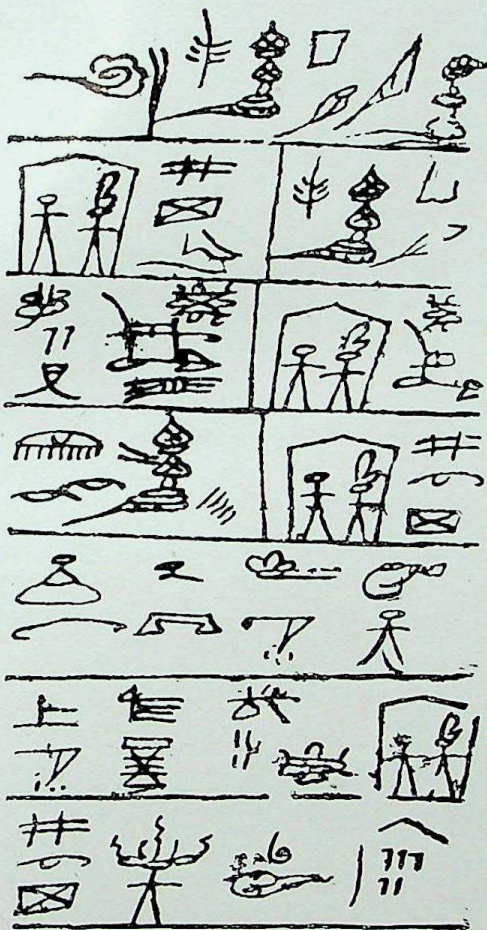


¹Na ²khi golden plow

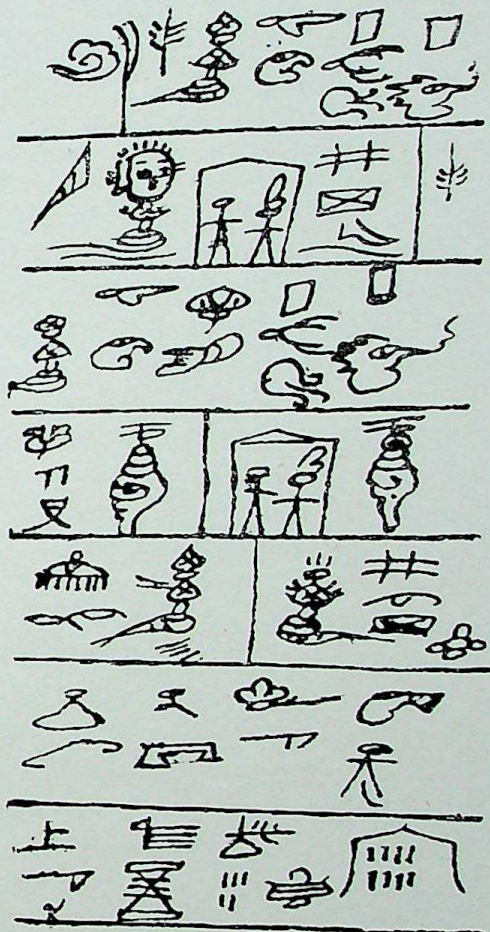


²Ddv-¹p'ër or white conch

Two of the ²Ssu-¹ndo ¹Dsu-²gkaw-¹lä. See verso for text.



Verso of ²Ssu-¹ndo ¹Dsu-²gkaw-¹lä no. five.



Verso of ²Ssu-¹ndo ¹Dsu-²gkaw-¹lä no. eight.

THE ²SSU-¹NDO ¹DSU-²GKAW-¹LÄ

Of these ¹Dsu-²gkaw-¹lä there are nine, they are also oblong cardboards which are stuck into a tray of dry grain. On the recto are painted, not ²Ssu-¹ndo but objects given them at the ceremony. Unfortunately there are only four of the nine ¹Dsu-²gkaw-¹lä in the collection. This type of ¹Dsu-²gkaw-¹lä is very rare now, and is no more in use. When the ²Ssu-¹ndo were escorted out the ¹Dsu-²gkaw-¹lä were taken out with them.

1) On the recto is a green snake rising from a limestone rock. The text on the verso is: The ⁴Ssu ²ggö ²swue-²p'ä ²Bpa-²lër-¹na sends forth the ²Ssu-¹ndo ²zhwua-²gkv-¹dzu = the horse-headed ²Ssu-¹ndo to give illness to the family, the Nāgarāja ²Bpa-²lër-¹na is desirous of a snake with a green throat; the family paints a green snake and gives it to the Nāgarāja ²Bpa-²lër-¹na. After that they are not allowed to send again illness. The family has no more illness. Now follows a Dhāraṇī: ²Ö ²müan ¹na ¹ggö ¹lër ³dsaw ²aw ¹mbbüe ⁴ho ¹p'ä ²ssu-¹wuà-²haw.

2) This ¹Dsu-²gkaw-¹lä is missing.

3) The ⁴Ssu ²ggö ²swue-²p'ä ¹Nun-²gyi sends forth the ²Ssu-¹ndo ²ghügh-²gkv-¹dzu = the ox-headed ²Ssu-¹ndo who is able to give illness to the family. He is desirous of a ²Chügh-²lo ³baw-²baw, etc. The remainder is the same except the Dhāraṇī: ²Ö ²müan ¹na ¹ggö ²aw ³dsaw ³shou ³dsaw ⁴ho ¹p'ä ²ssu-¹wuà-²haw. On the recto is a Jewel tree or ²Chügh-²ddo ¹ndzër (Swastika tree) in a golden yellow bowl.

4) This ¹Dsu-²gkaw-¹lä is missing.

5) On the recto is a golden plow. On the verso the text reads: The ⁴Ssu ²ggö ²swue-²p'ä ²Dto-¹gyi sends forth ²Ssu-¹ndo ²lä-¹gka ²gkv-¹dzu = the crow-headed ²Ssu-¹ndo. He is desirous of a golden plow, etc. The Dhāraṇī: ²Ö ²müan ¹na ¹ggö ¹lër ²bä ²aw ¹mbbüe ³shou ²bä ⁴ho ¹p'ä ²ssu-¹wuà-²haw, and the family has no more illness.

6, 7) Both these numbers are missing.

8) On the recto is a white conch or ²Ddv-¹p'ër with a green sash and crowned by a peacock feather. On the verso the text reads: The ⁴Ssu ²ggö ²swue-²p'ä ²Shi-³gko, ²Dto-²ggü-³ō and ²Dto-¹dgyu send forth the ²Ssu-¹ndo ²ssi-²p'u ²gkv-¹dzu = the ghost-headed ²Ssu-¹ndo etc. The ¹Ssu Nāgarājas are desirous of a white conch, etc. The Dhāraṇī: ²Ö ²müan ¹na ²ggö ¹lër ²bä ²aw ¹mbbüe ³shou ²bä ⁴ho ¹p'ä ²ssu-¹wuà-²haw.

9) This ¹Dsu-²gkaw-¹lä is missing.

THE ¹KHYU-¹ZÄ ²LA-²MUN-³MI ¹DSU-²GKAW-LÄ

In none of the ²Dto-¹mba manuscripts have I ever come across ²La-²mun-³mi or goddesses by that name, nor any that are figured as having wings. In our collection of ¹Dsu-²gkaw-¹lä there is a set of nine regional and subregional ²La-²mun-³mi called ¹Khyu-²zä they sit on lotus thrones surrounded by halos. They are all winged, and their heads are crowned by Garuḍas or rather Garuḍas repose with spread wings on their halos. They all hold ²Bpö-¹mbas in their hands, except one where a ²Bpö-¹mba is depicted below her throne. On the reverse side they are all figured as holding a ²Bpö-¹mba in their right, and an arrow in their left hands. These particular ¹Dsu-²gkaw-¹lä are, or were apparently used at the ²Ssu ¹gv or ²Ssu ¹ddü ¹gv ceremonies as the texts reveal. These ¹Dsu-²gkaw-¹lä are very primitively drawn and practically all the figures are alike. The cards are framed in a brick-red border as are the halos and thrones, the wings are of a dull blue as are the Garuḍas.

1) This is the central ¹Khyu-²zä ²La-²mun-³mi who protects the family. She pronounces a Dhāraṇī: ¹K'o ²ggō ⁴lū ¹ggō ¹lū ¹dsä ¹ho ²p'ä ³khyu ¹khyu and the illness is suppressed; the family has no more illness. Let us have no more illness, let us hear good tidings, let us have riches and abundance and ¹nnü and ¹ō.

2) This is the eastern one; it is missing.

3) ²Muàn ¹ho! The southern ²Hä (¹ggō) ²La-²mun-³mi ¹Khyu-²zä protects the family, and the white-as-conch Garuḍa suppresses the illness spread by the ¹Ssu Nāga ²Nyu-¹ddv. She pronounces a ³Hoa-²lū (Dhāraṇī) ¹Gu ²dtēr ¹gko ³k'o ¹p'i ²lä ¹dshi ²nyi ¹gkyi ¹ddv ²bpa ¹ddv ²ssō-¹wuà-²haw. ²Ddv-¹p'ēr ¹Khyu-³t'khyu protects the family and their livestock, etc. The remainder is the same.

4) ²Yu ²muàn ¹ho! This is the western one she pronounces a Dhāraṇī: ¹Gu ²dtēr ²ggō ¹nyi ¹dsä ⁴ho ¹p'ä and the Garuḍa suppresses the illness liberated by the western ⁴Ssu ²ggō ²ä-¹ssi ¹Ma-³k'wua, etc. The remainder is the same.

5) ²Yu ³llü ¹ma ¹ho! The northern ²La-²mun-³mi ¹Khyu-²zä grants long life and suppresses the illness liberated by the northern Nāga ¹Ssu ²Dto-³dgyu⁽³⁴³⁾; she pronounces a ³Hoa-²lū: ²T'ü ¹t'ü ²mbēr ¹lo ⁴mbēr ¹lo

⁴ho ¹p'ä and the Garuḍa arrived in the family to protect it and guards its livestock.

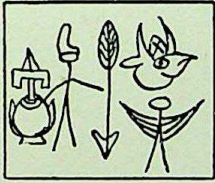
6) ²Yu ³llü ¹ho ! The northeastern ²La-²mun-³mi ¹Khyu-²zä protects the family etc. She pronounces a ³Hoa-²lü: ⁴T'ü ²ggö ¹lo ¹dtër ²mbër ¹lo ⁴mbër ¹lo ⁴ho ¹p'ä and the Garuḍa protects the family and suppresses the illness liberated by the northeastern ¹Ssu Nāga ²Ä-¹ssi ¹Gyi-³llü, etc.

7) ²Muàn ¹ho ! The southeastern ²La-²mun-³mi ¹Khyu-²zä protects the family etc. The Garuḍa suppresses the illness liberated by the southeastern ¹Ssu Nāga ²Ä-¹ssi ³Llū-²de (the Nāgas here are not called Nāgarājas but ¹Ssu Nāga father = ²ä-¹ssi). No Dhāraṇī is given.

8) ²Muàn ¹ho ! The southwestern ²La-²mun-³mi ¹Khyu-²zä pronounces a Dhāraṇī: ²Ggö ¹lo ¹dtër ⁴ho ¹p'ä and the Garuḍa suppresses the illness liberated by the ¹Ssu Nāga ²Ä-¹ssi ²Ndaw-¹ndü, etc.

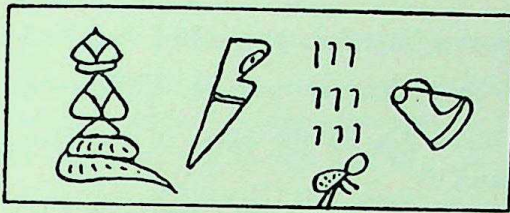
9) ²Yu ³llü ¹ho ! The northwestern ²La-²mun-³mi ¹Khyu-³zä beseeches the Garuḍa to descend and protect the family. She pronounces a Dhāraṇī: ¹Gu ²ggö ¹lo ¹dsä ⁴ho ¹p'ä, and the illness liberated by the northwestern ¹Ssu Nāga ²Ä-¹ssi ²Bbër-²ndër-³llü is suppressed. The remainder is the same.

On the verso of the ¹Dsu-²gkaw-¹lä they are figured thus:



A goddess is depicted holding a ²bpö-¹mba and an arrow; the last two symbols are used phonetically and represent a Garuḍa = ¹Khyu (³t'khyu) and a winged creature called ²Zä.

TRANSLATION OF MANUSCRIPTS
CHANTED AT THE ²SSU ¹DDÜ ¹GV CEREMONY



²SSU-¹NDO ²NGV-²GU ³BPŪ
or ESCORT THE NINE
²SSU-¹NDO

Explanation of symbols in the title:

The first symbol represents a ¹Ssu or Nāga, the second a ¹Ndo demon, the latter are represented by a ³K'o-¹byu of the shape of the symbol, the notch represents the mouth, with an eye painted on the flat surface of the ³K'o-¹byu (See page 9, rubric 2, note 775 of *ms.*, ¹Khyu-³t'khyu ¹Ssu ¹a). Both symbols are used here phonetically in the name of these demons. To the right of the ¹ndo symbol are: the upper nine short lines which stand for the numeral nine = ²ngv; below a person carrying a load = ¹gu, actually here nine loads, these serpent demons are apparently considered each as a load and they are thrown out = ³p'i, and then ³bpu = escorted. The last symbol should be a colander or vessel with a perforated base showing the steam escaping, such a vessel is called ³bpu, it is used phonetically for ³bpu = to escort, but is not written in our title.

The ²Ssu-¹ndo are serpent demons with the body of a serpent but with the heads of other animals. They are believed to be able to give illness to people and hence are first propitiated and then chased and escorted.

See: The ²Ssu-¹ndo ²ngv ³gkv = ²Ssu-¹ndo nine piece or the Nine ²Ssu-¹ndo where they are described and their ³K'o-¹byu explained. They are also figured in the ²dto-¹mba *ms.*, no. 1009 on the first two pages. In *ms.*, 1009 they are figured as with a horse head or ²Ssu-¹ndo ²zhwua ²gkv ¹dzu = horse head born (with); with a goat head or ³ds'i ²gkv ¹dzu; with an ox head or ²ghüh ²gkv ¹dzu; with a dog head or ²k'ö ²gkv ¹dzu; with a crow head or ²lä-¹gk'a ²gkv ¹dzu; with a stag head or ³ch'wua ²gkv ¹dzu; with various heads as with a snake head, stag head, and that of a ghost head, this demon is called ¹zhi-²ghüh-³ch'wua ²gkv ¹dzu, here he is figured with a snake and stag head; in other manuscripts the uppermost head is that of a stag, the next below that of a snake, and the third or main head that of a ghost = ²ssi-¹p'u. He is known by the name ²Mi-¹ba-²shwua-³mbu. The other eight have no special names.

Then there is the ghost-headed or ²ssī-¹p'u ²gkv ¹dzu and the chicken headed or ¹A ²gkv ¹dzu.

All nine ²Ssu-¹ndo originated from a Nāgī demoness called ¹Ssu-²mā-²na-¹bpu, the last two syllables are equivalent to nag-po ནག་པོ་ = the black one, this is indicated by a black dot on the chest of the Nāgī. She is considered as living on dry land ⁽⁹⁾.

In our collection there are three volumes, nos. 1399, 1009 and 3152. No. 1399 is here translated:

Translation of text:

Page 1: In the generation of ²Mūan-³llü-¹ddu-²ndzī⁽¹⁰⁾ (who originated the ²Ssu ¹gv ceremony), ²Dto-¹mba ³Shi-¹lo⁽¹¹⁾ invited the ¹Ssu (Nāgas) and ¹Lv (dragons) on that day; the people and the ¹Ssu held a discussion and ²Ddv-¹p'ēr ¹Khyu-³t'khyu⁽¹²⁾ acted as go-between, after that there were no more quarrels and fights in the land; the ²Ssu-¹ndo ²ngv-³gkv (the nine ²Ssu-¹ndo demons) took a rope and tied it around the people of the land, they caused the ¹p'a = jackal⁽¹³⁾ to follow the sheep, and they sent the ²Ndēr ¹ts'u⁽¹⁴⁾ after the cattle; the ¹Ssu and ¹Lv (also) tied a rope around the family; before dawn the family sent ¹Zā-³gkyi-²boa-¹yü (a fleet-footed boy⁽¹⁵⁾) to invite ³Llū-³gkv ²bpö-¹mbö (a ²dto-¹mba able to chant⁽¹⁶⁾) and ²Dto-¹mba ³Shi-²lo.

Page 2: They took a sharp, flaming sword and cut the rope of the ²Ssu-¹ndo ²ngv-³gkv and that of the ¹Ssu and ¹Lv. ²Mūan ¹nä ¹dü ³lü-²gv⁽¹⁷⁾ (= in the center between heaven and earth) ¹Ssu-²mā-²na-¹bpu caused a magic and there appeared from the lake ²Dtū-³mun (³Khü)⁽¹⁸⁾ the ²Ssu-¹ndo ²zhwua-²gkv-¹dzu the horse-headed ²Ssu-¹ndo, he led thousands of horse-headed ²Ssu-¹ndo who enveloped the ²Dzi and ¹Ts'o⁽¹⁹⁾ (the people) with ropes; ²Dto-¹mba ³Shi-²lo took a sharp sword and cut the rope of the ¹Ssu and ¹Lv whereupon the family was free of illness; ²Dto-¹mba ³Shi-²lo said the objects required by the horse-headed ²Ssu-¹ndo the ³Llū-³gkv-²bpö-¹mbö is to provide by making a ²dto-²ma of ten kinds of grain (a ²haw-²khi ²dto-²ma)⁽²⁰⁾ and ²Hö-²lü-¹mbbū⁽²¹⁾ white and black, and with these he repaid

Page 3: the horse-headed ²Ssu-¹ndo; the ³Llū-³gkv ²bpö-¹mbö took the tail of the peacock⁽²²⁾ and swept away the illness and cut the rope with a sharp sword and a sharp sickle; afterwards the ¹Ssu and ²Nyi could not again liberate illness; let the family now be free of illness.

In the East ¹Ssu-²mā-²na-¹bpu caused a magic and there came forth from the lake ²Shi-³ddo (³Khü)⁽²³⁾ the ²Ssu-¹ndo ³ds'i-²gkv-¹dzu or goat-headed ²Ssu-¹ndo; the latter demanded to be repaid by the family (al-

though) the family owed him nothing; (the remainder is the same as in the foregoing rubrics).

Page 4 in part: In ${}^2\text{Lv}-{}^1\text{nds}-{}^2\text{dtü}$ = southeast ⁽²⁴⁾ ${}^1\text{Ssu}-{}^2\text{mä}-{}^2\text{na}-{}^1\text{bpu}$ caused a magic and there came forth from the lake ${}^2\text{Ssu}-{}^1\text{na}$ (${}^3\text{Khü}$) ⁽²⁵⁾ the ${}^2\text{Ssu}-{}^1\text{ndo}$ ${}^2\text{ghügh}-{}^2\text{gkv}-{}^1\text{dzu}$ or the ox-headed ${}^2\text{Ssu}-{}^1\text{ndo}$ who stole the souls of the family and tied ropes around them, they demanded to be repaid (although) the family owed him nothing. They sent a fleet-footed boy to

Page 5: invite ${}^3\text{Llū}-{}^3\text{gkv}$ ${}^2\text{bpö}-{}^1\text{mbö}$ who repaid the ox-headed ${}^2\text{Ssu}-{}^1\text{ndo}$ with black and white ${}^2\text{Hö}-{}^2\text{lū}-{}^1\text{mbbü}$ and with a ${}^2\text{haw}-{}^2\text{khi}$ ${}^2\text{dto}-{}^2\text{ma}$ of ten kinds of grain, until their eyes were full (until they were, or he was satisfied). (The remainder is the same as in foregoing rubrics of page 3).

In the south ${}^1\text{Ssu}-{}^2\text{mä}-{}^2\text{na}-{}^1\text{bpu}$ caused a magic and there came forth from ${}^1\text{Nga}-{}^2\text{gya}$ (${}^3\text{Khü}$) ⁽²⁶⁾ lake the ${}^2\text{Ssu}-{}^1\text{ndo}$ ${}^2\text{K'ö}-{}^2\text{gkv}-{}^1\text{dzu}$ or the dog-headed ${}^2\text{Ssu}-{}^1\text{ndo}$, the latter tied ropes around the family (caused them to be ill) and demanded to be repaid (although) the family owed him nothing; the remainder is the same.

Page 6, rubric 3: In ${}^2\text{Yü}-{}^1\text{nds}-{}^2\text{dtü}$ ⁽²⁷⁾ = southwest, ${}^1\text{Ssu}-{}^2\text{mä}-{}^2\text{na}-{}^1\text{bpu}$ caused a magic and there came forth from the lake ${}^1\text{Ngu}-{}^3\text{ch'ou}$ (${}^3\text{Khü}$) ⁽²⁸⁾ the ${}^2\text{Ssu}-{}^1\text{ndo}$ ${}^2\text{lā}-{}^1\text{gk'a}$ ${}^2\text{gkv}-{}^1\text{dzu}$ or the crow-headed ${}^2\text{Ssu}-{}^1\text{ndo}$, he tied ropes around the family (caused them to be ill) and demanded to be repaid (although) the family owed him nothing; the remainder is the same.

Page 7, rubric 2: In the West ${}^1\text{Ssu}-{}^2\text{mä}-{}^2\text{na}-{}^1\text{bpu}$ caused a magic and there came forth from the lake ${}^1\text{Ndü}-{}^3\text{ch'ou}$ (${}^3\text{Khü}$) ⁽²⁹⁾ the ${}^2\text{Ssu}-{}^1\text{ndo}$ ${}^2\text{ch'wua}-{}^2\text{gkv}-{}^1\text{dzu}$ or the stag-headed ${}^2\text{Ssu}-{}^1\text{ndo}$, he tied ropes around the family (caused them to be ill) and demanded to be repaid (although) the family owed him nothing. The remainder is the same except for the last two rubrics where it reads: He was prevented afterwards from giving boils like leprosy, and ${}^2\text{gko}-{}^1\text{gko}$ ${}^2\text{nā}-{}^1\text{nā}$ = internal pain, in the winter jaundice (yellow eyes) and in the summer dysentery (boils in the intestines or ${}^1\text{Zhu}$ ${}^2\text{bbü}$ ${}^1\text{t'khi}$ = summer intestine pain). In ${}^2\text{K'ö}-{}^1\text{nds}-{}^2\text{dtü}$ ⁽³⁰⁾ = northwest

Page 8: ${}^1\text{Ssu}-{}^2\text{mä}-{}^2\text{na}-{}^1\text{bpu}$ caused a magic and there came forth from the black lake ${}^1\text{Ngu}-{}^3\text{ch'ou}$ (${}^3\text{Khü}-{}^1\text{na}$) the ${}^2\text{Ssu}-{}^1\text{ndo}$ ${}^1\text{Zhi}-{}^2\text{ghügh}-{}^3\text{ch'wua}-{}^2\text{gkv}-{}^1\text{dzu}$ = the snake and stag-headed ${}^2\text{Ssu}-{}^1\text{ndo}$, he tied ropes around the family (caused them to be ill) and demanded to be repaid (although) the family owed him nothing. The remainder is the same.

In the North ${}^1\text{Ssu}-{}^2\text{mä}-{}^2\text{na}-{}^1\text{bpu}$ caused a magic and there appeared from the lake ${}^3\text{P'a}-{}^2\text{ddo}$ (${}^3\text{Khü}$) ⁽³¹⁾ the ${}^2\text{Ssu}-{}^1\text{ndo}$ ${}^2\text{Ssi}-{}^2\text{pu}-{}^2\text{gkv}-{}^1\text{dzu}$ or

the ghost-headed ²Ssu-¹ndo, he tied ropes around the family (caused them to be ill) and demanded to be repaid (although the family owed him nothing. The remainder is the same.

Page 9, rubric 5: In ²Ghügh ¹ndsu ²dtü ⁽³²⁾ = northeast, ¹Ssu-²mä-²na-¹bpu caused a magic and there came forth from the lake ¹Ngu-³ch'ou (³Khü) the ²Ssu-¹ndo ¹A-²gkv-¹dzu or the chicken-headed ²Ssu-¹ndo, he tied ropes around the family (caused them to be ill) and demanded to be repaid (although) the family owed him nothing; the remainder is the same except that on page 10 beginning with rubric four it relates on Page 10 *q.v.*:

Page 10, rubric 4: That the family must not be ensnared by the ⁴Ssu ²ggö ²Swue-²p'ä, the ¹Ssaw-³ndaw ²Swue-²p'ä, the ²Nyi ²ggö ²Swue-²p'ä ⁽³³⁾ (nor) by the ¹Zaw ²ggö ²Swue-²p'ä ⁽³⁴⁾ or ²Lo-¹lo ²Swue-²p'ä ⁽³⁵⁾.

Page 11: ²Dto-¹mba ³Shi-²lo in the East called ²Ddv-¹p'ër ¹Khyu-³t'khyu (White Garuḍa) ⁽³⁶⁾ who carried a white iron ¹ndaw (= sickle) ⁽⁴⁴⁸⁾ and with it he cut the ropes with which the Nāgas tied the people, and thus banished the illness; in the south the ²Ö-¹här ¹Khyu-³t'khyu (Green Garuḍa), and with the sickle he cut the ropes etc., and banished the illness; from the west came the ¹Ch'ung-¹na ¹Khyu-³t'khyu (the Black Garuḍa) and with the sickle he cut the rope etc., and banished the illness; from the north came the ²Ha-¹shi ¹Khyu-³t'khyu and with the sickle he cut the rope etc., and banished the illness; in the center came the ¹Ch'ung-¹ndz'a ¹Khyu-³t'khyu (the [spotted] varicolored Garuḍa) and with the sickle he cut the rope etc., and banished the illness; on the ²Haw-²khi ²dto-²ma the family transfers the illness by sticking needles in the ²dto-²ma ⁽³⁷⁾ whereupon the latter is thrown out to the west (where ¹Ssu-²mä-²na-¹bpu resides).

Page 12: One day the snakes and frogs of the ²Ssu-¹ndo liberated illness, but to-day the family chased the ²Ssu-¹ndo snakes to the lakes, and the ²Ssu-¹ndo frogs to the rocks and chased out the ²Ssu-¹ndo. The ²Ssu-¹ndo snakes and frogs are to go to the 99 mountains and 77 valleys; the nine ²Ssu-¹ndo snakes to the trees growing on a black cliff, and the nine frogs to the nine rocks of the cliff. (Now follows ³Ch'ou ²ch'ër = Impurities wash away). (The ²dto-¹mba takes the ²Bpö-¹mba ⁽³⁸⁾ Amṛta vase, and sprinkles the water of life which ²Ts'o-¹dze-²p'ër-¹ddü hunted for (*q.v.*) on the eyes, mouth, head or wherever the illness is supposed to be). On a day the family

Page 13: invites ²Dto-¹mba ³Shi-²lo to call ²Ddv-¹p'ër ¹Khyu-³t'khyu to descend from heaven and with his great wings cover the heavens and drive out the ²Ssu-¹ndo ²ngv-³gkv; to drive out all the ¹Ddv, ¹Dsä, ¹Ts'u ⁽³⁹⁾, all the demons, to be carried off like ashes by the wind. The ¹P'ër,

¹Ssan⁽⁴⁰⁾, ²Ngaw, ¹Wu⁽⁴¹⁾, ²Ö ¹Hä⁽⁴²⁾, and the Garuḍa are beseeched to drive out the ²Ssu-¹ndo. The Gods and the Garuḍa tell the ²Ssu-¹ndo if you are not going we will chase you with dogs and will lay traps for you, on the roads frequented by you demons we will place sharp spikes to catch you, and will chase you with hatchets if that is not possible. The family invites ²Dto-¹mba ³Shi-²lo and the latter took a sickle, a sword, the tail of peacock and the quill of a porcupine and addressed the nine ²Ssu-¹ndo saying that they were not allowed to return, and that if they brought five kinds of coloured rope to tie the people up with, he will bring five kinds of coloured objects to cut them with.

Page 14: The nine ⁴Ssu ²ggö ²swue-²p'ä (= ¹Ssu Nāgarājas) are now beseeched to grant long life, ¹nnü and ¹ō⁽⁴³⁾, protect the family call (redeem) the soul of the family (of the person who was ill and whose soul was stolen by the ²Ssu-¹ndo); let there be no more illness, let us hear only good tidings, and let our ponds be full.

The ²Ssu-¹ndo are to be chased east where ²Dtër-¹zaw-¹gyu-²bbü⁽⁴⁴⁾ is awaiting them, and there they are to dwell; they are to be chased south

Page 15: where ¹Shi-²ndshi ¹gyu-²bbü is⁽⁴⁴⁾ calling and looking for them, and there the nine ²Ssu-¹ndo are to go to dwell. The nine ²Ssu-¹ndo are to go west where ²Ssu-²mur ¹gyu-²bbü⁽⁴⁴⁾ awaits them and there they are chased to dwell. The nine ²Ssu-¹ndo are chased north where ¹Nnü-²ndzī ¹gyu-²bbü⁽⁴⁴⁾ awaits them and there they are sent to dwell. In the center the nine ²Ssu-¹ndo are chased to where the ¹Ddv, ¹Dsä, ¹Ts'u and ¹Nyu demons all await them, and there in the central region they are to dwell.

The ²dto-¹mba tells them: Go ye to ²Müan ²k'u-¹ddü (= the large gate of the sky, the horizon) where the

Page 16: ²Mi-³la-²gyi-²bbü⁽⁴⁵⁾ demon awaits you, there ye nine ²Ssu-¹ndo go and dwell. Go ye to ¹Dü-²k'u-³gkyi (= the small gate of the land, earth) where dwells ²Ö-²de-²gyi-²bbü⁽⁴⁵⁾, a demon, and who awaits you, there go ye to dwell. Etc.

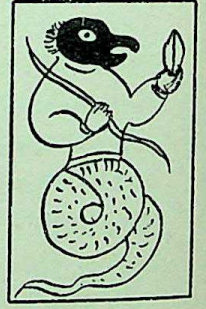
Page 17: Go ye to the land of the ¹Ddv, ¹Dsä⁽³⁹⁾, ¹Zaw-¹ts'u⁽⁴⁶⁾ and ²Mun ¹Ghügh⁽⁴⁷⁾; Go ye nine ²Ssu-¹ndo to the foot of trees, rocks, lakes and springs.

The horse-headed ²Ssu-¹ndo is to go into the central region to dwell on a black cliff, black spur and black lake; the goat-headed ²Ssu-¹ndo is to go east etc., they are all to go to their respective regions of the compass whence they originated, to black cliffs, black spurs and black lakes. (This part extends to Page 18, rubric 5 inclusive).

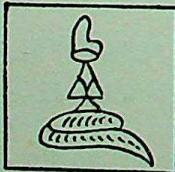
Page 18, rubric 6: ²Dto-¹mba ³Shi-²lo and ⁴Dta-²la-¹mi-²mbu (48) holding two golden ¹K'o-³lo chase the ²Ssu-¹ndo who are no more allowed to fasten ropes to the people. Let us have no more illness.

Page 19: The Garuḍa chases them with an iron sickle, the peacock eats the poison snake, etc.; they are suppressed by the sound of the golden ²ds-¹lër (49), by the sound of the ²Ddv-¹p'ër = the conch (50), and chased by the laughing ²Haw-²khi ²dto-²ma (20) and by the dancing ²Mbër-¹dtv (51). Afterwards the family had no more illness, let that be so.

Page 20: Let us hear only good tidings, let there be born many sons, let us have plenty of ¹nnü and ¹õ (43), and abundant riches.



(9) According to the *ms.*, ¹Khyu-³t'khyu ³ssaw *q. v.* ¹Ssu-²mā-²na-¹bpu is a Nāgī who lives in ¹Ndü-³ch'ou ³Khü, *i. e.*, in a lake in the realm of the Preta or the ghost world in hell. She is figured in the text of the above *ms.*, with a female headdress thus:



In the *ms.* ¹Bpö ²lū ²k'u of the ³Ch'ou ¹na ¹gv ceremony it is related that she is also the mother of the ¹Ssu and ²Nyi Nāgas, the former live in the lakes, streams, springs, etc., and the latter on trees. (See also note 336).

As the ending of the name is ¹bpu, the Tibetan "po" which stands for male, it is evident that the figure actually represents the wife of ¹Ssu-²mā-²na-¹bpu, viz: ¹Ssu-²mā-¹na-²mun. It seems thus likely that it was she who caused the ²Ssu-¹ndo to appear and not ¹Ssu-²mā-²na-¹bpu, the ²dto-¹mba confusing the two. ²Mun, the Tibetan "mo" is the feminine ending of the name. It is also very likely that the text should read that he and she had intercourse and there came forth the ²Ssu-¹ndo.

(10) ²Müan-³llü-¹ddu-²ndzi is considered the father of the people. In ²dto-¹mba mss. it relates that “Between Heaven and Earth dwell ²Müan-³llü-¹ddu-²ndzi the father of the people, he and the mother of the people, ¹Ts’u-³chwua-²gyi-²mun (his wife), cause children to be born, and cause the grain to grow and to ripen. When he rises he rides a horse, when he sits he drinks tea”. (This to ¹Na-²khi indicates wealth and position).

In a ms., ²Müan-³llü-¹ddu-²ndzi ³chër it is related that ¹Ssaw-²yi-²wüa-²de caused a magic and there came forth ²Müan-³llü-¹ddu-²ndzi, elsewhere it says he came forth from ²Nv-¹p’ër ¹Ngyu = a silver white mountain, and that his wife was born from ²Ö-¹här ³khü = a turquoise blue lake. He is in all probability identical with the Chinese Shou-hsing 壽星. The ¹Na-²khi depict him similarly with a very high forehead. On ¹Na-²khi banners (paintings hung in improvised chapels during the performance of ²Szi-³chung ¹bpö) he is always accompanied by a stag who guided him back from the realm of his enemy ²Müan-³llü-¹ssu-²ndzi who had enticed him into the nether world where his soul became lost.

It is also related how ²Müan-³llü-¹ddu-²ndzi caused to appear (his own realm) a white heaven and a white earth, a white sun, moon, stars and ¹zaw, also a ¹Ddu ³khü-¹p’ër (= his white lake). One day he walked to the white lake and there he saw his reflection in the water. In the evening he thought of a companion (a wife), and in the morning he thought of a son, he longed for a companion. From his mouth came forth white foam, and from his eyes tears. He gathered his tears and the foam from his mouth and threw them into the lake. After three nights, in the morning, there came forth from the lake a brilliant water maid, scintillating and moving. There was no one to give her a name so he called her ²Ts’u-³chwua-²gyi-²mun. The two became one family. They had nine sons and nine daughters. (See: also ²Müan-³llü-¹ddu-²ndzi ³chër ¹dzo, ²gkv-³chung, ³man-³chung, of the ³Ch’ou ¹na ¹gv ceremony).

There are other mss., which are devoted to the origin, etc., of ²Müan-³llü-¹ddu-²ndzi, these differ sometimes considerably depending on the ceremony to which they belong; the most important are those pertaining to the ²Szi-³chung ¹bpö ceremony performed after funerals for the prolongation of life, to the ³Dto ¹na ³k’ö ceremony, and to the funerary ceremonies as ²Ts’u-³chwua-²gyi-³mun ³nv, ²Khi ³nv, and ¹Ddu ³nv, the first a funerary ceremony for ²Müan-³llü-¹ddu-²ndzi’s wife and the last a funerary ceremony for ²Müan-³llü-¹ddu-²ndzi himself, both are performed for old women and old men respectively.

One ms. belonging to the ³Dto ¹na ³k’ö ceremony, entitled ¹Ddu ¹a ¹Ssu ¹a relates of his (¹Ddu an abbreviation for ²Müan-³llü-¹ddu-²ndzi) fights and quarrels with his demon enemy ¹Ssu (an abbreviation for his name ²Müan-³llü-¹ssu-²ndzi).

In connection with ²Müan-³llü-¹ddu-²ndzi who seems to be no other than the Chinese Shou hsing 壽星, and who is always figured with a stag on Chinese scrolls, there is related in a ²dto-¹mba book belonging to the ¹Ddu ³nv funerary ceremony, performed for old men, his being lost and then found by a stag etc., as follows: “Mt. Kailas, the Wish-granting tree and the lake Manasarowar gave him the long life of hundred years; the first to be born in the land of the people was ²Müan-³llü-¹ddu-²ndzi, he was also the first to die; when he was old his hair was as white as the flowers of the ¹Mun-¹baw (= *Rhododendron decorum*), his ears were ringing like the roar of the thunder; his eyes were blue like turquoise, (cloudy); his teeth were the colour of gold; his heart was like the rocks (he could think of nothing), his liver was like wood, his lung was like earth (soil), his hands were like the wings of the eagle, his feet were like a (rake), or ¹b’a-¹k’v, he had no strength, and his back was bent like a rainbow; when he was old nobody

took care of him; he was beaten and pushed by his grandchildren, stepping across the threshold was for him like crossing a high spur; crossing his courtyard was for him like crossing a large plain; his daughter-in-law always talked about cooking supper or lunch, but never gave him any food, when he was thirsty he was not given water, or hungry he was not given food. In the daytime he had no place to sit, and at night he had no one to complain to about his condition. Whatever he said was paid no attention to, like an old horse (he was) that could not eat grass any more. His body was covered with a thin garment only. Being old he could not endure long days nor long nights. His relatives neglected him as did his neighbors, and the neighboring village did not visit him. He took a cane and reflected if there was one as old as he was. What he had said was heard by ¹Ddv-³mun-²gkv-¹p'ër and by 360 demons; two ¹Ddv demons, one riding a black stag, and one a black horse came and told him let us befriend you, he then was led away by the ¹Ddv demons, and he went to search for a companion as old as he was; he arrived at a white juniper, white fir and white pine, as they could not speak they did not invite him to sit down; he arrived at a white crane, white eagle, at a white hawk, they could not speak so did not invite him to sit down; he arrived at a white stag's, a white deer and white unicorn, as they could not speak they could not invite him to sit down. His soul was then stolen by the water ¹Ddv demon; at first the ¹Ddv demon of the forest hid it in the forest, then the cliff ¹Ddv demon hid it in the cliff, then another yellow ¹Ddv demon on a high mountain, the rainbow ¹Ddv demon with a spotted face hid it, the cloud ¹Ddv demon with a white face hid it, the star ¹Ddv demon with a red face hid it, the ¹Ddv demon of the land of the sun hid it, the ¹Ddv demon of the realm of the moon with a yellow head hid it, arrived in the realm of the ¹Zaw the ¹Zaw ¹Ddv demon with a red face, they all hid it in turn. His body was without a soul and his shadow was without a soul (720); arrived at ¹P'ër-³na-¹nddū-²gkan-³chung (735) he met ¹Ssu-¹ddv-(³mun-)²gkv-¹p'ër and ²Nyi-¹ddv-(³mun-)²gkv-¹p'ër, they asked him why he came to this place and what he wanted; he replied because his good grandchildren gave him neither drink nor food, step by step I came to this place, ¹Ddv-³mun-²gkv-¹p'ër and ¹Dsä-(³mun-²gkv-¹p'ër) replied: we are as old as you are and so have come to search for you. ¹Ddu told them he arrived at the white trees, the white birds, and white animals, as they could not speak they could not invite me to sit down. ¹Ddu told them my head is as white as your's (two), so I have come to befriend you and now we are friends; the 13 ¹Ddv and 13 ¹Dsä demons with white heads then spread out a felt and gambled with ²Müan-³llü-¹ddu-²ndzi, the latter placed his hat, clothing, and black shoes (as stake), and the 13 ¹Ddv demons won the latter; he had no more stakes, his second son and second daughter he put up as stake and he lost them to the ¹Ddv demons; the reason for a second son and second daughter to be considered bad has its origin in this (as they were carried off by the ¹Ddv demons). ¹Ddu took a staff and was led away by ¹Ddv-³mun-²gkv-¹p'ër. The 13 ¹Ddv-³mun-²gkv-¹p'ër told him that it was impossible to arrive again in the realm of the people. The 13 ¹Lä-³ch'ou demons then invited him to gamble and he lost gold, his sword, and tiger skin to the 13 ¹Lä-³ch'ou demons. The 13 ¹Ddv-³mun-²gkv-¹p'ër then hid his soul on a high mountain, and in a cave of a cliff; he felt as if he had placed stag's antlers on his head and a stag skin on his body; his soul was hidden by the ¹Ddv demon, ¹Ddv with an eagle's head, a ¹Ddv with a tiger's head, and by the ²Mun demons and ²Mi-¹ma-¹ssä-²ddo (333). ²Müan-³llü-¹ddu-²ndzi's heart was palpitating and he was frightened. He was imprisoned in ¹Ddv's house without a gate, and his legs were put in irons, he died on that day as certain as there is not a crow with a white head, and a deer with a black tail. The heavens did not give forth rain, the grass was not green, and the mountains were

without trees, and the valleys were dry. Mt. Kailas split in half, the Wish-granting tree was bent, and lake Manasarowar was dry. His 9 sons and 9 daughters had no wealth nor livestock and no grains, they planted grains but none sprouted nor were sheep born, people did not live long, their ponds were not full, and they had no ¹nnü and no ¹ö (43). They said that all this was due to ²Müan-³llü-¹ddu-²ndzi. His sons and daughters conferred with ³Gko-²bbü-²yi-²ndër and told him that he was lost, and they were going to search for him. They gave him gold, silver, etc., he told them to bring forth a white horse, a white cow, and white sheep, the 9 sons and 9 daughters wept, and took food and wine and invited his soul, called back his soul from the ¹Ddv and ¹Dsä demons; the ²dto-¹mba told them that if his soul is in the hands of the ¹Ddv demons, it will descend like, and as a black eagle, if in the hands of the ¹Dsä demons it will descend as a green eagle, over the white felt (his clothing) and the incense sticks. A ²Llū-¹bu (58) called his soul to come back on the food and wine; as ¹Ddu was lost, a stag went in search of him; (it then relates of the origin of the stag). ¹Yi-³shi-¹ö-²zo used the ¹K'ö-³dtër-¹p'ër (304), and at the 15th knot it was revealed that he was lost in the realm of the ¹Ddv demons, and that a stag had found him. ³Gko-²bbü-²yi-²ndër arrived at ¹Ho-¹mbu-²ngv-¹mbu to perform ¹ö-³shër; his 9 sons and daughters took food and wine to call back his soul, that his soul may not be caught in the East in the realm of ¹Ho-²hä, in the south, in the land of the ²Lä-²bbü (363), in the west in the land of the Tibetan = ²Gv-¹dzu (537), in the north in the land of the ²Ggö-³lo (538), and in the center in the land of the ¹Ts'o (²Bä-¹ds'i-²szī) the ¹Na-²khi, the stag had found his soul; they repaid the 13 ¹Ddv-³mun-²gkv-¹p'ër with ²Hö-¹lü-¹mbbü (21) till their eyes were full (281), the ¹Ddv released his soul (actually did not hold it). ²Müan-³llü-¹ddu-²ndzi's soul was then led back by the stag. ³Gko-²bbü-²yi-²ndër performed ³ch'ou ²gkü (589) (purification) over him and his black hat, black garment, black shoes; they wept and threw the ²ssö-¹shwua (590) and their tears into the realm of the 13 ¹Ddv-³mun-²gkv-¹p'ër. His body and soul were cold, and all evil slander about him were thrown into the realm of the 13 ¹Ddv. He was led over a white hemp bridge and sprinkled with Amṛta which prevents death, and he was led on a green horse on high. When they all met they all wept. Their tears were as long as the rain of the summer bringing forth three lakes, and caused 13 junipers to come forth.

It is interesting to note that the stag is also considered the messenger of Yama the king of the dead, he is the acolyte of Yama in the hChham dance who cuts up the lin-ga. See Rolf Stein *Trente-trois Fiches de Divination Tibétaines*, in: *HJAS*, Vol. 4, 1939, 316, also J. F. Rock, *Life among the Lamas of Choni*, in: *NGM.*, Vol. 54, (5) 1928, p. 605.

As I had no access to my Chinese library I could not look up what cult if any the Chinese had concerning the Shou-hsing, and so asked Mr. Rolf Stein the Chinese and Tibetan scholar of Paris to be good enough and give me what information he could glean from Chinese works. He writes as follows: "I have not been able to find any precise data about Shou-hsing's cult, at least in his modern form, but I think it difficult to explain him as having come from the tribes people. Two figures may have melted into one. At any rate Shou-hsing is already the name of a star of the South

Pole (stars 角 and 亢) in the Erh-ya (3d Century B. C.). A cult to this star is already mentioned in Ssu-ma Ch'ien's *Shih chi* (ch. 28, fol. 6 b) where a temple of Shou-hsing is mentioned. The T'ang commentary says: Shou-hsing is the star of the old man of the southern pole. If it appears, the country is in peace. That is why a temple was erected to him, to pray for luck longevity".

(11) ²Dto-¹mba ³Shi-²lo, the words ²dto-¹mba often also written ²dtü-¹mba or ²dti-¹mba are of Tibetan origin and derived from ston-pa མྱེན་པ་, pronounced tön-pa = teacher or promulgator of a religion, the term tön-pa is applied both to Buddha and to the founder and teacher of the Bön tenets who was gShen-rab-mi-bo གཤེན་རབ་མེ་བོ་, the ¹Na-²khi ³Shi-²lo.

The ten teachers of the Bön located in the ten quarters are all designated as ston-pa, also their succession of teachers of the Bön (Bon བོན་).

²Dto-¹mba ³Shi-²lo's life history is related in the ²Na-²khi mss., ³Shi-²lo ³ssaw and ³Shi-²lo ²t'u-³bbüe, i.e., Inviting ³Shi-²lo and the Origin of ³Shi-²lo respectively. See: The Birth and Origin of ²Dto-¹mba ³Shi-²lo in *B. E. F. E.-O.*, t. XXXVII, fasc. 1, 1937, pp. 1-39, Plates I-XIV; The generations enumerated in the afore-mentioned paper, l. c. are correct, except after: 3rd line, of verse 3, on page 12, ²Dto-¹mba ³Shi-²lo had not yet been born, the fourth line should read: ¹Ä-²dzi ²shër ³ch'ër ²gkan ²nnü ²t'u = of the maternal grandmothers ancestors (of ²Dto-¹mba ³Shi-²lo) there were seven generations (i. e., before the birth of ²Dto-¹mba ³Shi-²lo).

The genealogy of the paternal ancestors of ³Shi-²lo are:

The first: ²Gkyi-²sso-¹ch'ung-³mbu

2nd: ¹Ch'ung-³mbu-¹ddo-¹zhi

3rd: ¹Ddo-¹zhi-²ssä-²dto

4th: ²Ssä-²dto-²bpä-¹na

5th: ²Bpä-¹na-²ä-²wüa

6th: ¹Ä-¹wüa-³llü-²de

7th: ¹Gyu-¹la-²bpa-³gko-²diti (in another ms., the name is given as ¹Gyu-¹la-²bpa-³diti)

8th: ¹La-²bbu-²t'u-³gko

9th: ²Gyi-²bbu-²t'u-³gko

The eighth is equivalent to the Tibetan Lha-bon-thod-dkar ལྷ་བོན་ཐོད་དཀར་, and the 9th, the father of ³Shi-²lo, to rGyal-bon-thod-dkar རྒྱལ་བོན་ཐོད་དཀར་.

In gZer-myig III, fol. 22 b, l. 2-3 we read: As he reflected as to a father, he chose rGyal-bon-thod-dkar, ... And in fol. 26 b, we read: ... it is as much certain that he will be born of rGyal-zhad-ma རྒྱལ་མཛེས་.

In ¹Na-²khi books she is called ²Ssaw-¹zaw-lo-(¹lër-) ³dzi-²gyi-²mun, the last two syllables are equivalent to the Tibetan rGyal-mo རྒྱལ་མོ་ = queen.

From the mss., chanted at the ³Shi-²lo ³nv funerary ceremony we can learn more about ³Shi-²lo's life and death than from any other. See: The ¹Na-²khi ¹Hä ²zhi ¹p'i l. c., pp. 40-119, Plates XV-XLI, and The ²Mün ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, 1948, p. 59, n. 125.

In a ms., not chanted but in which much information is given pertaining to the ²dto-¹mba Shamanism, the origin of their gods, spirits, etc., it mentions that ²Dto-¹mba ³Shi-²lo was born in ²Ö-¹mun-¹lo-³li ¹dü i. e., the land of ²Ö-¹mun-¹lo-³li which is identical with the Tibetan Ol-mo-lung-rings འོ་མོ་ལུང་རིང་ས་, in upper Tibet which in gZer-myig is given as the birth place of gShen-rab(s). Ol-mo is also given as the place

where the Bon doctrine is asserted to have been first spread, and is also the name of the Paradise of the Bon.

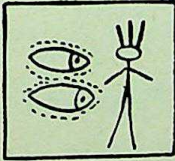
(12) ²Ddv-¹p'ēr ¹Khyu-³t'khyu, the Indian Garuḍa and Tibetan Khyung རྩུག་, the mythical Chief of the feathered race. See: ¹Khyu-³t'khyu ¹Ssu ¹a of this ceremony, where the origin of the Garuḍa is related as occurring in ¹Na-³khi mss.

(13) The ¹p'a or jackals go in packs of thirty to forty but always one behind the other.

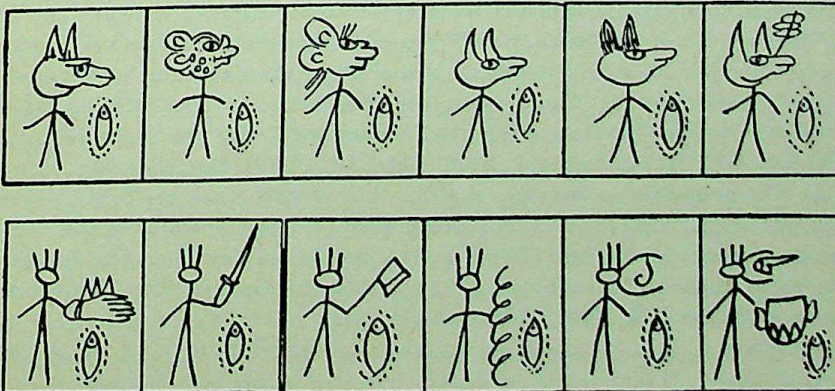
(14) The ²Ndër ¹ts'u or ²Ndër demons cause epidemics among cattle. There is a ceremony called ²Ndër ¹ts'u ³t'u or the driving out of the ²Ndër demons, a total of ten mss., belong to it.

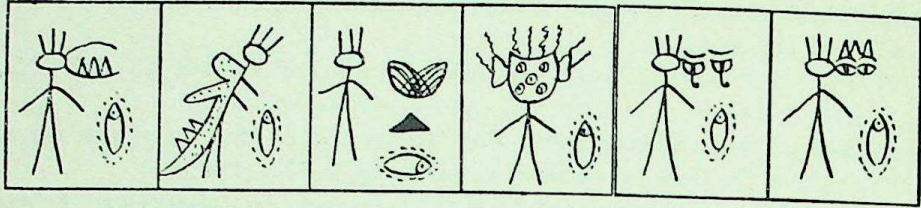
Their origin is related in a ms., called ²Ndër ¹ts'u ²t'u-³bbüe or the origin of the ²Ndër ¹ts'u: ²Mi-¹ma-¹ssä-²ddö and ²Gkü-¹zaw-¹na-²mun had intercourse and there came forth a black lake and black wind, these two caused a magic and there came forth a black and variegated cloud. ²Müan-³llü-¹ddu-³ndzi went hunting into the realm of his enemy ²Müan-²llü-¹ssu-³ndzi for stags and caught a ¹yi = serow with broken horns, he killed it and the soul of the animal caused a magic and there came forth the 18 ²Ndër demons. Their names are: ²Ndër-¹ts'u ²zhwua-²gkv-¹dzu or the Horse-headed ²Ndër ¹ts'u; ²Ndshi-²gkv-¹dzu or Leopard-headed; ¹Gv-²gkv-¹dzu or Bear-headed; ²K'ö-²gkv-¹dzu or Dog-headed; ¹P'a-²gkv-¹dzu or Jackal-headed; ³Khyü-²k'ö-²gkv-¹dzu or Wild dog-headed; ¹La-¹hö-¹dzu or born with red hands; ¹Ng'a-³t'a-³bbü or carrying a sharp sword; ²Mbe-³t'a-³bbü or carrying a sharp axe; ³Gkyi-¹bbër-³bbü or carrying a rope; ²Ssan-¹t'ü-³nun-¹shër ¹ts'u or the blood drinking long snouted demon; ²Shi-²ndzi-²p'a-¹hö-¹ts'u or the flesh-eating red faced demon; ²K'u-¹hö ¹ts'u or the red mouthed demon; ²Ghügh-¹mun-²gv-¹hö-¹ts'u or wearing a (bloody) skin on the red body; ³K'o-¹k'wua-³bbü or (he that) carries a broken basket; ²Gkv-³dshi-²dshi or he with the wiggling head; ¹Miu-¹gko-¹miu-²mbër-²yi or he who weeps (literally - eyes inside tear drop); and ¹Miu-¹hö-¹ts'u or red eyed demon.

They are figured in the ms., as follows:



²Ndër ¹ts'u, it is believed that these demons are tiny worms which cause epidemics in cattle. In the order named they are:





(15) The word ¹Zä-³gkyi is a term of endearment, ²boa = the sole of the foot, and ¹yü = fleet.

(16) While ³Llū-³gkv ²bpö-¹mbö is a ¹dto-¹mba able to chant, it seems however that he represents three original ²dto-¹mbas, who had a very good voice, and hence all ²dto-¹mbas able to chant are designated by that name. In this instance he precedes ²Dto-¹mba ³Shi-²lo, and must thus be considered a ²dto-¹mba who was a contemporary of ³Shi-²lo.

In a *ms.*, no. 1130, of the ²Här-¹la-¹llü ³k'ö ceremony, entitled ¹Lä-³ch'ou ²dto-²ma ³p'i we read on page 2, rubrics 9, 10 and 11 as follows: ²Ssu-²bbü ²gkv ³ch'ër ²Hä-¹ddü = Ancestor of the first generation of the great god(s?), ²Ssu-²bbü ³lü-³ch'ër ²Hä-¹ddü = Ancestor of the second generation of the great god(s?) and ²Ssu-²bbü ³man-³ch'ër ²Hä-¹ddü = the ancestor of the third generation of the great god(s?), these three generations caused a magic and there came forth (appeared) three ³Llū-³gkv ²bpö-¹mbö with a fine voice, able to protect the people.

(17) ²Müan ¹nä ¹dü ³lü-²gv = Heaven and Earth center, or between heaven and earth. Like the Bön Religion so in the ²Dto-¹mba ¹Na-²khi Shamanism does the vertical division of the world play an important part next to the horizontal division. The central region here is the air between heaven and earth and not heaven itself or the celestial regions. The colour of the central region is always varicolored or spotted.

(18) ²Dtü-³mun ³Khü or ²Dtü-³mun, often also called ²Dti-³mun, Lake. ²Dtü-³mun or ²Dti-³mun is equivalent to the Brute world, the third realm in which a man may be reborn, i. e. as a dumb animal. It is better known as ¹Khyü-²dso and is equivalent to the Tibetan Dud-hgro དུད་མགོ pronounced Dū-dro, the Sanskrit Tiryak;

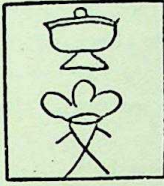
the ¹Na-²khi ²Dti-³mun may be related to the Tibetan gti-mug གཏི་མུག pronounced ti-mug, meaning mental darkness, ignorance, stupidity.

In a *ms.*, entitled ¹Hä ²zhi ¹p'i ²gkv-³chung of the ³Shi-²lo ³nv funerary ceremony, it relates of souls being detained in the poison lake of ¹Khyü-²dso. Thus the horse-headed ²Ssu-¹ndo is a Nāga demon, for all ²Ssu-¹ndo have their lower bodies end in coils of a snake. In the ¹Na-²khi ²Nyi-²wüa ³ch'wua ¹dü or the six realms of ²Nyi-²wüa = hell, actually the six states of existences, the ¹Khyü-²dso or ²Dti-³mun is the third, beginning with Hell or ²Nyi-²wüa, while the Tibetans begin with the realm of the gods. (See: The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B. E. F. E-O.* t. XXXVII, fasc. 1, p. 85).

(19) ²Dzi and ¹Ts'o = actually the ¹Na-²khi people; ²Dzi-¹zä ¹Ts'o-²zä was the pre-flood ancestor, and ¹Ts'o-²zä ³Llū-²ghügh the post-flood ancestor of the ¹Na-²khi; thus the descendants of ²Dzi and ¹Ts'o are the ¹Na-²khi people. See: *The Ancient Na-khi Kingdom of Southwest China* (1947), Vol. I, pp. 82-83; also the ²Müan-¹bpö ceremony, in *Monumenta Serica*, Vol. XIII, 1948, p. 50, n. 91.

(20) ²Dto-²ma is equivalent to the Tibetan gtor-ma གཏོར་མ , a sacrificial offering made of barley flour and mixed with butter, it can however be made of wheat flour and

water. In this case it is an appeasing gift to the horse-headed ²Ssu-¹ndo Nāga demon. ²Haw-²khi ²dto-²ma is such an offering in the shape of a man, the first two syllables or words stand for 'food man' i. e., the figure of a human being made of grain flour or food. It is figured in ¹Na-²khi manuscripts thus:



The first symbol is read ²haw and represents a pot with food, the figure below is that of a Tibetan, but here read ²khi = man. The ²Haw-²khi ²dto-²ma corresponds to the Tibetan glud-gtor གུད་གཏོར་, which is an offering to ransom life. See also ²T'i-³ts'an ²dto-²ma ³p'i of this ceremony.

The family sent a boy to the nine places to search for the grain (flour) to make the ²Haw-²khi ²dto-²ma, and to seven lands to search for the grain (flour, etc.) and to five lands and villages (must be added) and to three lands and three villages and to one land and one village, he obtained nine handfuls of flour to make the ²Haw-²khi ²dto-²ma valuable as gold; its eyes are made of turquoise, from red cloth the tongue is made, the teeth are made from the conch, its heart is made from the black cornelian; the ²Haw-²khi ²dto-²ma rides a horse led by the ²Mbër-¹dtv, the ²dto-²ma is able to laugh and the ²Mbër-¹dtv is able to dance. The ²dto-²ma carries off the unlucky years, month, illness etc. The ²dto-²ma is to go to the four regional demon kings (see note 44) to the celestial ¹Ddv and ¹Dsā demons, to the terrestrial ²Mun and ¹Chügh's homes, to the left of Mt. Kailas to ²Mi-¹ma-¹ssä-²ddo, ²Gkü-¹zaw-¹na-²mun, ²K'ö-¹ndsu-²dtër-¹yu, ¹Ngo-³dzhi-²dso-²bbü and to ¹Ngo-³niu-³ssu-²t'u, there before them prostrate yourself, you and the ²Mbër-¹dtv and speak well to them. Let the ²dto-²ma and the ²Mbër-¹dtv carry off the unlucky years, months, and illness of the family.

(21) ²Hö-²lü-¹mbbü = roast grain - pop. Black peas are used for black ²Hö-²lü-¹mbbü, and barley or only slightly popped buckwheat (sometimes rice) for white ²Hö-²lü-¹mbbü. It is thrown either on animals to be sacrificed or on a ²dto-²ma for appeasement to demons. It is usually written with the head of a yak = ¹mbër and the adjectives ¹na = black, and ¹p'ër = white; ²mbër meaning to roast in ashes, the symbol for yak head = ¹mbër is here used phonetically only. Below the yak head the symbols ¹dtv for one thousand and ¹gkü = star are usually written below, ¹dtv-¹gkü meaning an uncountable number. The whole is expressed thus:



²Mbër-¹p'ër ²mbër-¹na ¹dtv-¹gkü a free translation of which would read: White yak (popped grain) and black yak (popped grain) by the thousands. To this is added ²Zhwua-¹mun ²zhwua-³shwua (-¹dtv-¹gkü = horse female (mare), (and) gelding by the thousand); these also are represented by ²Hö-²lü-¹mbbü.

In ancient days black and white yak, mares and geldings were offered. Nowadays their place is taken by popped grain black and white.

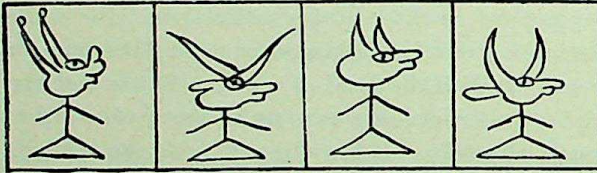
(22) The tail of the peacock is considered poisonous by the ¹Na-²khi and it is believed that should one eat a tail feather one would die. In the ms., entitled: ²K'aw ²ch'ër ³ssaw, ²Zhi-³ssaw ³ch'ung or Bitter medicine invite, Wine offering pour, chanted during the ²Müan ¹bpö ceremony, on page 9 we read: "From the white conch a cup is made to gather her (²Müan-³mi = Celestial female ³Non-²ssä-²p'u-¹mun-³mi) medicine. With the quill of the porcupine they scraped the medicine from the cup, hence the tip of the quill is black. With the tail feather of the peacock they wiped the medicine from the edge of the cup, hence there sprouted a medicinal flower on the head of the peacock, and poisonous flowers on his tail" See: The ²Müan ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, 1948, p. 39.

In Mlle Marcelle Lalou's paper 'Le Culte des Nāga et la Thérapeutique' in *Journ. Asiat. Jan.-Mars 1938*, p. 15, we read: "Après avoir fait refléter l'image à l'intérieur du miroir, ayout lavé le corps du malade avec le paon (rma-bya) après avoir fait refléter le *maṇḍala* et l'image du miroir, en secouant du lait, il fera le rite qui expulse immédiatement le venin". An Indian legend relates that the Garuḍa dropped a feather which was struck by Indra's thunderbolt, whereupon the feather broke into three pieces, from one of which the peacocks took their origin. This would account for the use of the peacock feather in banishing diseases liberated by the Nāgas whose enemy is the Garuḍa.

(23) ²Shi-³ddo ³I hü or the lake in ²Shi-³ddo; the latter is identical with ²Nyi-²wūa or Hell, the Tibetan dMyal-ba རྟམ་ལ་, pronounced Nyel-wa, the realm of the hell beings, the Sanskrit Naraka. The ¹Na-²khi have six thick manuscripts called collectively ²Nyi-²wūa ³ch'-wua ¹dü or the six realms (of) hell. These books consist entirely of Mantras or ³Hoa-²lü, by reciting of which souls are retrieved. These ²Nyi-²wūa ³ch'-wua ¹dü are divided into 1) ²Nyi-²wūa or ²Shi-³ddo, 2) ²Yi-³ndaw or ¹Ndü-³ch'ou, 3) ¹Khyü-²dso or ²Dti-³mun, 4) ²Haw-²ma-⁴yi or ¹Nga-²gya, 5) ²Bä-¹ds'i-²szī or ³P'a-²ddo, and 6) ¹Hä-¹dü or ²Bbue-²ddo.

In ¹Hä ²zhi ¹p'i ²gkv-³chung, l. c., p. 81 it also relates of a black lake in hell.

(24) The ¹Na-²khi have regular terms for the four quarters of the compass and the central (vertical) region *q. v.*; for the four subregional quarters they have entirely different designations, ²Lv-¹ndsu-²dtü stands for southeast and means Dragon sit there or there where the dragon sits. ²Yü-¹ndsu-²dtü = sheep sit there, stands for southwest; ²K'ö-¹ndsu-²dtü = dog sit there, for northwest, and ²Ghügh-¹ndsu-²dtü = ox sit there, stands for northeast. They are depicted in ²dto-¹mba books thus:



(25) The ²Ssu-¹na ³Khü or the lake of the black ¹Ssu, i. e., black Nāgas, there is no indication given where this is supposed to be located, it is however a black Nāga demon lake.

(26) ¹Nga-²gya ³Khü or the lake of ¹Nga-²gya. ¹Nga-²gya is identical with the ¹Na-²khi ²Haw-²ma-⁴yi and the Tibetan Lha-ma-yin ལྷ་མ་ཡིན, the Asura world where dwell the titans or ungodly spirits.

In the same ¹Hä ²zhi ¹p'i ²gkv-³chung, l. c., p. 96, we read of a black lake in the realm of the ²Haw-²ma-⁴yi.

(27) For ²Yü-¹ndsu-²dtü see explanation under note 24.

(28) ¹Ngu-³ch'ou ³Khü or the lake of ¹Ngu-³ch'ou, nothing is known of this realm.

(29) ¹Ndü-³ch'ou ³Khü or the lake in ¹Ndü-³ch'ou, the latter is better known as ²Yi-³ndaw, the Tibetan Yi-dwags ཡི་དྭགས, the Sanskrit Preta or ghost world in which man can be reborn. The ¹Hä ²zhi ¹p'i ²gkv-³chung, l. c., p. 85 mentions a black lake in the realm of the ²Yi-³ndaw.

(30) For ²K'ö-¹ndsu-²dtü see explanation under note 24.

(31) ³P'a-²ddo ³Khü or the lake in ³P'a-²ddo, the latter is identical with ²Bä-¹ds'i-

²szi ¹dü or human world where one is reborn as man; it is the Tibetan སྤྱི, and Sanskrit Nara.

The name ²Bä-¹ds'i-²szi may be explained as follows: ²bä = do, make, ¹ds'i = come and ²szi = generation i. e., one generation making the next, hence the people; ¹dü land. According to ¹Hä ²zhi ¹p'i ²gkv-³chung, l. c., p. 90, there is a lake in ³P'a-²ddo controlled by demons, the lake is in a place called ²Wüa-²ssso.

(32) ²Ghügh-¹ndsu-²dtü for explanation see under note 24.

(33) The ⁴Ssu ²ggö ²swue-²p'ä, ¹Ssaw-³ndaw and ²Nyi-²ggö ²swue-²p'ä are Nāgarājas of the Nāga clans ¹Ssu, ¹Ssaw-³ndaw, and ²Nyi. The first live in the water, i. e., streams, springs, lakes, etc., the second are terrestrial Nāgas, and the third live on trees, there is a fourth clan called ²Dtü Nāgas who live on cliffs but they are not mentioned here. All these clans and their ²swue-²p'ä, or Nāgarājas, are mentioned in all the various books belonging to the ²Ssu ¹gv or ²Ssu ¹ddü ²gv ceremony.

(34) The ¹Zaw ²ggö ²swue-²p'ä is not a Nāgarāja, here the title of ²swue-²p'ä must be rendered chief, ruler, here of the ¹Zaw demons. His name is ¹Zaw-¹lēr ²ngv-²gu. The ¹Zaw are planets and are equivalent to the Tibetan gZah ཀམ་འཕྲུལ་. The ¹Na-²khi believe that the ¹Zaw cause eclipses of the sun and moon, i. e., by devouring these two celestial bodies. Their origin is related in a ms., belonging to the ²Här-²la-¹llü ³k'ö ceremony, entitled ¹Zaw ³dsho. In ms., no. 1496 it relates: The father of the ¹Zaw dwelt in the sky, his name was ²Ssu-²bbü-¹lēr-³ssan-²ngv-²gu, (he is figured with a goat's head bleating or calling, this is called ¹lēr, however the ¹Na-²khi transcription of the Tibetan term ra - ར་ goat, is ¹lēr; this shows that the name is of Tibetan origin). The mother of the ¹Zaw, a Nāgī, lived in a lake and was called ²Mi-¹ma-²k'o-²mi-¹ma. They are figured thus in the manuscript:



Above his head is the symbol for ²müan - heaven, and she, depicted with a frog's head, has the symbol for lake at her feet. He intended to descend from heaven but could not descend (to the land), so he dwelt on ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mount Kailas); she could not ascend from the land to heaven (where he dwelt) so

she went into ²Müan-³llü-²ndaw-¹gyi ³Khü (lake) Manasarowar; he spit from Mt. Kailas and she caught the spittle in her hand and swallowed it, thus they (managed to have) sexual intercourse, and after nine months and thirteen nights, one night there were born the ¹Zaw ¹La-³bpa, this is identical with the Tibetan gZah lhag-pa our Mercury. ¹La-³bpa caused a magic and there came forth

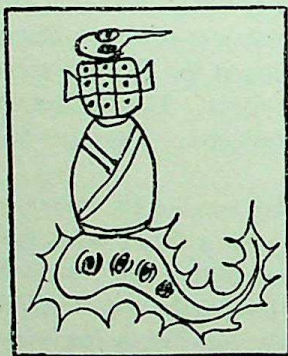
¹Zaw ²Nyi-³mä or the Sun ¹Zaw, this is the Tibetan gZah nyi-ma ཀམ་འཕྲུལ་ རྩི་མ་ the Sun; this term also stands for Sunday in Tibetan while the ¹Na-²khi are ignorant of the term week or the names of the days of the week; ¹Zaw ²Nyi-³mä caused a magic and there came forth ¹Zaw ²Nda-²wüa or the Moon ¹Zaw, this is the Tibetan gZah zla-ba རྩི་མ་,

pronounced da-wa = the Moon, gZah da-wa also stands for Monday in Tibetan; ¹Zaw ²Nda-²wüa caused a magic and there came forth in the East ²P'ö-²bö ²ss ²ggö ¹zaw = the ¹Zaw ²p'ö-²bö of the wood element, ²P'ö-²bö is the Tibetan phur-bu ཕུར་བུ་, or the triangular ghost dagger, and as such it is depicted in the ¹Na-²khi ms., the Tibetan gZah phur-bu is our Jupiter and stands for Thursday; in the South the former caused a magic and there came forth the fire element ²Mi-¹ma ¹Zaw, this is the Tibetan gZah

mig-dmar བཟའ་མེག་དམར the red eye or Mars, it also stands for Tuesday; ²Mi-¹ma ¹Zaw caused a magic and there came forth in the West the iron or metal element ²Bpa-²sso ¹Zaw, this is the Tibetan gZah pa-sangs བཟའ་པ་སངས, pronounced Za Pa-sang = Venus, also Friday; ²Bpa-²sso ¹Zaw caused a magic and there came forth in the North the water element ¹La-³bpa ¹Zaw, this is the Tibetan gZah Lha-g-pa བཟའ་ལྷ་ག་པ Mercury, the term also stands for Wednesday; ¹Zaw ¹La-³bpa caused a magic and there came forth between heaven and earth the earth element ²Bpö-¹mba ¹Zaw, this is the Tibetan gZah spen-pa བཟའ་སྤེན་པ Saturn, the term also stands for Saturday.

As regards ¹Zaw-¹lër ²ngv-²gu it is interesting to note that in the Tibetan astrological work Vaidurya dkar-po, in a passage dealing with the various Sa-bdag, their aspects, etc., we find enumerated on folio 468 b, as the first of five “Servant Sa-bdag” gNam gyi gzah chhen lha rgod གནམ་གྱི་གཟའ་ཆེན་ལྷ་རྟོན i. e. the wild god, the

great planet of the sky who is identical with our ¹Zaw-¹lër ²ngv-²gu who, like in the Vaidurya dkar-po is figured with nine heads and a raven’s head on the top of his nine head as the tenth. In the ¹Na-²khi ms., ¹Zaw ³dsho he is figured thus:



In the Tibetan work he is described as having the lower body “wound into a serpent” but no mention is made of the fact that his body and serpent tail is covered with eyes. In the ¹Na-²khi ms., he has a fiery tail with eyes and thus he is also figured in the Vaidurya dkar-po. There he holds the Makara banner in his right and the bow and arrow in his left, in the ¹Na-²khi ms., he has no attributes. Rāhu is called Lo-hou in Chinese 羅睺 and is considered the spirit who causes eclipses.

In the Tibetan iconographic work called Rin-hbyung རིན་འབྲུང, on folio 92 a, occurs the following description of

Rāhu: “In the East, from the letter Sha emanates the son-planet, the excellent, great Rāhu the color of his body (is white like) the conchshell; the upper part of his body is that of a Rakṣasa, the lower body is wound into a serpent, on top of his nine heads he has the head of a raven. Tail and body are full of eyes; in his right hand he holds the Makara banner, and in his left hand he holds the snake-sling.

The syllable Ra is equivalent to the ¹Na-²khi ¹Lër, and is the second syllable in his ¹Na-²khi name, but actually the first for ¹Zaw is equivalent to the Tibetan gZah.

In addition to the seven ¹Zaw described there is one other ¹Zaw called ¹Zaw-²zo = the son of ¹Zaw, ²Khi-¹na-²la-²mā-²gv-²ddu = the black man ¹Zaw the size of the thumb, he rides a black rat with long ears; his origin is not related.

There are in addition nine ¹Zaw demons as follows: ¹Zaw ³Gko-²t'u, ¹Zaw ²Bbue-¹nddū, ¹Zaw ²La-²wūa, ¹Zaw ²Dtū-¹ndzī, ¹Zaw ²P'ö-¹bö, ¹Zaw ²Haw-¹lër, ¹Zaw ¹Gkyi-³li, ²Khi-³li-²khi-²t'i ¹Zaw, ²T'i-²lū-¹na-²k'aw ¹Zaw. These nine ¹Zaw demons send their dogs and horses to give illness. When these ¹Zaw demōns ascend into the sky they kill thousands of winged creatures, when they descend to the land they kill thousands of clawed creatures; when they go from the east to the west they kill thousands of wild hoofed animals, when they go from the west to the east they kill thousands of domestic

horned animals, when they go from the north to the south they kill thousands of creatures born with soles (humans); when they go from the west to the east and from the south to the north, they give illness to the people.

(35) The ²Lo-¹lo ²swue-²p'ä is a chief of the Lo-lo tribe, in Chinese 獠獠 also written 獠獠, and occasionally written without the dog radical which the Chinese love to prefix to the phonetic to show their contempt for non-Chinese tribes. Much has been written about the Lo-lo; they are neighbours of the ¹Na-²khi and live to the east of them; their mountain fastness is Ta-liang-shan 大涼山 situated west of the Yangtze and east of Hsi-ch'ang 西昌 where they still lead an independent existence in spite of Chinese statements to the contrary. Among the Lo-lös two clans are distinguished, the Black bone who are the pure Lo-lo, and the White bone who are Chinese slaves stolen by the Lo-lo from neighbouring towns and villages. The Lo-lo extend now into Yunnan where they are squatters in the district of Li-chiang. When not occupied with their agricultural pursuits, they go robbing, steal children from villages and sell them as slaves to other Lo-lös. All their slaves are Chinese who are never permitted to marry a Black-bone Lo-lo. See my *The Ancient ¹Na-²khi Kingdom of Southwest China*, 1947, Vols. I and II.

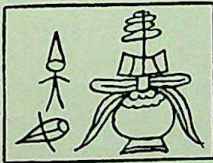
The Lo-lo have a phonetic script which resembles the ¹Na-²khi phonetic script, but is not the same. Their language, like the ¹Na-²khi language, belongs to the Tibeto-Burman stock. Both belong to the Wu-man 烏蠻. This is the only instance where I have found the Lo-lo mentioned in ²dto-¹mba manuscripts which would indicate that in early times they had no connection with Lo-lo, although other tribes are constantly mentioned.

(36) For the five regional Garuḍas see Plate 16 and text.

(37) Similar to the ¹Ngu ²t'khi ²llü-²ssi = the illness pain arrow (see ¹Ngu ²t'khi ²llü-²ssi ³ssu ms., of this ceremony) when arrows are stuck into a ²Haw-²khi ²dto-²ma, so needles are stuck here into the ²Haw-²khi ²dto-²ma thus transferring the illness.

(38) The ²Bpö-¹mba or ²Ddv-²ds ²bpö-¹mba is none other than the Amṛta vase, and is the Tibetan bDud-rtsi bum-pa བདུད་རྩི་བུམ་པ་ from which the ¹Na-²khi name

has been borrowed; it is depicted in ¹Na-²khi manuscripts thus:

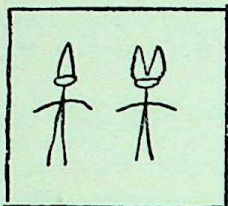


The first two symbols are used phonetically only; the first is here read ²ddv and represents the ¹ddv demon the Tibetan Dū ཏུ་ = devil; the second is read ²ds, its meaning is to shut off

water as in an irrigation ditch; here ²ddv-²ds stands for nectar it is borrowed from the Tibetan, it is the food of the gods, the potion that confers immortality. The ¹Na-²khi ²Bpö-¹mba is also a loan word from the Tibetan, viz., Bum-pa བུམ་པ་.

The origin of the ²Bpö-¹mba is related in a ms., of the ²Ch'ou ¹na ¹gv ceremony, entitled ²Bpö-¹mba ²t'u-³bbüe or ²Bpö-¹mba ²t'u q. v. For ²Ch'ou ²ch'ër see also ²Bpö-¹mba ²t'u; also ²Müan ¹bpö in *Monumenta Serica*, Vol. XIII, 1948, p. 27. See also The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B. E. F. E-O.*, t. XXXVII, fasc. 1, pp. 63-64, n. 2.

(39) The ¹Ddv and ¹Dsä (Plate 22) are demons, the first have their hair dressed cornucopia fashion, and the second have their hair arranged into two erect, pointed tufts; they are always mentioned together, the first are equivalent to the Tibetan



bDud བདུད, who are the antagonists of religion, they are black, like the ¹Na-²khi ¹ddv; the second are equivalent to the Tibetan bTsan བཙན, pronounced tsen; the ¹Dsä, like their Tibetan counterparts, are red in color and dwell under a red sky and on red land. The ²dto-¹mbas able to suppress them are the ¹Ddv ²bpö-¹mbö, ¹Ddv-²dta-²mbër-¹yu, and the ¹Dsä ²bpö-¹mbö ¹Dsä-²shi-¹na-²ddo. There are many individual ¹Ddv demons, the ¹Ddv arch-demon, is ¹Ddv-²ndër-³t'khyu-²bpa-²la-¹llü whom ²Dto-¹mba ³Shi-²lo encountered, the former holding a black mountain to bar his way. He is identical with the Tibetan bDud-khyab-pa-lag-ring བདུད་ཀྱའ་པ་ལག་རིང་,

the long-armed devil who measured lances with ston-pa gShen-rab-mi-bo. See: The Birth and Origin of ²Dto-¹mba ³Shi-²lo in *B. E. F. E.-O.*, t. XXXVII, fasc. 1, p. 26; also The ¹Na-²khi ¹Hä ²zhi ¹p'i, l. c., p. 71.

Hoffman in his *Quellen zur Geschichte der Bon-Religion*, on page 142 figures a bTsan demon riding a horse, all ¹Na-²khi ¹Dsä demons ride horses, (see Plate 22), and on looking carefully it can be noticed that Hoffmann's figure wears a divided helmet. The ¹Dsä demon's hairdress appears divided into two tufts very distinct from that of the ¹Ddv. It may however have reference to the action of Padmasambhava who, in order to deprive them of their magic powers, shaved their head leaving a tuft in the middle; from the ¹Na-²khi figures of ¹Dsä demons it would appear that he cut out a tuft from the center.

The origin of ¹Dsä is related in a book belonging to the ²Här-²la-¹llü ³k'ö ceremony called ¹Dsä ¹ddü ¹bpö or the chanting (about) the great ¹Dsä; in this *ms.*, it is related that to the left of Mt. Kailas ²Mi-¹ma-¹ssä-²ddo and his wife ²Gkü-¹zaw-¹na-²mun (the archdemon and archdemoness) caused a magic, and in the east there came forth a white egg and from it a white ¹Dsä riding a white horse, carrying a white hawk in his hand and leading a white dog; this is repeated for the south, the color of which is green, for the west the color is black; for the north, the color is yellow, and for the center the color of which is spotted. As regards the ¹Ddv demons it is related in ¹Bpö ²lü ²k'u ³man-³chung of the ²Här-²la-¹llü ³k'ö ceremony as follows: ¹Ddv-²dzhi ²La-³ngyü the father of the ¹Ddv demons, and ¹Ddv-³chwua-²bpä-²ma the mother had intercourse and there was born ¹Ddv-²zo ³Khü-¹na-¹yu-²bpu riding a fast horse, and at ¹Ddv-³lv-¹ddv-³k'o-²wüa there came forth the nine ¹Ddv demons, also from ¹Ddv-²ggö ³Gkyi-¹na-¹mbër-²k'o-²wüa, they led their dogs and horses to be repaid for souls and long life of the people.

In a *ms.*, of the ³Shi-²lo ³nv ceremony entitled ¹Ddv ²dzhu-²zhwua = to repay the ¹Ddv demons, it is related that the father of the ¹Ddv demons was ¹Dsa-²dtü-²nv-³nv-²dzhi, and the mother ¹B'a-¹dtü-³khyü-²khyü-¹ma, these two had intercourse and there were born the 360 ¹Ddv demons. Of these 26 are named, the first is ²Shi-¹ddv-¹na-³bpu, then, ²Wu-¹mbbë-²dsa-³dzi, ²Dto-²dti-³ch'i-²mbbü, ²Mä-¹zaw-²dzi-³dsa, ¹Ddv-²mbbë-¹gko-³gko, ²Ssu-²p'u-²t'o-³la, ²Ss-¹zaw-³khyü-¹ma, ³Shi-²lo-³ssä-³ngu, ²T'i-²bbü-³gkv-²shu, ²K'ö-²wüa-²dto-²dzhi, ²Sso-²ggü-¹yu-³dsaw, ¹Ddv-¹ts'u-¹na-³bpu, ²K'ö-²mä-³gyi-³mun, ²Muän-¹ggü-¹k'aw-²khi, ²Nyi-²p'u-¹ndo-¹ma. ²Yi-²mä-²t'o-³bpa, ¹Lo-³bpa-³gkyi-²dde, ¹Ddv-¹ts'u-³ssä-³nun, ²Ma-²dso-²ho-³gkyi, ²Mi-¹lo-²t'u-³bpa, ²Yi-²sso-³khyü-³bpa, ⁴Dta-²sso-¹ma-³bpa, ²Bpä-²lü-¹yu-³t'u, ¹Na-³non-³dgyu-¹mun, ²Mi-¹zä-²dta-²zher-³ch'i-²sso.

The ¹Ts'u are demons in general, but there is also a ¹Ts'u demon whose companion is called ¹Nyu, the face of the latter is black.

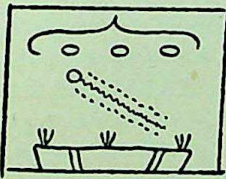
(40) The ¹P'ër ¹Ssan are the ¹P'ër-²zo ²ngv-³gkv and ¹Ssan-³mi ²shër-³gkv respectively; the first are the nine male makers of the heavens, and the latter the seven female makers of the land. The figure 9 is always associated with the male sex, and the figure 7 with the female sex. The word ¹Ssan pronounced with a nasal "n" may be the Tibetan sa ས earth.

(41) The ²Ngaw ¹Wu; the first are the spirits of victory, and their origin is related in a *ms.*, of the ²Szi ³chiung ¹bpö ceremony entitled ²Ngaw ²t'u-³bbüe = the origin of the ²Ngaw. The second, the ¹Wu are always associated with the ²Ngaw, they are the care-takers of the latter, their origin is related in a *ms.*, called ³Ch'u-²bpa ³ngyi *q. v.*, chanted when juniper boughs are burnt and the smoke is offered during the performance of nearly all ceremonies.

(42) The ²Ö ¹Hä comprise all the gods of the ¹Na-²khi pantheon; they always follow after the ²Ngaw and ¹Wu.

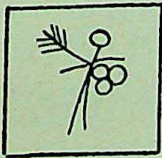
(43) ¹Nnü and ¹Ö: The phrase ¹nnü and ¹ö occurs in nearly all ²dto-¹mba books, it has reference to the sexual act, coitus, ¹nnü stands for seminal ejaculation, and ¹ö for conception, vagina, the giving of birth. It always occurs towards the end of a manuscript when the people express their desire to a deity, spirit etc., that the man should have proper ejaculation and the female should be ready for conception, resulting in the birth of sons. That seems to be uppermost in their desires, then follow the desire for long life, and abundant riches.

¹Ho is also the male semen, and is compared to ¹ho, the Milky Way. In the ³Ch'u-²bpa ³ngyi of this ceremony, it states: "The heavens are full of stars and the earth full of grass. Of the stars in heaven the Milky Way is the greatest (the stars cannot be counted), while on the land the grass is the greatest because it cannot be counted". This is figured thus:



and is read: ²Müan ²ggö ¹gkü ¹ho ¹ddü, ¹dü ²ggö ¹zhou ¹ho ¹ddü. Heaven of stars ¹ho great, land of grass ¹ho great. The sun and moon are everlasting, the mountains and valleys are innumerable, the people below heaven are not as numerous as the stars of the Milky Way. Hence man was given ¹Ho ³gko ²k'wua ¹niu ¹mbu, ¹ho ²lv ³mun-³mun ³k'ö = he carries a branch (offspring) of ¹Ho on his shoulder, and puts the rocks of ¹Ho into

his garments (³mun-³mun is that part of the garment next to the stomach, a garment such as the Tibetans wear, and ³mun-³mun the part where they carry their tea bowls). It is depicted thus:



This is an allegorical phrase and means to say that there is not as much ¹nnü (actually male semen) under heaven and ¹ö (vagina, womb) on the land as ¹Ho (Milky Way) in heaven; hence he carries the Branch of ¹Ho on his shoulder and the rocks near his bosom. ¹Nnü nä ¹Ö may be explained as follows: In a *ms.*, belonging to the ³Ch'ou ¹na ¹gv ceremony occur these phrases: ¹Chwua ²ggö ¹nnü ²mbër ²zhi; ²mbbüe ²ggö ¹ö ¹zaw ²zhi, meaning married man's semen trough road, *i. e.*, a married man's urethra ejecting the semen, a married woman's vagina descend road, *i. e.*, offspring descend via the woman's vagina. As there are not sufficient of both, *i. e.*, not as numerous as the stars in the Milky Way, he carries the branch and rocks of ¹Ho. ¹Ho represents the human seed. A *ms.*, of the ²Szi ³chung ¹bpö ceremony speaks of ¹Ho ³gko ²ngv-³gko = 9 branches of ¹Ho, and ¹Ho ²lv ³ngv ²lv = nine rocks of ¹Ho, also of ¹Ho ¹ma ²ngv-³lv = nine loaves of the butter of ¹Ho. When a child is born it is rubbed with butter, when a man is dead his body is bathed and butter is put on his nose,

mouth, ear, eyes, etc.; this all has reference to the above quoted phrases. ³Dsu is the spirit of conception, copulation, he that transmits posterity, expressed in Chinese liu ch'uan tzu 流傳子. It also states in ³Ch'u-²bpa ³ngyi: "because ³Ch'ung ²bpa (²bä) has been performed to ¹Ho, the seed of the testicles of a castrated yak is given to Heaven, *i. e.*, copulated (= ³dsu) with Heaven, because of this the heavens became full of grass, *i. e.*, the plow copulates (= ³dsu) with the land. The hills and mountains copulate, the cultivated and uncultivated fields copulate (= ³dsu). The pot and the hearth copulate (= ³dsu), wife and husband copulate (= ³dsu). The father is followed by the son, the mother by the daughter. If there is no proper ³dsu (= copulation), and copulation is not performed at the proper time, then there is no offspring and there will be ²gko-¹gko (= abortion). Therefore to the semen ¹Ho (¹nnü), and to ³Dsu (= copulation) the spirit of transmission, ³Ch'u ²bpa (²bä) is performed. See also note 150.

(44) ²Dtër-¹zaw-¹gyu-²bbü (1) is a demon king who rules over the eastern quarter of the compass; he is figured with the head of a pig, thus:



- 2) ¹Shi-²ndshi-¹gyu-²bbü
- 3) ²Ssu-²mun-¹gyu-²bbü
- 4) ¹Nnü-²ndzi-¹gyu-²bbü

2) ¹Shi-²ndshi-¹gyu-²bbu is here the demon king of the southern quarter of the compass. He is also lord of the dead and ruler of the lower regions, also regarded as the judge of the dead. He is equivalent to the Tibetan gShin-rje rgyal-po གཤིན་རྗེ་རྒྱལ་པོ་

and to the Sanskrit Yama. His ¹Na-²khi name is taken from the Tibetan. He guards an iron prison in hell with nine gates, this the ¹Na-²khi call ²Ts'an ²ngv, it is figured on the ¹Hä ²zhi ¹p'i (See The ¹Na-²khi ¹Hä ²Zhi ¹p'i in *B. E. F. E.-O.*, t. XXXVII, Pl. 24, sect. 37; also ¹Hä ²zhi ¹p'i ²Ts'an ²ngv ²k'u ²p'u = open the gates of the ²Ts'an ²ngv, *l. c.*, p. 112). He is the Chinese Yen-lo wang 閻羅王.

There is also a ceremony called ¹Shi-²ndshi ²k'u ¹ō ³shër = to redeem the soul from the mouth of ¹Shi-²ndshi (Plate 24); he is believed to devour children, there is also a book (*ms.*) by that name. If a child is ill it is often believed that ¹Shi-²ndshi has stolen (eaten) its soul, and to redeem the soul the above ceremony is performed and the book is chanted. The book is also chanted during the performance of ³Dto ¹na ³k'ö, nowadays however no more performed as it lasts seven days, requires the sacrifice of a cow, two sheep, a pig and ten chickens.

3) ²Ssu-²mun-¹gyu-²bbü is a demon king ruling over the western quarter of the compass. He has a ghost's head.

4) ¹Nnü-²ndzi ¹gyu-²bbu is a demon king ruling over the northern quarter. The leaves on the top of his head and the act of eating something are a phonetic symbol and an ideograph the latter also serving as phonetic ²ndzi = to eat; ¹nnü actually stands for ¹nun = leaves of the yellow peas. This last one has the head of a snake. (Plate 23, nos. 20-23).

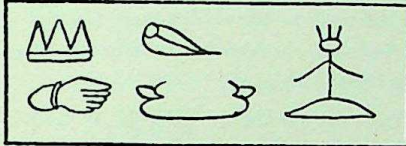
All four are considered the greatest of all demons of one bone in the land; also expressed as the greatest of all the 360 demons in the land.

The Demon Kings are also mentioned by Hoffman, *l. c.*, p. 162, as belonging originally to the Bön Religion. At the larger ¹Na-²khi ceremonies during which demons

are evicted or suppressed, the four Demon Kings are painted on four ³K'o-¹byus and they are stuck into the ground each in its respective quarter of the compass, where they take the part of guardians.

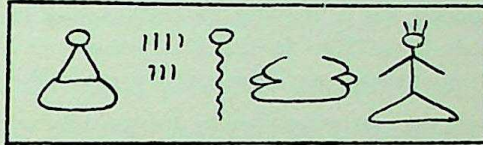
(45) ²Mi-³la-²gyi-²bbü and ²Ö-²de-²gyi-²bbü are demon kings; the words ²gyi-²bbü are equivalent to the Tibetan rgyal-po རྒྱལ་པོ་, pronounced gye-po. Their names occur

in the same ms., in which the foregoing four regional demon kings appear as follows:



²Mi-³la ²gyi-²bbü, the first four symbols are used phonetically only, ²mi = fire; ³la = hand; ¹gyi = water, and ²bbü = a pot; the fifth shows a sitting demon.

²Ö-²de ²gyi-²bbü, the first four symbols are also employed phonetically; ²Ö = the gods; ²de = seven, but not in ¹Na-²khi, it is read here in Tibetan bdun བདུན་, pronounced dün, the ¹Na-²khi



are incapable of pronouncing a final consonant hence dün becomes ²de, seven in ¹Na-²khi is ²shër; ¹gyi = water a different way of writing it, a spring from which water flows, and ²bbü = pot. The fifth symbol again represents a sitting demon.

While the four demon kings are regional ones, i. e., of the four cardinal points of the compass, the above two belong to the subregional ones; the first is the demon king of the southeastern quarter, and the second the demon king of the northeastern quarter; he is also called ²Ö-²nä ²gyi-²bbü; the southwestern one is called ²Mun-³la ²gyi-²bbü, and northwestern one ¹Lo-³la ²gyi-²bbü or ¹Lo-³la-²här-¹p'ër ²gyi-²bbü. See: ¹Lä-³ch'ou ²dto-²ma ³p'i of the ³Ch'ou ¹na ¹gv ceremony.

(46) The ¹Zaw ¹ts'u or ¹Zaw demons have been explained in note 34.

(47) The ²Mun and ¹Ghügh are demons, and are described in a manuscript of the ²Här-³la-¹llü ³k'ö ceremony, entitled ¹Gyi ²Mun ¹Ghügh ¹bpö, as follows: ²Dzi-¹la-¹ä-²p'u cut 9 pairs of ²Mbër-¹dtv (Plate 26) (figures of wood which are exchanged for a sick person with the demons who have carried off its soul), he cut or carved their eyes, arms, legs, mouths, etc., he remarked that they could neither walk, move their arms, nor speak, and that they could not be considered human beings. The night before, ²Dzi-¹la-¹ä-²p'u cut the ²Mbër-¹dtv, and in the morning his wife; they then threw one pair of the ²Mber-¹dtv against a cliff whereupon it changed into a ²Mun demon who called back which resulted in the echo. She was the mother of the ²Mun and ¹Ghügh demons, her name was ¹Lv-²mä-²mun-¹ghügh; one pair of ²Mbër-¹dtv they threw into the forest, whereupon it changed into ²Bi-¹lo-²ts'o-³p'u; one pair they threw into the water and it changed into the ²Mun-¹ghügh of the water. In the east there was born the wood element ²Mun-¹ghügh with white faces; in the south the fire element ²Mun-¹ghügh with green faces; in the west, the metal element ones with black faces; in the north the water element ones with yellow faces; in the center came forth the earth element ones with spotted faces. All these had intercourse and there were born the 360 ²Mun ¹ts'u ¹Ghügh ¹ts'u (demons).

It is believed that people who are drowned, either accidentally or by committing suicide, come into the power of the ²Mun ¹Ghügh demons. In order that they may be released, the ²dto-¹mbas perform ²Här-³la-¹llü ³k'ö and chant the book ¹Gyi ²Mun ¹Ghügh

¹bpö, calling back the soul of the drowned person (when they chant ¹gyi ¹ö ³shër = water soul redeem, 贖 = shu).

When the ceremony is performed five ³K'o-¹byu, five flags, each of a different color for the five regions are used. On the ³K'o-¹byu are painted the five regional ²Mun ¹Ghügh, these are stuck near some water, a spring, or stream, whence the soul of the drowned person is called back. It is believed that these drowned persons give illness to the family to which they belonged, hence to appease them their souls are redeemed from the power of the ²Mun ¹Ghügh demons. A chicken is offered to these demons; the blood of the chicken is smeared on the five ³K'o-¹byu. Another chicken is thrown alive into the water, it is in payment for the soul held by the ²Mun ¹Ghügh.

(48) ⁴Dta-²la-¹mi-²mbu is the Bön deity sTag-lha-me-hbar སྟག་ལ་མེ་མཐར་, the Tiger god of burning fire (Plate 25). He does not play a great role in ¹Na-²khi Shamanism but in the Bön he ranks among the principal gods. In a book, called ¹Zaw ³dsho of the ²Här-²la-¹llü ³k'ö ceremony, he is beseeched to assist in suppressing the ¹Zaw demons who cause eclipses of the sun and moon; gZah གཙམ་ in Tibetan is a planet, here they are personified as demons. Paintings of him exist and these are used at the ²Här-²la-¹llü ³k'ö ceremony. The upper part of his body is dressed with the entire skin of a demon, the lower part is clothed with a tiger skin, a venomous serpent coils around his waist to serve the purpose of a sash. He wears a crown adorned with human skulls, ornaments made of human bones, and a string of fresh human heads as a necklace. His mouth is wide open as if to devour the world, the tongue is rolled back inward, the teeth are sharp and pointed and grinning. His beard shoots forth sparks of fire. In his hands he holds discs or wheels, ¹K'o-³lo, in Tibetan རྩོམ་ལོ་.

(49) The ¹Na-²khi ²dto-¹mba, instead of heaving cymbals, have a flat cymbal-like metal bell with a beetle called ²Ds-¹lër; to it are tied claws of eagles, or of the blood pheasants, *Ithaginis*, which the ¹Na-²khi call ²Bi-²ds-¹lër. In the literary language the bird is called ²Ds-¹lër-²man-¹p'ër; a white or blue silk scarf is also tied to it. It is only the ¹Na-²khi ²dto-¹mbas who use such an instrument, while the lamas and Chinese Buddhist priests use the regular cymbals. In a book (ms.) ¹Ndsher ³tsa ¹ddü belonging to the ³Dto ¹na ³k'ö ceremony, the origin of the ²ds-¹lër is related as follows: "In the land where the ²Boa dwell (Hsi-fan), there were 9 pairs of workmen able to make anything. They were detailed to beat copper, but they did not beat copper but made a ²ha-¹shi ²ds-¹lër out of gold, silver, earth (i. e., they mixed these ingredients and beat them), whereupon the ²ha-¹shi ²ds-¹lër came forth. When the southern ²Boa rang the ²ds-¹lër the people of ¹Ö-³yü could hear it. When ²Dto-¹mba ²Shi-³lo rang the ²ds-¹lër the gods were pleased".

From Hoffmann's statement on page 201, l. c., the Bön gshang གཤང་ is not as he says a sort of hand-drum, but the ¹Na-²khi ²Ds-¹lër. Madam David-Neel describes it perfectly, and the ¹Na-²khi use it in exactly the same way. It is an instrument difficult to describe as no name or term exists in English for the ²Ds-¹lër or Tibetan gshang, that the latter is identical with the ²Ds-¹lër there is not the slightest doubt. It seems that the Bön priest figured by Hoffmann on Plate 10, holds in his hand a gshang and not a bell, as it is too broad for a bell, although it is not exactly a picture of a ²Ds-¹lër. See Plates I and II.

(50) The ²Ddv-¹p'ër (= conch white) is used as a trumpet; ²ddv-conch, ¹p'ër = white; it is the Tibetan dung ཏུང་. The ¹Na-²khi use however a different species of

shell. The lamas use *Turbinella pyrum* Linné, which is found in the Indian Ocean, while the one the ²dto-¹mbas use is *Hemifusus colosseus* Lamarck, from the south China coast.

Its origin is related in a *ms.*, called ²Ddv-¹p'ër ²mbër-²k'o ²Ha-¹shi ²Ds-¹lër ²t'u = The origin of the conch and ²ds-¹lër, belonging to the ³Dto ¹p'ër ³k'ö ceremony.

It only relates that the conch originated from a pair called ¹Lv-²dgyu and ¹Zhi-²ts'o; the former a snake, the latter a Nāga, they dwelled in a lake and there they had intercourse and there came forth the white conch. In the *ms.*, ¹Ndshër ²tsa ¹ddü it relates that the conch came from 'lake Manasarowar, ³Gkv-²zo-²p'u-¹lv saw it, and ²Ss-²zo-²miu-¹khü took it in his hand and gave it to ³Shi-²lo (gShen-rabs) who blew it three times on high, whereupon all the gods etc., in the 18th heaven were pleased when they heard it. When he blew it three times towards the center (on the level) the people were pleased, when he blew it three times below, the demons were afraid and they wept. The conch is used to invite the gods to descend, and its sound suppresses the 360 demons below.

(51) The ²Mbër-¹dtv (See Plate 26) are probably equivalent to the Tibetan glud-tshab གུད་ཐག, however the ²Mbër-¹dtv are made of wood, there are 12 ²Mbër-¹dtv,

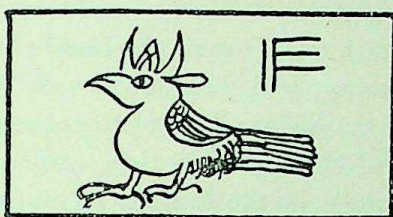
one for each year of the cycle of twelve branches; each cycle year has its particular wood, for example a man born in the rat year, when becoming ill must be substituted by a ²mbër-¹dtv made of the wood of *Myricaria Germanica* which is common in western China; this plant is called in ¹Na-²khi ²Gyi-³khyü or the water juniper as it grows only along watercourses and the leaves remind on Juniperus.

The origin of the ²Mbër-¹dtv is told in a *ms.*, called ²Ss ²nggü ²haw ²nggü of the ³Dto ¹na ³k'ö ceremony as follows:

¹Müan-²zo-³gu-²gu he planted the seeds of the Juniper and Abies on the Alpine meadow, the ¹Ch'ung-³na-²yi-²ss seeds (= *Pistacia Weinmannifolia*) and those of the ²Ndaw ¹ndzër (*Quercus cleistocarpa* an evergreen oak) he planted in ²Zhër-¹bbu-³ssu (in the hot lands), the ²Gyi-³khyü seeds and ¹A-²ho (the *Myricaria Germanica* and *Rubus* sp.? a blackberry with red stems and black fruits) he planted in ¹Ndso-²k'o-³nun (apparently near water, ¹ndso = bridge); in the east he planted the seeds of the white pine (*Pinus Armandi*), and in the west he planted the ²Mbbü (= *Quercus semicarpifolia*), the poplar seeds he planted on the spurs, the ¹Bu-³bbü seeds (*Berchemia yunnanensis*) he planted in the valley. The water carried away the seeds and the trees came up everywhere. A boy went up the mountain with a sharp sword and cut nine kinds of wood and he made ²Mbër-¹dtv, he cut a mouth into the wood and ears and performed ²ch'ër ³k'ö (= sprinkled medicine on them) whereupon they could eat and hear respectively. He made their hands and feet whereupon they could grasp things and could walk; on the rocks he performed ²ch'ër ³k'ö whereupon the rocks could speak; from three kinds of wood he made three ²Mbër-¹dtv as from the Juniper, fir and hemlock (*Tsuga yunnanensis*) who could dance, these are used for married men = ²yan ¹gkan ²sz if they have a bad illness, to act as substitutes on the left, for a ²dzu-¹wu-³mā = married woman with a bad illness he made three ²Mbër-¹dtv from the ¹Ch'ung-³na-²yi-²ss, the ²Ndaw-¹ndzër and poplar on the right, to act as substitutes. For son and daughter in the center with a bad illness he made three ²Mbër-¹dtv of the ²Gyi-³khyü, ²A-²ho and ²Szi-³shou (= *Indigofera pendula*) to act as a substitute. For a first born son a substitute is made from the poplar from the low hills, for the oldest daughter a ²Mbër-¹dtv from the ¹Bu-³bbü (= pig intestine *Berchemia yunnanensis*) is used as a

substitute; for one born in the rat year a ²Mbër-¹dtv made of the *Myricaria Germanica* is used; for one born in the ox year a poplar wood ²Mbër-¹dtv is used; for one born in the tiger year the wood of ¹Ng'a-²ss is used, for one born in the hare year the wood of the ²t'khi-¹shi (= *Berberis yunnanensis*) is used; for one born in the dragon year the wood of the ¹lä-¹gk'a-³ssä-²gkyi = ?, for one born in the snake year the wood of the ¹Bu-²mä-²t'khi-²na (*Sageretia theezans*) is used; for one born in the horse year the wood of the ²Gyi-²lo is used; for one born in the sheep year the wood of the ³K'u-²yu is used; for one born in the monkey year the wood of the yellow oak (*Quercus semicarpifolia*) is used; for one born in the chicken year the wood of the ²Szi-³shou (*Indigofera pendula*) is used; for one born in the dog year the wood of the ²K'ö-¹ssī (*Cotoneaster* sp.) is used, and for one born in the pig year the wood of the ¹Bu-²bbü (*Berchemia yunnanensis*) is used for a ²Mbër-¹dtv as a substitute.

For the ²Müan-³llü ²ts'ä-²nyi ³k'v these twelve kinds of wood are used as a substitute. All evil as unlucky years, unlucky months, fever and illness are carried off by the ²Ss-²khi ²Mbër-¹dtv = wood man ²Mbër-¹dtv.



¹KHYU-³T'¹KHYU ³SSAW
or INVITE THE GARUḌA
(Plate 16)

Explanation of Symbols in the title:

This panel is composed of two symbols only, the first is the Garuḍa called ²Ddv-¹p'ēr ¹Khyu-³t'¹khyu or the conch-white Garuḍa (he is considered the eastern regional one, see Plate 16), the second is used phonetically, it represents ³ssaw = breath, here ³ssaw = invite.

This is a rare *ms.*, the only one my ²dto-¹mba or I have ever encountered; it is no. 1004, and belonged originally to the father of the ²dto-¹mba Yang Fu-kuang 楊福光, of the village of ²Ghügh-¹k'o, the Chinese Ch'ang-shui 長水 in the hsiang 鄉 of La-sha 刺沙, directly west of Li-chiang 麗江. The *ms.*, is now in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts.

The *ms.*, is not illuminated; the first page has only an ornate border.

Translation of Text:

Page 1: At the time when heaven came forth, the sun, moon, stars and ¹zaw = the planets, and the earth was spread out; when the mountains, valleys, trees and rocks came forth; when the ¹P'ēr ¹Ssan, ²Ngaw ¹Wu, ²Ö and ¹Hä ⁽⁴⁰⁻⁴²⁾ came forth, at that time there came forth the ¹Ssu and ¹Lv = Nāgas and dragons. At that time, (there also) came forth the ²Dzi and ¹Ts'o ⁽¹⁹⁾; in the generation of the Nāga ¹Ssu-²mā-¹na-¹bpu ⁽⁹⁾ who dwells in ¹Ndü-³ch'ou ³Khü ⁽²⁹⁾, he caused a magic and there came forth the thousands of ²Ssu-¹ndo; the ¹Ssu Nāgarāja ²Dso-¹na-¹lo-³ch'i ⁽⁵²⁾ caused a magic, and there came forth thousands of ¹Ssu (clan) Nāgarājas; in the generation (when) ²Dto-¹mba ³Shi-²lo (gShen-rabs-mi-bo) came forth, (there also) came forth ²Ddv-¹p'ēr ¹Khyu-³t'¹khyu (the conch-white Garuḍa); the ¹Ssu (Nāgas) and the people (the descendants of ¹Ts'o-²zā-³llü-²ghügh) these two had one father and two mothers ⁽⁵³⁾; the domestic animals and wild animals (the symbol for the latter is in the first rubric of Page two) did not live in one place, but they ate grass together (on the land).

Page 2: The remainder of page two to rubric seven of page three, is the same as in ¹Khyu-³t'khyu ¹Ssu ¹a q. v.

Page 3, rubric 8: The ¹Ssu (Nāgas) disturb the house of the family ⁽⁵⁴⁾, the ears of the wheat in the field are empty, and the plant is tall, the ¹Ssu are responsible for this; they cause burs (= ³nyu-²dsho) to entangle the sheep and their wool, and the feet of the chickens they cause to be entangled with threads, they give leprosy, in the summer dysentery (intestinal boils), and in the winter jaundice (yellow eyes), the paddy grows tall, the stalks are diseased, and the ears are empty, the wheat stalks turn yellow but the grain does not ripen, this is all done (liberated) by the Nāgas. They cause fever, dizziness of the head ⁽⁵⁵⁾, sudden unconsciousness ⁽⁵⁶⁾, vomiting and (bloody) diarrhoea ⁽⁵⁷⁾; all the able people of the land conferred (also) the ²dto-¹mba and the ²Llü-¹bu ⁽⁵⁸⁾.

Page 4: If it were not for ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾ and the Garuḍa, (then) the Nāgas and dragons could not be repaid, and medicine could not be given them, nor ¹nnü and ¹ō ^(13, 59) could be asked of them; neither could the thousands of generations of ²Ssu-¹ndo be chased (out), nor could the Nāgas be suppressed.

If the origin of the Garuḍa is not related, then one must not speak of him. To the north of ¹Ngyu-³na-³shi-²lo ¹Ngyu ⁽⁶⁰⁾ (Mt. Kailas) ²Ö-²mbbue ⁽⁶¹⁾, ²Ö-¹gko-²aw-¹gko's ⁽⁶²⁾ book caused a magic, and there appeared a brilliant object, the inside of this caused a magic, and there came forth ³Bpu-¹shi ¹Khyu-³t'khyu, (the latter) caused a magic and there came forth five different colored eggs, a white, green, yellow, black and spotted egg; the white egg caused a magic

Page 5: and there came forth in the East a conch-white high mountain and from within the mountain, by a magic, there came forth ²Ddv-¹p'ër ¹Khyu-³t'khyu (the conch-white Garuḍa); the green egg caused a magic and in the South there came forth a green high mountain, and from within the latter by a magic there came forth the ²Ö-¹här ¹Khyu-³t'khyu (the turquoise-blue Garuḍa); the black egg caused a magic and in the West there came forth a cornelian ⁽⁶³⁾ black high mountain, from within the latter by a magic there came forth ¹Ch'ung-³na ¹Khyu-³t'khyu (a cornelian-black Garuḍa); the yellow egg caused a magic, and there came forth in the North a yellow high mountain, and from within the yellow high mountain by magic came forth the ²Ha-¹shi ¹Khyu-³t'khyu (golden yellow Garuḍa); the spotted egg caused a magic,

Page 6: and there came forth (in the central region) a varicolored high mountain, from within the latter by magic, there came forth a ¹Ch'ung-¹ndz'a ¹Khyu-³t'khyu (a cornelian varicolored Garuḍa). The family sends a fleet-footed boy to a ²dto-¹mba able to chant, to perform

³Ch'ung-²bpa ³ngyi ⁽³⁴⁾ to the ¹P'ër ¹Ssan ⁽⁴⁰⁾, ²Ngaw ¹Wu ⁽⁴¹⁾, ²Ö ¹Hä ⁽⁴²⁾ after having presented him with silver, gold, turquoise and cornelian; he invited the ²Ddv-¹p'ër ¹Khyu-³t'khyu (white-as-the-conch Garuḍa); the ²dto-¹mba then performed ²Ssu ¹gv (*i. e.*, he presented all the ³K'o-¹byu, ¹Ssu-²wüa ²ngv-²wüa *q. v.*, to the Nāgas and dragons etc.).

Page 7, rubric 8: The family sent ³Dto-¹bbüe-²ä-¹gkaw-²zo to the Garuḍa in the 18th heaven, the former said to the Garuḍa that when the Nāgas and the people divided their property they did not divide it evenly; ³Dto-¹bbüe-²ä-¹gkaw-²zo then went to the five regional Garuḍas to invite them.

Page 8: If it were not for the five regional Garuḍas (*see* Plate 16) victory could not be gained over the Nāgas, and the thousands of ²Ssu-¹ndo could not be driven out. He then invited the white-as-conch Garuḍa to descend and protect the family. They then performed ³Ch'u-²bpa ³ngyi ⁽⁶¹⁾ to the Garuḍa. The white-as-the-conch Garuḍa descended in the East from the white-as-conch high mountain to protect the family, and to chase the nine white ²Ssu-¹ndo who bombard their home with rocks, give leprosy, etc., (all is again enumerated as on page three) etc.; the Garuḍa pronounced a ³Hoa-²lü: ¹Zaw ²k'ö ²ngaw ³dsaw ¹wu ⁴ho ¹p'ä ²sso-¹wuà-²haw ⁽⁶⁵⁾ and the nine ²Ssu-¹ndo were driven out.

Page 9: Thereupon the family had no more illness.

(The same is now repeated for the other four remaining regional Garuḍas who are invited to descend by ³Dto-¹bbüe-²ä-¹gkaw-²zo, only the colour differs for the other four regions, as green for the south, black for the west, yellow for the north, and spotted or varicolored for the center. The ³Hoa-²lü also is different). The southern turquoise blue (green) Garuḍa pronounces the ³Hoa-²lü: ³Ds'i ²ndaw ²dto ³llü ¹dta ³llü ¹dta ³llü ⁴ho ¹p'ä ²sso-¹wuà-²haw and the nine green ²Ssu-¹ndo were driven out and the family had no more illness.

Page 10: The ¹Ch'ung-¹na ¹Khyu-³t'khyu cornelian (black Garuḍa) in the West pronounces the ³Hoa-²lü: ¹Zaw ²k'ö ²ngaw ³llü ³dsaw ⁴ho ¹p'ä ²sso-¹wuà-²haw and the nine black ²Ssu-¹ndo were driven out, and the family had no more illness.

Page 11: In the North the ²Ha-¹shi ¹Khyu-³t'khyu (golden yellow Garuḍa) pronounced the ³Hoa-²lü: ²Ghügh ²ndaw ²ngaw ³llü ¹dta ³llü ¹dta ³llü ⁴ho ¹p'ä ²sso-¹wuà-²haw and the nine yellow ²Ssu-¹ndo were driven out, and the people had no more illness.

Page 12: In the center the ¹Ch'ung-¹ndz'a ¹Khyu-³t'khyu (the varicolored cornelian Garuḍa) pronounced the ³Hoa-²lü: ²Ghügh ²ndaw ²ngaw ³llü ¹dta ³llü ¹dta ³llü ⁴ho ¹p'ä ²sso-¹wuà-²haw and the nine varicolored ²Ssu-¹ndo were suppressed, the family had no more illness.

He suppressed the ¹Ddv, ¹Dsä, ²Mun, ¹Ghügh⁽³⁹⁾, and the 360 demons. The family performed ³Ch'u-²bpa (²bä) to the ¹Ssu and ²Lv (the Nāgas and dragons), to the innumerable Garuḍas; the family is desirous of long life, ¹nnü and ¹ō, riches, etc.

The remainder of the *ms.*, contains a ³Hoa-²lü (the Garuḍa's Dhāraṇī):

Page 13: ²Nyi-¹ma ²shēr ¹Khyu-³t'khyu ³llü ²gkyi ¹shwua ¹bō ¹nv ²gkyi ²ssō-¹wuà-²haw. ²K'o-²mba ²dtü ²lü ¹ma ¹ndo ²shi ³ts'ü ³t'khyu ²nd'a ²ngo ²ssō ¹wuà-²haw. ³Gkyi ²dtü ³ndü ¹ndi, ²bpō ¹ō ¹gko ¹dshi ¹bpō...?... ¹la ¹khi ¹mba ²k'a ²mi ²dtü ²ghügh ¹ngyu ¹zhu ²ssu ²ssu ²yi-⁴ndaw ¹ndi ¹la ¹p'i ²bä ²dshi ¹bpō ¹ndi ¹la ¹khi ¹mba ²k'a.

Page 14: ²Nyi ²gkyi ¹ndo ²bpa ²dtü ⁴shēr ¹shēr ²yi ²mba ²dto ²gkaw ¹la ³khyü ¹dtan ¹zü ²ndaw ¹la ²aw ¹mbbüe ³llü ³shou, ²bä ¹ho ³llü ¹na ³shou ²bä ¹la ²ddo ²ssō-¹wuà-²haw. ²Nyi ¹ma ²t'u ³Khyü ²yi ¹ssä ³t'khyu,

Page 15: ²t'khyu ³llü ²gkyi ¹shwua ¹bō ¹nv ²gkyi ²ssō ¹zhwua ²dto-¹mba ²dtü. ¹Ndzī ¹nde ²t'u ¹gyu ²yi ¹ndo ¹nda ³non, ¹bpō ³ndü ¹la ¹khi ¹mba ²k'a ²yi ³ndaw ³ndü ¹la ¹p'i ²bpä ²dshi ²t'u ³khyü ²nyi ²gkyi ¹ndo ²bpa ²dtü ²ndzī ²wuà-²yi, ²yi ²mba ²dto; ¹lēr ²bpa ²ndaw ¹la ²ssō ²nyi ¹nä

Page 16: ²bbüe ²ssī ³llü ¹na ³shou ³dsaw ²gkaw ¹la ²ddo, ²aw ²mbbüe ³shou ³dsaw ⁴ho ¹p'ä ²ssō-¹wuà-²haw. ²Nyi ¹ma ²bbüe ³Khyü ²dsa ²ggü ¹Khyu-³t'khyu ³llü ²gkyi? ¹nv ²gkyi ²ssō ¹shwua ²dto ¹mba ²dtü, ¹shwua ¹bō ²bpä ¹ma ¹nyi ²ggō ¹ndo ¹nda ³non, ¹dtv ²gkyi ²dtü ¹ndü ¹bpō ²dsa ²ggü ¹bpō ¹ndü ¹la ¹zhu ²ssu ²ssu

Page 17: ²Yi-¹ndaw ¹ndi ¹la ²ō ¹gko ²dshi, ³t'u ³Khyü ²nyi ²gkyi ¹ndo ²bpa...?... ¹ndzī ²dto ³non ²yi, ²yi ²mba ²dto, ¹dtan ²dto ¹mbbüe ¹mbbü ³k'wua ²mi ²dto, ¹shwua-¹bō ¹ndaw ¹la ²ssō, ²Nyi ²gkyi ²zhēr ¹gyu ³dsaw ¹gyu, ¹khi ¹dzhi ²ssī ²dshi ¹zü ¹ndaw ¹la ²aw ¹mbbüe ³llü ³shou ³dsaw ¹ho

Page 18: ³llü ¹na ³dtēr ³shou ³dsaw ¹la ²gkaw ²ddo ²ssō-¹wuà-²haw. ²Nyi-¹ma ¹Khyu ³khyü ¹Khyu-³t'khyu ³llü ²gkyi ¹shwua ¹bō, ¹nv ²gkyi ²ssō ¹zhwua ²dto-¹mba ²dtü. ²Ghügh...?... ¹dtan ¹nä ¹na ²mun ¹ndo ¹nda ¹gkü, ¹bpō ¹ndü ¹la ¹khi ¹mba ²k'a ²Yi-¹ndaw ¹ndü ¹la ¹p'i ²bpä ²dshi. ²ō ²ssō ¹ndü ¹la ¹khi ¹mba ²k'a. ²Ndzī ¹dto

Page 19: ²wuà ²yi, ²yi ²mba ²dto, ¹dtan ¹nä ¹mbbüe ¹mbbü, ²t'u ²mi ²ssan ¹dtan ¹nyi...? ²zhēr ¹gyu ²ssī ²dshi ²mbü, ²zhēr ¹la ²aw ¹mbbüe ³llü; ³shou ³dsaw ¹ho, ³llü ¹na ³shou ³dsaw ²gkaw ¹la ²ddo ²ssō-¹wuà-²haw. ²Nyi-¹ma ¹na ³khyü, ¹Khyu-³t'khyu ³llü ²gkyi ¹shwua ¹bō, ¹nv ²gkyi ²ssō ¹zhwua ²dto-¹mba ²dtü. ²ō ³khyü ²nyi ²gkyi

Page 20: ¹ndo ²bpa ²dtu, ²Ghügh ¹ndi ³llü ¹dtan ¹nä, ¹zhu ²ssu ²ssu ¹ndzī ²dto ²wuà ²yi, ²yi ²mba ²dto, ²gkyi ¹dtgyu ²lu ¹dshi. ²Mbu ¹ma, ²haw ¹la ²aw ¹mbbüe ³llü? ³dsaw ¹ho ³llü ¹na ³shou ³dsaw ²gkaw ¹la ²ddo, ²Yi-²ndaw ¹ndü ¹la, ¹p'i ²bpä ²dshi, ²aw ¹mbbüe ³llü ³shou ³dsaw ¹ho, ³llü ¹na ³shou ³dsaw ¹la ²ddo ²gkaw ²ssō-¹wuà-²haw.

The Garuḍa, ³Shi-²lo and ³Llū-³gkv ²bpö-¹mbö, on the family protection they will give and do. The family received long life, many generations they have received; ¹nnü and ¹ō, and grains they received; let us have long life.

(52) For explanation of the ¹Ssu Nāgarāja ²Dso-¹na-¹lo-³ch'i see ms., ¹Khyu-³t'khyu ¹Ssu ¹a, page 1, rub. 4.

(53) See ms. ²K'ō-¹ddv-²gv-²ssu-²mā, also ¹Khyu-³t'khyu ¹Ssu ¹a, page 1, rubric 6.

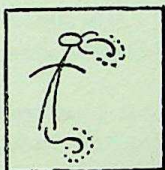
(54) The word disturb is the ¹Na-²khi ³p'u-²lv, and has reference to the digging or scraping of a hole in the ground, similar to chickens who scrape the soil with their wings.

(55) Dizziness of the head is the ¹Na-²khi ²gkv-¹p'ēr-²szī = head dizzy.

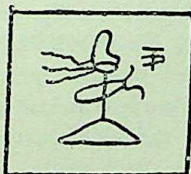
(56) To become unconscious suddenly is ¹na-³ffü in ¹Na-²khi.

(57) Vomiting and diarrhoea with blood in the stool is ³p'ü-²p'ü ³ssan-³ssan, and

is written thus:



(58) The ²Llū-¹bu (Plate 27) is the genuine ¹Na-²khi sorcerer, and in olden times was always a woman as can be seen from the pictograph used in the mss., as for example:



They always had long, flowing, disheveled hair. They are mainly employed to get into communication with the souls of departed beings. They hold seances on moonlight nights in villages when they explain messages coming from the dead. They also cast horoscopes; the phonetic usually written 𐎧, and read ¹p'a

means to turn as the leaves of a book when casting horoscopes from books. A disrespectful name for such a sorcerer is ²Ssan-¹nyi. He is quite distinct from the ²dto-¹mba; his patron saint is ²Boa-¹shi ²Ssan-²ddo who is the mountain god of the Li-chiang Snow Range or Yü-lung Shan 玉龍山 (Jade Dragon mountain). He is equivalent to the Tibetan Sa-tham ས་ཐམ་, former king

of the lJang ལྷང or hJang རྒྱང, or ¹Na-²khi with whom Ke-sar ཀེ་སར་ King of Ling fought many battles. Sa-tham is also the Tibetan name of Li-chiang. ²Ssan-²ddo's brother ²Ä-¹wu-²wüa, who is believed to dwell in a cave on the western slopes of the Li-chiang Snow Range, known as T'ai-tzu tung 太子洞, is also a patron of the ²Llū-¹bu and is invoked by them in their shamanistic rites. The ²Llū-¹bu wear a red turban, and perforated paper flags stuck in their girdle on their back, they beat a flat Chinese type of gong, but without a protruding knob in the center. They can perform all kinds of feats as licking red hot ploughshares, holding the latter between their teeth in a red hot condition; they can wash their face in boiling oil, etc. There is a book called ²Ssan-²ddo ³shu which is chanted when ²Ssan-²ddo is worshipped, not however by the ²Llū-¹bu but by the ²dto-¹mba for the former cannot read the ¹Na-²khi pictographs. Sometimes a ²dto-¹mba is also a ²Llū-¹bu. The ²Llū-

¹bu may be identical with the Tibetan dbah-po or dbah-mo དབང་པོ་, དབང་མོ་, a Bön sorcerer or Bön witch, respectively.

The ²Llū-¹bu are said to be followers of the sister of Chiang-tzu-ya 姜子牙, or Lü-shang 呂尚, the former was a Tuan-kung 端公 or Shaman, or Shih-niang 師娘, a sorceress with flowing hair. See: The Birth and Origin of ²Dto-¹mba ³Shi-²lo in *B. E. F. E.-O.*, t. XXXVII, p. 10, Plate XIV; also The Story of the Flood in the Literature of the ¹Na-²khi tribe, in *J. W. China Bord. Res. Soc.*, Vol. VII, Plate II.

(59) ¹Nnü and ¹Ö, see note (43).

(60) For an explanation of ¹Ngyu-³na-³shi-²lo ¹Ngyu see note (770), under ¹Khyu-³t'khyu ¹Ssu ¹a.

(61) ²Ö-²mbbüe; ¹mbbüe is the ancient name for book, a ¹mbbüe-²nddü is a lamaistic book, ¹mbbüe ³bbër is to write a book; what ¹Ö-²mbbüe really stands for is not certain, it can mean a book of the gods ²Ö ¹nä ¹Hä, or ²Ö-¹gko-²aw-¹gko, the first great cause, *vide infra*; in common parlance a book is called ²t'ä or ²t'ä-²ghügh, and this name occurs usually on the title pages of ¹Na-²khi mss., with the additional words ²wuä-²mä = yes, or indeed. The name of the book always precedes these words.

(62) ²Ö-¹gko-²aw-¹gko can be considered as the first great cause. His first place is however often disputed by ¹Ssaw-²yi-²wüa-²de. The ²dto-¹mbas are never very concise, or accurate in the relating of the origin of their gods. Sometimes ²Ö-¹gko-²aw-¹gko comes forth from ¹Ssaw-²yi-²wüa-²de or *vice-versa*. However ²Ö-¹gko-²aw-¹gko must be considered the first deity *par excellence*. He is rarely, if ever figured (I know of only one instance and that is on a ¹Hä ²zhi ¹p'i, a funerary scroll), see The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B. E. F. E.-O.*, t. XXXVII, p. 107, Pl. XXXVIII. He is the supreme deity and with ¹Ssaw-²yi-²wüa-²de and ²Hä-¹ddü-²ö-¹p'ër forms a sort of trinity, the three are usually mentioned together. He is always represented by the Tibetan letter A ཨ. It is related that ¹Ssaw-²yi-²wüa-²de meditated on the existence of Ö, actually ཨ, which then became a reality; in other words as the ¹Na-²khi mss., put it, ²Ö-¹gko-²aw-¹gko came forth from the mind of ¹Ssaw-²yi-²wüa-²de. The Tibetans use the same character for the deity that was before everything else. His evil counterpart is ²Yi-¹gko-²dti-¹na, represented by the Tibetan letter ཨ na.

On the ¹Hä ²zhi ¹p'i above mentioned occur two figures above ²Ö-¹gko-²aw-¹gko and as they are not the parents of ¹Ssaw-²yi-²wüa-²de, they can only be considered as the parents of ²Ö-¹gko-²aw-¹gko, their names are ²K'aw-²ngyi-¹gko-³bbu the father, and ¹Gkyi-¹ma-²wüa-²ts'u the mother. It is however not certain if that is correct, as their names do not occur elsewhere as the parents of ²Ö-¹gko-²aw-¹gko.

(63) Cornelian; the five precious objects mentioned in ²dto-¹mba mss., are always: silver, gold, conch, turquoise and ¹ch'ung = cornelian, the latter is the Tibetan mchhong མཆོང་, pronounced ch'ong. Cornelian is worn by the better class of ¹Na-²khi, Mo-so, and Tibetan women in their hair, see: *The Ancient ¹Na-²khi Kingdom of Southwest China*, 1947, Vol. II, Plates 215, 221, 253. It is mentioned as a head decoration of a Nāga king in the Bonpo Sūtra translated by Schiefner, *loc. cit.* p. 41. The ¹Na-²khi ²dto-¹mba were not aware that ¹ch'ung was cornelian, and always translated it as coral, the latter is however called ²khyo-¹lo; only the red coral is known to them, which is also the only one known to the Tibetans.

(64) For ³Ch'ung-²bpa ³ngyi see the *ms.*, by that name.

(65) ³Hoa-²lū are magic formulae and are identical with the Indian Dhāraṇī and Mantra. They are the Tibetan sngags སྒགས་, pronounced ngag, which also stands

for mantra. The ¹Na-¹khi ³Hoa-²lū are transcriptions of Tibetan ngag which in turn are transcriptions from the Sanskrit. They are used in invoking and coercing deities, spirits and demons, and to bring them into one's power, call up and command, as Evans-Wentz says in his *The Tibetan Book of the Dead*, p. 221, elementals and inferior orders of spiritual beings, because to each belongs a particular rate of vibration, and this being known and formulated as sound in a *mantra*, gives the magician power even to annihilate by dissolution the particular elemental or spirit to whom it belongs. Thus a black magician with a mantra can compel a spirit to act as he wishes.

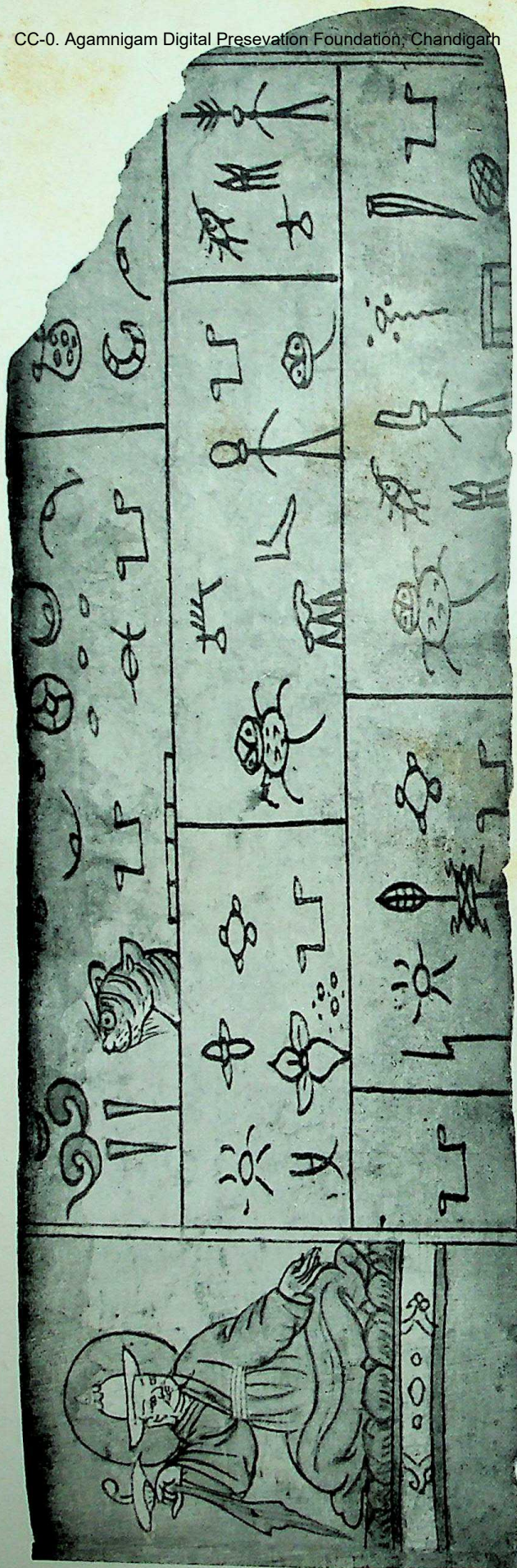
The Bön lamas have also taken over *Dhāraṇīs* and *Mantras*, and *gShen-rabs-mi-bo* is coercing Nāga demons not only with Mantras but also with mudrā or phyag-rgya ཕྱག་རྒྱ (see *gZer-myig*, fol. 88 b, l. 6, or *Asia Major*, Vol. V, fasc. 1, p. 26). To the

¹Na-²khi dto-¹mba mudrā are however not known and hence not practised in their shamanistic rites, at least not now. The mudrā should be accompanied by samādhi a state of mental fixity, characterized by neither thought nor annihilation of thought. This is also not practised by the ²dto-¹mba. Their ³Hoa-²lū are chanted with a peculiar intonation as the tone numbers before each syllable testify. They are entirely unintelligible to the ²dto-¹mba and anyone else, and having been twice transcribed from Sanskrit they have certainly become distorted or bear no, or little resemblance, to the original; it is doubtful if they can ever be identified with the original Sanskrit version.

The number of ³Hoa-²lū are however endless, and many of their *mss.*, as the ²Nyi-²wūa ³ch'wua ¹dū books, are entirely composed of *Dhāraṇīs* or *Mantras*. See: ¹Hä ³la or the Killing of the soul as practised by ¹Na-²khi Sorcerers in: *Journ. W. China B. R. Soc.*, Vol. VIII, 1936, pp. 53-58; also The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B. E. F. E-O.*, t. XXXVII, fasc. 1, p. 55.

²Sso-¹wūa-²haw; most ³Hoa-²lū end in these three syllables, they are equivalent to the Sanskrit svāha.

PLATE B



First Page of *Ms.*, no. 6100, ²K'u ²ng'a ³bpü.

²K'u ²ng'a ³bpü, First Page of *Ms.*, no. 6100.

Transcription:

Rubr. 1: ²A ²la ²muàn ³shou ²bä ²t'ü ¹dzhi, ²mùan ¹nä ¹dü ²la, ²muàn ²t'u ²ssä ²t'ü ¹dzhi, ²bi ¹nä ¹lä ²la, ²muàn ²t'u ²ssä ²t'ü ¹dzhi, ¹gkü ¹nä ¹zaw ²la ²muàn ²t'u ²ssä ²t'ü ¹dzhi.

Rubr. 2: ²Dgyü ¹nä ²muàn ²dgyü ²t'u, ²t'ü ²nnü ²bbüe-²bpa-²bä

Rubr. 3: ²mbu ²mä ¹ō-¹här ²ngyü ³lër (¹ddu ²ggö) ²ddü ²lü ²t'u;

Rubr. 4: ²t'ü ²nnü ²bbüe-²bpa-²bä ²Sso-²mbbüe-²mbu-²k'ö ¹Ddu ¹t'ä-²nnü ²t'u, ²t'ü ²nnü ²bbüe-²bpa-²bä,

Rubr. 5: ³Llū-²ch'i-³gkv ²ggö ²ä-¹ssi

Rubr. 6: ²t'u

Rubr. 7: ²Ddū ³ch'ër ²mbu ²mä ²ha-¹shi ²llū-²ssi ²ddü ²lü ²t'u

Rubr. 8: ²t'ü ²nnü ²bbüe-²bpa-²bä, ³Llū-²ch'i-³gkv ²ggö ¹ä-²mä ²Ts'u-³chwua-²gyi-²mun ¹t'ä ²nnü ²t'u.

Translation:

Rubr. 1: In the beginning of time, Heaven and Earth had not come forth that time, sun and moon had not come forth that time, star(s) and ¹Zaw = planet(s) not come forth that time.

Rubr. 2: Have and not have come forth, (*i. e.* the material and immaterial) they caused a magic

Rubr. 3: brilliant green turnip seed size of one come forth

Rubr. 4: this caused a magic ²Sso-²mbbüe-²mbu-²k'ö ¹Ddu (67) therefrom come forth, he caused a magic

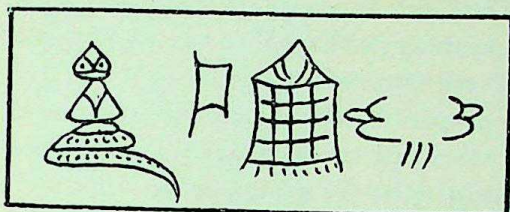
Rubr. 5: ³Llū all able of father

Rubr. 6: come forth

Rubr. 7: one generation (of the father) brilliant golden arrow one come forth

Rubr. 8: it caused a magic ³Llū all able mother ²Ts'u-³chwua-²gyi-²mun (10) therefrom come forth.

Note: The sitting figure represents a ²dto-¹mba holding a ²ds-¹lër in his right.



²K'U ²NG'A ³BPŪ
or TO ESCORT THE
USURPERS OF THE GATES

Explanation of Symbols in the title:

The first symbol read ²k'u represents a gate, the second an armour such as the ¹Na-²khi used to wear in ancient days, it had very short sleeves and protected the arms just a little beyond the shoulders, and was of knee length. It was made of pigskin blades, lacquered red. (See: *The Ancient ¹Na-²khi Kingdom of Southwest China*, 1947, Vol. I, Plate 82). It is called ¹ng'a, here the symbol is used phonetically for ²ng'a = usurp, it is the Chinese 霸佔. The last symbol read ³bpŭ = escort is also used phonetically as in the title of the first book ²Ssu-¹ndo ²ngv-²gu ³bpŭ, q. v.

There are two mss., in the collection, nos. 1397 and 3155 respectively, both are in the Library of Harvard-Yenching Institute, of Cambridge, Massachusetts. Ms., no. 3155 is here translated. For explanation as to the function of the ²K'u-²ng'a see *Introduction* and *The ²K'u-²ng'a*, describing their ³K'o-¹byu. On the last page of ms., no. 3155, they are figured.

The ms. belonged to one of three ²dto-¹mbas, brothers, who during the Ming dynasty lived at ²Gyi-¹ts'ä-¹ndso a small village adjoining ²Boa-¹shi or Pai-sha 白沙 to the west. These three brothers were renowned for all three of them illuminated their manuscripts. All their mss., are now dispersed and a great many of them came into my possession, and are now the property of Harvard-Yenching to which institution they were presented by me with many others. The finest ones i. e., the best illuminated ones are still known by the name ¹Dto-³la, the name of one of the brothers. One other ms. recently acquired, no. 6100; also a ¹Dto-³la ms. was presented by me to the Italian Institute for the Middle and Far East of Rome.

Translation of text:

Page 1: The miniature on the first page represents a ²bpö-¹mbö or a deified ²dto-¹mba.

In the beginning, at the time when the heavens, sun, moon, stars, ¹zaw = planets and the land had not yet appeared, when nothing had yet come forth; there appeared something brilliant the size of the seed of the ²ngyü ⁽⁶⁶⁾. From this came forth ²Sso-²mbbüe-²mbü-²k'ö ¹Ddu; he was the father of all able, i. e., the people ⁽⁶⁷⁾; after that there came forth from a brilliant object, a golden arrow; this arrow caused a magic and there appeared the mother of all able (people) ¹Ts'u-³chwua-²gyi-²mun ⁽⁶⁸⁾.

Page 2: The two formed a family and there (were born) came forth three beings, the gods, the people, and the demons. In the generation of ²Sso-²mbbüe-²mbü-²k'ö ¹Ddu the latter caused a magic and there came forth five kinds of ²non-¹bü (jewels); from them came forth a silver, a golden, a turquoise, an iron and a copper egg; from the white-as-conch silver egg came forth ²Ddv-¹p'ër ¹Khyu-³t'khyu (the white Garuḍa), and from the inner shell of the egg a ¹Hä-³mi (Goddess) with a brilliant body ²La-²chwua-¹p'ër-²ddo-¹ma ⁽⁶⁹⁾. The latter and ²Dso-¹na-¹lo-³ch'i (the Nāgarāja Ratnachūḍa) had intercourse and there was born a green egg, from the latter came forth ¹Ö-¹här-²zo-¹här (a beautiful green as turquoise boy) and the ¹Ssu Nāgarāja ¹Mun-³llü-¹dtër-²wüa-³khyu-²de's generation; from the golden egg came forth ²Ha-¹shi-³bpa-²mä (the golden yellow frog) and

Page 3: the ¹Ssu Nāgarāja ²Mi-³llü-¹ssä-³bpü; from the copper egg came forth ¹Mbi-²gkv-²ha-¹shi-³bpa-²mä (the golden yellow frog able to fly) and the ¹Ssu Nāgarāja ³Bbër-²szī; from the iron egg came forth ²Dzu-²bpa-¹na-³bpu ²gkv-²lü ³ngv-²lü-¹dzu ⁽⁷⁰⁾ (with nine heads) and the ¹Ssu Nāgarāja ³Nnū-²mä-¹k'wua (= with a wicked heart), and a very poisonous black snake. From a black cliff came forth the ¹Ndo demon ⁽⁷¹⁾ (Figure 1) and a ²khi-¹na (black man), these two demons formed a family and they caused to appear a black lake and a black mountain ⁽⁷²⁾, from them came forth (or they had intercourse) ¹Zhi-²na-²ngv-²gu ⁽⁷³⁾, ¹Nun-³ss-¹bpa-²lër ²ngv-²ngu ⁽⁷⁴⁾ and ²T'khi-²ngo-¹lër-¹t'i ⁽⁷⁵⁾ who were able to give illness to the people.

Page 4: In the East sat ²Yi-²k'o-²sso-³dzi ²Hä-¹ddü ²ngaw-¹la ⁽⁷⁶⁾, in the South sat ¹P'a-³gkyi-²bpu ²Hä-¹ddü ²ngaw-¹la ⁽⁷⁷⁾, in the West sat ¹Ssä-³mi-²zo ²Hä-¹ddü ²ngaw-¹la ⁽⁷⁸⁾, in the North sat ²Na-²t'o-²ssä ²Hä-¹ddü ²ngaw-¹la ⁽⁷⁹⁾ these four ²Ngaw-¹la ²swue-²p'ä came forth (there); in the center between heaven and earth the ¹Ssu Nāgas were displeased and gave illness to the four regional chiefs (the four guardians of the four quarters), in the form of leprosy, intestinal illness, etc. The four great chiefs sent a fleet-footed boy to ²Dto-¹mba ³Shi-²lo, in the East ³Shi-²lo ²Mi-³wu ⁽⁸⁰⁾ descended from a (or over a) ²Ddv-¹p'ër ²Ngyu-¹shwua (a white-as-conch high mountain),

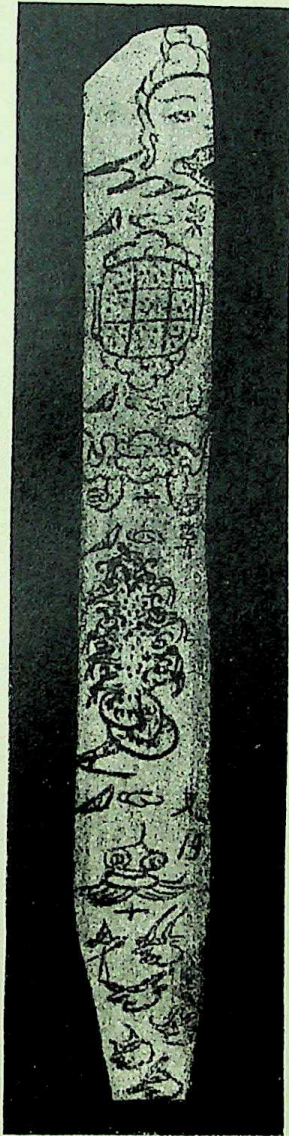


Figure 1. - A ¹Ndo ³K'o-¹byu depicting the two parents of the ¹Ndo demons.

The top figure represents the head of a demon, and the notch his mouth; below are symbols ¹Ndo-²Ä-¹ssi = ¹Ndo father, his name is ¹Gkyi-²gv ²ngv-²lū ¹dzu; below are the symbols ¹Ndo ²Ä-²mā = ¹Ndo mother, her name is ¹Gkyi-¹la ¹ts'ä ³p'u ¹dzu; below are the symbols ¹Ndo ²Ä-¹ssi = ¹Ndo father, ¹V-³na ²ngv-²gu with nine snake heads; below are symbols ¹Ndo ²Ä-²mā = ¹Ndo mother, her name is ³Bbër-(³Bpa-) ¹här ²la-¹dshi ¹ts'ä ³p'u ¹dzu. The last symbols are those of ¹Ts'o-²zä-³llü-²ghügh, a goat, a sheep, a dog, a pig and a chicken.

The third pair of parents are on plate 23, ³K'o-byu 19, q. v. (See note 73).

Page 5: and arrived on the banks of the ²Ddv-¹p'ër ³Khü (white conch lake) where the four regional chiefs gave him fine jewels. They sat him on nine rugs and gave him three kinds of precious objects, silver, gold, and a white conch; they also presented him with a sheep, blood, and a red skin; he asked them what illness they had whereupon he protected them, they again presented him with cornelian, silver and gold. ³Shi-²lo told them to listen to him (when thereafter) the four kings of the quarters would be free of illness.

Page 6: Early ²Yi-²k'o-²ssō-³dzī guarded the eastern gate against the ²Ssu ¹p'ēr ²Lv ¹p'ēr (white Nāgas and white dragons); ¹P'a-³gkyi-²bpu guarded the southern gate against the ¹Ssu ¹hār ²Lv ¹hār (the green Nāgas and green dragons); ¹Ds'ī-(¹Ssä-) ³mi-²zo guarded the western gate against the ¹Ssu ¹na ²Lv ¹na (the black Nāgas and black dragons); ²Na-²t'o-²ssä (Plate 45) guarded the northern gate against the ¹Ssu ¹shi ²Lv ¹shi (the yellow Nāgas and yellow dragons).

In the central region the ²Nyi Nāgarāja (of the ²Nyi clan of Nāgas who live on trees) liberated illness at the four kings (chiefs) of the four quarters, such as leprosy, fever, and nine other bad illnesses; he gave illness to the people in the form of leprosy, boils, fever, these were followed by unlucky years, months, and nights; clouds, winds, storms, rain, and hail ensued.

Page 7: He liberated the ¹Ddv and ³Ch'ou demons who caused ³ch'ou, and ³ch'ou enveloped the heads of the people; (In the generation of) ³Shi-²lo ²Mi-³wu who sat on the bank of ²Ghügh-²ddo ³Khü⁽⁸¹⁾ told the (four) regional kings to protect the land of ¹Ssaw-³ndaw Nāgas reverently; to perform ³Ch'ung-²bpa (²bä) and to give him wine, clean tea and ²Hö-²lū-¹mbbū⁽²¹⁾, they may then be desirous of long life, and ¹nnü and ¹ō⁽⁴³⁾, they must place five kinds of precious objects as offering (to the ¹Ssaw-³ndaw Nāga) into the ground. They performed ²Ssu ¹gv, i. e., they erected a ¹Ssu-²dta ²ngv-³chēr and ¹Ssu-²wūa ²ngv-²wūa, ³Shi-²lo drew 18 ²Ghügh-²ddo ¹K'o-³lo for the Nāga. Day or night it does not matter the ¹Ssu and ²Nyi, their souls must be invited to descend as is the custom; the ¹Ssu

Page 8: (and) ²Nyi's ¹Gkyi-²k'u-¹k'o-³lo⁽²⁵⁴⁾ and ¹Ssu-²wūa ²ngv-²wūa are guarded by ¹Nun-¹ssu-²bpa-²lēr ²ngv ²gu⁽⁷⁴⁾, ¹Ddv-²mbu-¹na-²bpu⁽⁸²⁾, the ²Mun and ¹Ghügh⁽⁴⁷⁾, the 13 ³T'i-²lua⁽⁸³⁾, the 13 ¹Dsä; when the ²dto-¹mba invites the ¹Ssu and ²Nyi to descend, the ²Mun ¹Ghügh⁽⁴⁷⁾, ¹Ddv, ¹Dsä⁽³⁹⁾, and ³T'i-²lua demons⁽⁸³⁾ prevent the Nāgas from entering the four gates of the ¹Ssu (Nāgas); hence they are unable (the Nāgas) to enter their ¹Ssu-²wūa ²ngv-²wūa. ³Shi-²lo thereupon thinking kindly pronounced

Page 9: a ³Hoā-²lū: ²Ä ²bpa ¹p'a ³ssü ³t'u ²ngaw ²lēr ¹na ¹dsä ³llü ¹dsä ³llü ⁴ho ¹p'ä ²ssō-¹wuā-²haw; ²Ä ²bpa ²ssan ¹nä ²ō ¹na ²ggō ³ds'ī ¹dsä ¹ma ¹lēr ³khyu ²zhēr ³ssü ⁴ssü ¹ssü ²ssō-¹wūa-²haw, ³Shi-²lo ²Mi-³wu caused a magic and a brilliant goddess acted as intermediary between the Garuḍa and ²Dsä-¹na-¹lo-³ch'i and prevented the two from fighting. The two then agreed not to fight again. At the time ³Shi-²lo dressed in a dragon (snake) skin, and wore a hat with a pearl, he caused thousands of magics

Page 10: and he descended where the Garuḍa and the ¹Ssu fought, and asked why they were fighting and told them not to fight. The Garuḍa then said, that it was the ¹Ssu and ghosts who gave illness to the people in the land, he said (the Garuḍa) I was to seize (= ³ndo) the ²Ssī-²p'u and kill him. The ghost said it was ¹Nun-²ss-¹bpa-²lēr-²ngv-²gu who sent the illness, the latter then performed ³Ch'ung ²bpa (²bä) before ³Shi-²lo with his fine breath. The able and wise then held a conclave and presented ¹Nun-²ss-¹bpa-²lēr-²ngv ²gu with precious objects which he accepted, and he returned to his own place,

Page 11: after which he was no more permitted to liberate illness in the land of the people. His wicked heart ³Shi-²lo suppressed, and his good thoughts he allowed to rise; then ³Shi-²lo pronounced a ³Hoa-²lü: ¹Na ¹gu ¹lēr ²ssan ⁴p'ü ²ssan ⁴p'ü ²ssan ²shi ²sso-¹wuà-²haw, ¹Na ¹gu ¹d'a ³ndaw ³bpu ²dti ¹dsä ⁴yu ²sso-¹wuà-²haw, ¹Na ¹gu ¹lēr ²ssan ¹na ²haw ¹na ²sso-¹wuà-²haw, ¹Na ¹gu ¹lēr ¹dsä ¹ma ¹lēr ⁴yu ¹bä ²so-¹wuà-²haw.

Page 12: ³Shi-²lo blew on the ghost who was afraid, he blew 3 times and the ¹Ddv demons were afraid. He gave the ¹Ssu, ¹Ddv, ¹Dsä, ²Ssī-²p'u, and ³T'i-²lua ²Hö-²lü-¹mbbū, and repaid them also with nine sticks of wood, and did not permit them to give boils and lame the legs of the ¹Ssu and ²Nyi.

³Shi-²lo pronounced a ³Hoa-²lü, ¹Nyi ²ssan ¹ho ¹p'ä ¹dta ³ds'i ³p'ü ²dti ²sso-¹wuà-²haw, ¹ma ³nda ⁴yu ²yi ²sso-¹wuà-²haw.

³Shi-²lo blew at the four demons and they left for their

Page 13: own place like wind carries or blows away dust. At the time ²P'u-²lo-¹khyu-²sso-²mi-¹ma sat in the East at the gate where the ¹Ssu and ²Nyi descended and did not allow them to enter. He had evil thoughts and said evil words, (the ²dto-¹mba said) you spread gossip = ²mun-¹dzu ²mun-¹la, between the people and ⁴Nyi ²ggö ²Swue-²p'ä.

One day the ²dto-¹mba gave him (²P'u-²lo-¹khyu-²sso-²mi-¹ma) nine kinds of sticks, ²Hö-²lü-¹mbbū, ²dto-²ma ⁽²⁰⁾ large and small, grain till his eyes were full ⁽²⁸¹⁾; he took the ²dto-²ma and returned to his own place, he did not permit them to give boils, etc.,

Page 14: to the people and did not allow him to gossip between the ⁴Nyi-²ggö ²Swue-²p'ä and the people.

He did not permit him to usurp the gate through which the ⁴Nyi-²ggö ²Swue-²p'ä descended between heaven and earth, he is not to give illness etc., and returned to his own place. The family is no more ill, no more afraid.

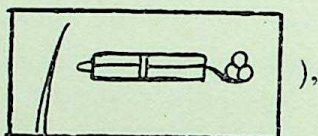
The terrestrial ¹Ssaw-³ndaw ²Swue-²p'ä descended to the (West) gate guarded by ¹T'khi-²ngo-¹lēr-²t'i, he did not allow him to enter, he came between the ¹Ssu and the people (the remainder is the same).

Page 15, rubric 8: In the south the ¹Ssu ²ggö ²Swue-²p'ä descended to the gate, ²Lü-(¹Nun) ²ss-¹bpa-²lër-²ngv-²ngu guarded the gate and he did not allow him to enter, the remainder is the same.

Page 16, rubric 9: In the north the ¹Dtü ²ggö ²Swue-²p'ä descended to the gate guarded by ¹Ddv-²mbu-¹na-³bpu who did not allow him to enter (the remainder is the same).

Page 17, rubric 2: Afterwards the family's soul must not be stolen, long life must not be stolen, they must not be lamed in their legs (= ²bä-³chung), (³khü-²t'u =) stagger, give boils, neither to return and think evil, afterwards (= ²ch'i-¹ssu-¹la-²gv ³man), he must not send evil or frighten the people, all the people of the land, all their illness must be taken away like the dust by the wind. Illness must not be spread, leprosy must not be spread, cattle must not be given epidemics by the ²Ndër ¹ts'u (¹⁴), nor contagious diseases to the people (Contagious disease

= ³t'khi-¹dzhu



Page 18: neither jaundice in the winter, nor dysentery in the summer, nor disease to the grain, storms, when rain and hail must not accompany it. The family has no more illness, nor danger, etc. Let us have long life, etc.

The eastern ²K'u-²ng'a = ²P'u-²lo-¹khyu-²sso-²mi-¹ma (³dsho) he guards the gate of the ⁴Nyi ²ggö Nāgarāja,

South: ¹T'khi-²ngu-¹lër-²t'i the ¹Ssaw-³ndaw Nāgarāja.

West: ²Lü-²ss-¹bpa-²lër-²ngv-²gu the ⁴Ssu ²ggö ²Swue-²p'ä

North: ¹Ddv-²mbu ¹na-³bpu the ⁴Dtü ²ggö ²Swue-²p'ä Nāgarāja.

He is also called ¹Ddv-¹dshi ¹K'v-³ch'ër ¹niu-²mbu-³dsho.



(66) ²Ngyü a large white round tuber, the *Brassica rapa depressa*, very watery, and sweet, it is the Chinese Man-ching 蔓菁, also called Yüan-ken 圓根. The tuber is above ground, white with greenish tinge. They are eaten raw, or are

dried and fed to cattle and horses. The tuber itself is called ²A-¹k'ö. The young leaves are eaten as greens.

(67) He is identical with ²Müan-³llü-¹ddu-²ndzī *q. v.*, note 10. The ²dto-¹mbas ³Gko-²bbü-²yi-²ndër and ¹Lü-²shi-¹ma-³ndaw gave him nine names as follows: ²Sso-²mbbüe-²mbu-²k'ö ¹Ddu, ¹Ssü-²mi-¹na-³bpu ¹Ddu, ³Gkyi-²zhi-³ssan-³dto ¹Ddu, ²Gkaw-²bbü-¹dto-³t'khyu ¹Ddu, ²Sso-³ssä-¹p'ër-²bbü ¹Ddu, ²K'aw-²ssö-²gyi-²bbü ¹Ddu, ²P'u-¹la-¹a-¹p'ër ¹Ddu, ²Ss-²bpa-²gyi-²bbü ¹Ddu, ¹Yü-³mi-²gyi-²bbü ¹Ddu.

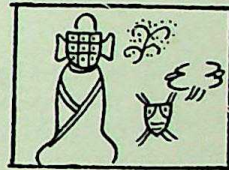
¹Lü-²shi-¹ma-³ndaw was the second son of ²Dto-¹mba ³Shi-²lo (gShen-rab) and co-founder of the ¹Na-²khi Shamanism, and followed in the footsteps of his father. He also controls the ³Dto ¹na ³k'ö ceremony. Nothing is known of ³Gko-²bbü-²yi-²ndër except that he suppresses the ¹Lä-³ch'ou demons. See: The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B. E. F. E.-O.*, t. XXXVII, p. 60.

(68) See: Note 10.

(69) She was the wife of Dso-¹na-¹lo-³ch'i *q. v.*

(70) He is figured thus in this manuscript:

The words ¹na-³bpu are equivalent to the Tibetan nag-po ནག་པོ་, the black one. All the symbols to the right of the figure act as phonetics.



(71) For explanation of the ¹Ndo demons and their origin see; ¹Khyu-³t'khyu ¹Ssu ¹a = the fight between the Garuḍa and ¹Ssu (Nāga) (775).

(72) In ¹Na-²khi mss., valleys are always considered female, and mountains male.

(73) He is also called ¹Vu-²na-²ngv-²gu, he is one of the fathers of the ¹Ndo demons, *q. v.* The ¹Ndo are said to have had three fathers, the other two are ²Gyu-¹aw ¹T'khi-²ngo-¹lër-¹t'i and ¹Gkyi-²gkv-²gkv-²lü-²ngv-²lü-¹dzu. The name of the second one had its origin in Eastern Tibet, for ²Gyu-¹aw is equivalent to the Tibetan rgya-sde རྒྱ་སེ རྒྱ་སེ which comprises the central part of Eastern Tibet; it is also called

²Gyi-¹aw-¹dü and is transcribed Chia-k'uan-ti 加寬地, ti is a translation of ¹dü = land; see: *The Ancient ¹Na-²khi Kingdom*, etc., Vol. I, p. 193. The name of the second may be explained as follows: ¹t'khi is equivalent to the Tibetan khyi ཁྱི = dog, for his upper head is that of a dog, ²ngo is the Tibetan mgo མགོ་ = head,

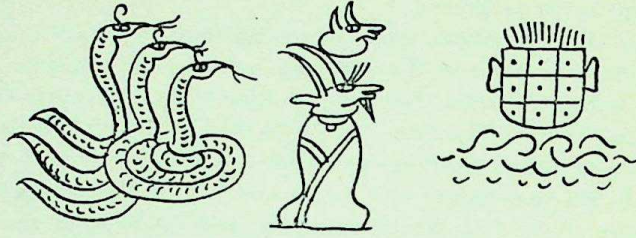
¹lër a ¹Na-²khi transcription of the Tibetan ra = goat, for his second head is that of a goat called in ¹Na-²khi ³ds'i. He is the southern ³K'u-²ng'a. The third name means Cloud-head head nine born (with).

They also had three mothers: ¹Gkü-¹zaw-¹na-²mun she was also the mother of the arch devil ¹Ddv-²ndër-³t'khyo-²bpu-²la-¹llü, he is the Tibetan bDud khyab-pa-lag-ring བདུད་ཁྱེད་པ་ལག་རིང་, and thus she may be equivalent to the Tibetan Thun-ngang-ma-mo ཐུན་ངང་མ་མོ་, who holds the same position in Tibetan belief; ³Bpa-³Bbër

¹här-³la-¹dshi ¹ts'ä-³p'u-¹dzu = frog green hand claw(ed) ten born (with), and ¹Gkyi-¹la ¹ts'ä-³p'u-¹dzu = cloud arms ten born (with), are the other two.

They are figured thus in ¹Na-²khi manuscripts:

The fathers:



The mothers:



(74) He is also known as ¹Lü-³ss-¹bpa-²lër-²ngv-²gu, and is the western ²K'u-²ng'a.

(75) He is the southern ²K'u-²ng'a.

(76) He is the eastern Lokapāla and equivalent to the Tibetan Yul-hkhor-hdzin ཡུལ་ཁཐོར་ཨ་ཨ་ཨ་, he is here called Great god and Spirit of victory as are the other three; he is the Sanskrit Dhṛitarāshṭra; his body is white as the conch, in his left hand he holds a guitar, in his right a white key, he opens the gate of the white ¹Ssu and white dragons.

(77) He is the Lokapāla of the southern quarter and is equivalent to the Tibetan hPhags-skyes-po འཕགས་སྐལ་པོ་, and the Sanskrit Virūḍhaka; his body is green (blue) like turquoise, in his left hand he holds a sharp, flaming sword, and in his right a green key with which he opens the gate of the ¹Ssu ¹här ²Lv ¹här = the green ¹Ssu and green dragons.

(78) He is the Lokapāla of the western quarter and is equivalent to the Tibetan Spyang-mi-bzang སྤྲེལ་མི་བཟང་, the Sanskrit Virūpāksha; he holds a black snake in his left hand, and an iron key in his right with which he opens the gate of the black ¹Ssu and black dragons.

The ¹Na-²khi mss., do not give his body-colour, the Tibetans figure him red. According to ¹Na-²khi mss., the western colour is black or ¹ch'ung-¹na.

(79) He is the Lokapāla of the northern quarter and is equivalent to the Tibetan rNam-thos-sras རྣམ་ཐོས་སྤྲེལ་, the Sanskrit Kuvera or Vaiśravaṇa. All the ¹Na-²khi

names of these four kings of the four quarters are transcribed from the Tibetan, this northern guardian as God of wealth bears the ¹Na-²khi name ¹Ö-²mä-¹hä. As guardian of the northern quarter his body is yellow, he holds a ³t'a or pagoda in his right hand, and in his left a golden key with which he opens the gate of the yellow ¹Ssu and yellow dragons. See: the ms., ¹Ssu ²k'u ²p'u = open the gates of the ¹Ssu or Nāgas of this ceremony.

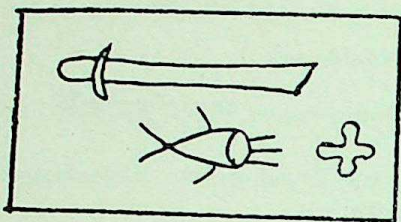
See also introduction. Of these four Lokapālas no ³K'o-¹byus are used, but occasionally ¹dsü-²gkaw-¹lä on which they are painted are stuck into a tray of rice, each one in his respective quarter of the compass.

(80) This is one of the few places in ¹Na-²khi *mss.*, where ²Dto-¹mba ³Shi-²lo is given his full name, and proves that he is identical with gShen-rabs-mi-bo, the last two syllables in his ¹Na-²khi name ¹mi-³wu correspond with the Tibetan mi-bo མི་བོ, pronounced mi-wo, in ¹Na-²khi there is no syllable wo.

(81) ²Ghügh-²ddo ³Khü is the Tibetan gYung-drung mtsho གཡུང་དྭང་མཚོ, or the Swastika Lake; the Bön relate that the Swastika was found on lake Manasarowar and the latter is designated as the gYung-drung Lake.

(82) ¹Ddv-¹mbu-¹na-³bpu is the northern ²K'u-²ng'a, he has the head of a ¹ddv demon, see The ²K'u-²ng'a.

(83) In a *ms.*, called ³T'i-²lua ¹szēr suppressing the ³T'i-²lua demons, of the ²Mi ¹ts'u ¹bpö ceremony (propitiating the ²Mi ¹ts'u or fire demons) the origin of the 360 ³T'i-²lua (²lo) demons is related as follows: ²Mi-¹ma-¹ssä-²ddo and ²Gkü-¹zaw-¹na-²mun q. v., had intercourse and there were born ²Mi-¹ts'u ¹zhi-²gkv-¹dzu = the fire demon with the snake head, and ³Ch'ou-¹ts'u ²bpa-²gkv-¹dzu = the demon of impurity with a frog head, they became one family and they had intercourse and there were born the 360 ³T'i-²lua (²lo) demons; they bombarded the people's houses with rocks, closed their water courses, burnt their homes, killed people's souls, caused unlucky years, unlucky prognostica. There is a ceremony which suppresses these demons, called ³T'i-²lua ¹ts'u ³t'u.



²MUN ¹GHÜGH ³SSÜ
or THE KILLING OF THE
²MUN ¹GHÜGH DEMONS
(Plate 23)

Explanation of symbols in the title:

The first upper symbol represents a knife or sword, it is not read but indicates the act of killing ³ssü, the last symbol to the right of the sword represents a piece of lead cast in a mould, as such it is read ³ssü, here it is used phonetically for the verb ³ssü = kill; the demon to be killed, here the ²Mun is under the sword in a prostrate position; the symbol for the demon ¹Ghügh, the companion of the ²Mun is not written.

The ²Mun ¹Ghügh have been explained in note ⁽⁴⁷⁾ under page 17 of the *ms.*, ²Ssu-¹ndo ²ngv-²gu ³bpu, *q. v.*

The *ms.* here translated is no. 1403, it is in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts. The above story is contained in the first eight pages, or rather from page 1 to, and inclusive of, rubric 7, of page 8; the remainder of the *ms.*, contains the story of ²P'u-¹shi-²wüa-³lu, *q. v.*, in an abridged form.

A *ms.*, under the title of ²Mun ¹Ghügh ³ssü, recently acquired from a ²dto-¹mba of the village of ¹Mun-³shwüa-²wüa is in my personal library, it is no. 6016; another recently received as gift, no. 6017 belonging to ²Ssu ¹gv is also in my library.

Translation of text:

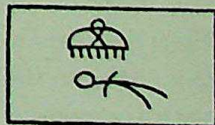
Page 1: In the beginning of time, when the heavens, the stars, the moon and the earth were propitious, when the days and nights, year and month were propitious, a fleet-footed boy was sent to the ²dto-¹mba to erect a ¹Zhi-²lv, ²ssu-¹p'ër ¹mbër ¹p'ër ⁽⁸⁴⁾; he was given silver, gold, turquoise and cornelian, to erect a ¹Ssu-²dta ²ngv ³chër *q. v.*, and a ¹Ssu-²wüa ²ngv-²wüa *q. v.*; he used nine clumps of cane brake (*Arundinaria Faberi*), nine clumps of poplars, 700 white ³K'o-¹byu, 500 tall ³K'o-¹byu *q. v.*; yellow and green thread and flowers, food, milk, medicine, incense and butter lamps; also a stag, serow, deer, musk deer, pig, bear, Stone pheasant and Amherst pheasant, frog and snake, rocks and wood to repay the Nāgas with them (see Plates 13, 14); when repaying the Nāga with

the above, the ²Mun ¹Ghügh are likely to steal the bamboo and poplars, all the other precious objects they are likely to steal.

Page 2: They are likely to steal the 700 white ³K'o-¹byu, the 500 tall ³K'o-¹byu, nine clumps of canebroke and nine clumps of poplars; also the food, medicine, incense and butter lamp. The family invites the ²dto-¹mba to invite the five regional ¹Ssu and ²Lv (= Nāgas and dragons) from the east the white, south the green, west the black, north the yellow, and from the central region the varicolored Nāgas and dragons. When inviting these the ²Mun and ¹Ghügh are apt to stop them on the road, or stop them crossing a bridge. As we want to kill the ²Mun ¹Ghügh it is necessary to relate their origin. In the generation of ²Müan-²zä-¹dgyü⁽⁸⁵⁾ when the people came forth, the ²Mun ¹Ghügh had not yet appeared. When the generation of ¹Dgyü-²zä-²dzi⁽⁸⁶⁾ appeared, the ²Mun and ¹Ghügh had not yet appeared, when ²Dzi-²zä-¹ts'o⁽⁸⁷⁾ had appeared

Page 3: the ²Mun ¹Ghügh had not yet appeared. When ¹Ts'o-²zä-³llü-²ghügh and the ²Dzi-¹nä ¹Ts'o⁽⁸⁸⁾ came forth at that time, there also came forth the ²Mun ¹Ghügh. When the people descended, the tiger led them; they descended on the left side (²k'u = side) of ¹Ngyu-³na-³shi-²lo ¹Ngyu, when the ²Mun ¹Ghügh descended, the bear led them, they descended on the right side of ¹Ngyu-³na-²shi-¹lo ¹Ngyu. The ²Mun ¹Ghügh told ²Müan-³llü ¹ndu ¹ä-²p'u⁽⁸⁹⁾ we are able to close the road of the descending people, as we are the guardians of the road (i. e., they are capable of closing the birth road of the descendants of ¹Ts'o-²zä-³llü-²ghügh); they close the road of the ¹Nnü and ¹ö⁽⁹⁰⁾. One morning they went to close the road of the stars which filled the heavens led by the ¹Zü⁽⁹¹⁾ stars, but they could not close the road of the stars. The birth road of the people they were unable to close (= ¹dtër). One morning they went to close the birth road of the grass which covered the land led by the ²bbüe (= Artemisia), but they were unable to close the road; one morning they went to close the birth road of the trees which covered the mountains, led by the ¹Mun (= *Rdododendron decorum*), but

Page 4: they were unable to close that road, neither that of the people. One morning on nine mountains the trees fell down and broke the legs of the ²Mun ¹Ghügh and killed the ²Mun ¹Ghügh in seven valleys. The ²Mun ¹Ghügh went again to ¹Ndu and told him that they will call the dogs of the people at midnight, to frighten the dogs, and make them bark, and also prevent people from sleeping at dawn when the cock crows. (³yi-³bbër = sleep disturbed [as by the barking of dogs, crying of children, etc.]. The upper symbol represents a comb = ³bbër, here used phonetically for ³bbër = to disturb). The people told this to ¹Ndu,



whereupon ¹Ndu gave them a fast horse, a quick dog, he gave them copper and iron bows and arrows to chase the ²Mun ¹Ghügh. ¹Ts'o-²zä-³llü-²ghügh went in search of the ²Mun ¹Ghügh and arrived at the cultivated fields and waste lands, and there met a wild cat and a fox, and he asked them if they had seen the ²Mun ¹Ghügh, whereupon they replied they had not seen them. He did not sleep there and so he then went up a valley and met a Stone pheasant and Amherst pheasant, he asked them if they had seen the ²Mun ¹Ghügh, they replied in the negative; he then climbed up the slopes of a pine covered spur and met a deer and musk deer whom he asked the same question and they replied in the negative. He then arrived in a large forest where he met a pig and a bear, and he asked them the same question, and they replied in the negative. He then arrived at ²Nv-¹v-¹nddū-³t'khi-²ghügh ⁽⁹²⁾ where he met

Page 5: a stag and a serow, he asked them the same question and they replied in the negative. He arrived at ²La-¹yü-²sso-²gv-¹p'ër where he met a tiger and leopard, he asked them the same question and they replied in the negative; he did not sleep there and went to ²Müan-²bä-¹gkyi-¹p'ër-³chung (= where the white clouds adjoined the heavens), there he met a crane and an eagle, and he plied them with the same question, and they replied in the negative; he then went and arrived at ²Müan-²bä-³gkü-¹här-³k'o and there he met ¹Gkü-¹här-¹gkü-³lä-²mä a woman, and he asked her if she had seen the ²Mun ¹Ghügh whereupon she replied that she had seen them; she said how much will you give me if I tell you? He said I will give you a hat for your head, a felt cloak for your body, and black shoes for your feet. He then asked her where the ²Mun ¹Ghügh were? She replied that when the heads of the ²Mun ¹Ghügh touched the clouds the crane and eagle will be frightened, and there will be many ²Mun ¹Ghügh. When they put their feet in the water then the fish and otter will be afraid and there will be many ²Mun ¹Ghügh; when they will rub their ribs on the cliffs, and the Goral will be very much afraid, there will be many ²Mun ¹Ghügh. ¹Ts'o-²zä-³llü-²ghügh then went to kill them; he went to ²Müan-²bä-²gkyi-¹p'ër-³chung, and there the ²Mun ¹Ghügh changed themselves into cranes and eagles, he shot them in the wings and tails and killed them. They changed themselves into tigers and leopards and he shot where the stripes were and killed them;

Page 6: where their heads touched the clouds he killed them, where their feet touched the water he shot them, and where their ribs touched the cliffs he killed them. Man's heart is not bad, but the ²Mun ¹Ghügh with the wicked heart of a bear and wild pig he killed. Man's face not,

but the ²Mun ¹Ghügh with the face of a monkey he killed. Man not with stripes of a tiger, but ²Mun ¹Ghügh with the stripes of a tiger he killed. A ²Mun with eyes the size of a colander (= ³bpu) and ears as large as a broken basket, and the (stomach) belly the size of a ²Yi-³ndaw-¹ddv-²bpa ⁽⁹³⁾ he killed; he killed the ¹Lv-²mä-²mun-¹ghügh in the high cave of a cliff, and ²Bi-¹lo-²ts'o-³p'u he killed in the great forest ⁽⁹⁴⁾. The wood element ²Mun with the white face he killed in the East, the fire element ²Mun with the green face he killed in the South; the water element ²Mun with the yellow face he killed in the North. The earth element ²Mun with the spotted face he killed between heaven and earth. The ²Llū-²mun = (Nāgas) from ²Lo-²ndo-²mbbūe-¹shi ¹Ngyu = a mountain, said:

Page 7: A pig able to call a thousand and a hundred times will be able to kill the ²Mun ¹Ghügh. ¹Ö-²yu-²dtv-²nun-³mi ⁽⁹⁵⁾ heard this, so she took a knife and cut her pig's ear off. The pig could be heard over nine spurs, and across nine black valleys; the pig called a thousand and one hundred times and with its fangs it caught the ²Mun ¹Ghügh and killed them. The ²Mun ¹Ghügh said in ²Na-²ssaw in the house where the men eat hot porridge but are unable to swallow it, and shift it noisily about in their mouths the noise frightens us; above (north of) the village they tie up horses but give them no water, and the horses neigh which frightens us. South of the village they tie up cattle but give them no grass, so the cattle low and this frightens us. We are also afraid of the ¹bpö-²ss ⁽⁹⁶⁾ and their branches, we are afraid also of the voice of the ²Dto-¹mba. The goat likes to eat the ¹Ndaw ¹ndzër ⁽⁹⁷⁾, its horns are as large as a weaver's shuttle, its beard is like a bundle of ²ssaw (= hemp fibre *Cannabis sativa*), of the hair of its back the left fold over on the right, and the right on the left; its call is bā bā bā, when walking through the water it splashes about, the brilliance of the splashing water is like that of a mirror, and of this we ²Mun ¹Ghügh are afraid. ¹Ö-²yu-²dtv-¹nun-³mi killed the goat and skinned it and put the skin over her head, she acted like a goat splashing through the water, and of this we are afraid. The ²Mun ¹Ghügh being afraid caused a magic and changed themselves into nine black fir forests on a cliff; ¹Ö-²yu-²dtv-¹nun-³mi set fire to the nine forests on the high cliff and killed the ²Mun ¹Ghügh. Whither the four small ²Mun ¹Ghügh fled or ran away (= ³llü) is not known, one went north and was killed by lightning, one went south where the earth exploded and it was killed;

Page 8: one went into a cliff where it was killed by a chisel and hammer; one went to ²Bä-²lä-¹ts'o ⁽⁹⁸⁾ and arrived at ³A-²ts'an-³gko ⁽⁹⁹⁾, then went to ¹P'ër-³yu ²Ndaw-²gv ⁽¹⁰⁰⁾, thence went to ²La-¹bpo ⁽¹⁰¹⁾

where it met ¹Dtv-³ts'ü-²zo and whom it incited to fight, it told him to sharpen his sword in three different desirable ways, and in three different undesirable ways. ²La-¹bpo ¹Dtv-³ts'ü-²zo said: we have three desirable ways of sharpening swords, one when we strike rocks they split, one when we cut a ²t'o-¹p'ër (= *Pinus Armandi*) a thousand times it is all cut to pieces, one when striking an armor it is cut to pieces. The unwonted way is when we strike the stalk of the ²ssaw-²ō (²ō = stalk, of *Cannabis sativa*) and it does not break, one when we strike the leaves of the ²ssaw-²ō, and they do not split, one when we strike the gourd and it does not break. The next morning the ²Mun ¹Ghügh genuinely believed what ¹Dtv-³ts'ü-²zo (it had no heart and could not think) said, so it made a spear out of the ²ssaw-²ō, an armor from the leaves of the ²ssaw-²ō, and a helmet from the gourd and using this kind of trick, it requested the man to fight. ²La-¹bpo ¹Dtv-³ts'ü-²zo, at first he cut his gourd and cut through the head, he struck his spear and cut off his hand, he struck his armor and cut his ribs, whereupon the ²Mun ¹Ghügh were killed. After they had been killed their bodies decayed, thus they were genuinely finished. (This ends ²Mun ¹Ghügh ³ssü). One day the family sent a fleet-footed boy to fetch a ²dto-¹mba

Page 9: to have him perform ²Ssu ¹gv. The ¹Ssu are given medicine, the soul of the ill person is redeemed. Of the family man and wife prostrate themselves, and in return wish for protection, long life, ¹nnü and ¹ō, q. v.; let us have no more illness, let us only hear good tidings, and let our ponds be full.

(84) ¹Zhi-²lv ²ssu-¹p'ër ¹mbër-¹p'ër: The first book usually chanted at a ceremony is ¹Zhi-²lv ¹dtü = to place the plowshare. This is performed in an improvised chapel or chanting room in the household where ²Ssu ¹gv is performed.

A special miniature plowshare of glossy, shining, white metal is used (specially cast for the purpose) is put in the center of a table, in center of the chanting room (improvised chapel), see Plate 28. A white felt of white yak hair was used in olden days, now a white sheep wool felt is used, this is put over the table and the plowshare is put on the felt; ²ssu-¹p'ër means wool white, and ¹mbër-¹p'ër yak white. The ¹Zhi-²lv represents ¹Ngyu-³na-³shi-²lo ¹Ngyu i. e., Sumeru or Kailas; a handful of white sheep wool is stuck below the apex of the plowshare this represents the clouds, a small Juniper twig is stuck into the wool on the side, this represents the wish-granting tree ¹Ha-²yi-²boa-¹daw ¹Ndzër, the Tibetan dPag-bsam-shing དཔག་བསྐྱེད་

དཔག་བསྐྱེད་, which is equivalent to another ¹Na-²khi name for the same tree, namely

²Bpa-³sso-²dzü-²shi; the tree has actually nine ¹Na-²khi names. Butter from a yak cow is placed on the top of the ¹Zhi-²lv this is like the snow on Mt. Kailas. Two flags are placed, one on each side of the plowshare, and these represent the rising sun and moon. See also ¹Zhi ¹dtü, ³gko ³ō, ¹Ndu ¹Ssä ³Ch'ou ³shu of the ³Ch'ou ¹na ¹gv ceremony.

(85) ²Müan-²zä-¹dgyü: One of the early pre-flood ancestors of the ¹Na-²khi (see the ²Müan ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, p. 112; also *The Ancient Na-²khi Kingdom of South-west China*, 1947, Vol. 1, pp. 77 to 86.

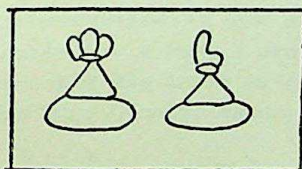
(86) ¹Dgyü-²zä-²dzi: was the generation following the former. Either one or two syllables of the father's name always preceded the name of the son.

(87) ²Dzi-²zä-¹ts'o: he was the son of the former and the father of the post-flood ancestor, namely ¹Ts'o-²zä-³llü-²ghügh q. v., see ¹Ts'o-²mbër ³ssaw of the ²Müan ¹bpö ceremony, l. c. pp. 71-88; also *The Ancient Na-²khi Kingdom*, etc., p. 83.

(88) ²Dzi ¹nä ¹Ts'o: See note 19.

(89) ²Müan-³llü ¹ndu ¹ä-²p'u: This is ¹Ndu the male active principle, the Chinese Yang 陽. The words ²Müan-³llü may be interpreted as celestial offspring or of celestial descent. ¹Ndu is his name, and ¹ä-²p'u means grandfather. His wife was ¹Ssä, she is equivalent to the Chinese Yin 陰, the passive principle. Their life story is related in a ms., called ¹Ndu ¹Ssä ³ch'ou ³shu of the ³Ch'ou ¹na ¹gv ceremony q. v. He is also known as ²Ss-²bpa ²gyi-²bbü ¹Ndu and she as ²Gko-²ma ²gyi-²mun ¹Ssä; they are represented by the ¹Ndu ²lv i. e., ¹Ndu rocks; his ¹Ndu-²lv came from a cliff, and her ¹Ndu-²lv from the water, i. e., a stream bed.

The ¹Ndu-²lv are, or were formerly, placed in front at the entrance to a house, they remain there until the 30th of the last moon, when they are carefully washed and pine needles placed under them, while flour, wine and tea are put on top of them as offerings. The family then prostrates before them. They are represented by two white stones = ²lv-¹p'ër at the ²Müan ¹bpö ceremony q. v. ¹Ndu-²lv are used at all ¹Na-²khi ceremonies. ¹Ndu and ¹Ssä are depicted thus:



To him is offered a white horse and to her a black cow.

(90) ¹Nnü ¹nä ¹ö: See note 43.

(91) The ¹Zü form a constellation of 9 stars which are a part of the 28 constellations (二十八宿); they are equivalent to the constellation Wei 尾, and are composed of ε μ ξ η θ ι x λ v Scorpio. In the ¹Na-²khi ³Dso-²la book ¹Gkü ¹dzi = stars reckon, the 9 ¹Zü appear under the following names: 1st ¹Zü-³lü-²gv, 2nd ¹Zü-²k'o, 3rd ¹Zü-²hā, 4th ¹Zü-²tgkye, 5th ¹Zü-²gv, 6th ¹Zü-¹ddv, 7th ¹Zü-¹ba, 8th ¹Zü-¹ds'i and 9th ¹Zü-²boa. Actually the ¹Na-²khi look upon the 28 constellations as composed of a single star each, thus the 9 ¹Zü would be equivalent to the 13th to 21st constellations inclusive. The Tibetans also have 28 constellations, and apparently look upon them also as 28 single stars, they call them rgyu-skar lha-mo nyi-shu rtsa-brgyad རྩུ་སྐར་སྐལ་མོ་ཡི་ཤུ་བརྩམས་, who are believed to be the daughters of the four guardian kings of the world.

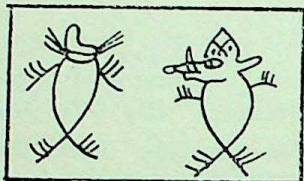
(92) ²Nv-²lv ¹nddū-³t'khi-²ghügh: The first two syllables stand for snow mountain, a literal translation is 'silver rocks', ¹nddū = sink, settle, ³t'khi = mist, fog, ²ghügh is not translatable; it is the region on the snow range where the cold mist settles and where the ¹zhi-²ghügh ³ch'wua-¹p'ër = the stags dwell.

(93) ²Yi-³ndaw-¹ddv-²bpa = The ¹Yi-³ndaw (Preta) (with the) big belly, ¹ddv = belly, ²bpa large, broad, probably from ²bpa = frog; hence also frog-bellied. A ghost.

or Preta in the realm of hell; he dwells in the second realm, i. e., the ghost-world where one can be reborn. There all Preta have huge bellies, and very narrow throats; they are always hungry, for any food which touches their mouth turns into flames.

The ¹Na-²khi mss., also relate that where ¹Ö-²mä-¹hä = the god of grain dwells, there the ²Yi-³ndaw ¹ddv-²bpa, an insatiable creature, has no room.

(94) ¹Lv-²mä-²mun-¹ghüh and ²Bi-¹lo-²ts'o-³p'u, the former was the mother and the latter the father of the ²Mun and ¹Ghüh demons. They are depicted thus:



They are both hairy creatures as most ghosts and demons are. See, note 47, under page 17, of ²Ssu-¹ndo ²ngv-²gu ³bpu, and ms., ¹Ts'o-²zä-³llü-²ghüh ¹Lv-²mä-²mun-¹ghüh ³chër ¹dzo of the ³Ch'ou ¹na ¹gv ceremony.

(95) ¹Ö-²yu-²dtv-²nun-³mi was the sister of ¹Ö-²gkaw-¹lä who was one of nine sons collectively called ¹Ö-²yu ²ngv-²szi-²yi. He was a post flood ancestor of the ¹Na-²khi and the only survivor of the Nine ¹Ö-²yu (²ngv-²szi-²yi) who were devoured by the ²Mun ¹Ghüh demons. Their story is told in a ms. of the ²Zhi ³mä ceremony called ²Ö ²ndzi ³mi ²gkv-³chung. She killed the ²Mun demons. She became the wife of three different men, one of whom, the second, was a Nāga. Her first husband was ²Müan-²zo-²bpä-¹dsä, her second husband the Nāga was ¹Llū-²mun-¹k'ö-¹ssi, and her third husband was ²K'ö-²ndzi-²lo-³shou. After her death she did not want to be escorted to any of her former husbands, she told her brother ¹Ö-²gkaw-¹lä that she wanted to be buried by herself at ²Mi-¹lv-²ä-²ngaw-¹mbu with a (chicken) rooster, or a ram as her companion. This was the ancient custom; a chicken or a sheep, after seven grains of rice and a little silver were put into its mouth and flour was added, the animal was suffocated and then buried with the woman. (See ²Ö ²ndzi ³mi of the ²Zhi ³mä ceremony).

(96) ¹Bpö-²ss: literally ceremony wood; all the various objects made of wood, and used during a ceremony are called ¹bpö-²ss, as the ¹Yi-²lo, ¹Ma-²lo (see The ²Müan ¹bpö Ceremony, l. c., p. 29, notes 50, 51), ²Mbër-¹dtv, ¹Nd'a, etc., see also note 51.

(97) The ¹Ndaw ¹ndzër is a species of evergreen Oak (*Quercus cleistocarpa*) which grows in open scrub formation, and at the head of hot valleys in the Li-chiang district. It is not a large tree, and is often more shrubby branching from the base, hence its foliage is easily accessible to goats who are especially fond of it.

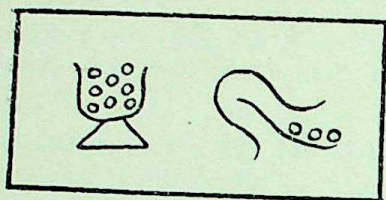
(98) ²Bä-²lä-¹ts'o is a village in the Yangtze Valley west of the Li-chiang Snow Range or Yü-lung Shan. It is of historic or legendary interest for it was at ²Bä-²lä-¹ts'o where Ye-ye 爺爺, the first ancestor of the ruling Mu family of Li-chiang was pulled out of the Yangtze as he came floating down on a log in the river. See: *The Ancient ¹Na-²khi Kingdom* etc., Vol. 1, p. 71, also Plate 9. The village belongs to the hsiang 鄉 of A-hsi 阿喜, and is the Chinese Pei-lang-ts'ang 北浪滄.

(99) ³A-²ts'an-³gko is the great gorge the Yangtze has cut for itself through the Li-chiang Snow Range. ³A-²ts'an-³gko actually is the name of the tremendous lime stone cliff between the villages of ²Gyi-¹p'ër-¹lo the Chinese Liang-chia-ts'un 兩家村, and ²Boa-¹ndü-²wüa the Chinese Pen-ti-wan 本地灣; the villages are above the left bank of the Yangtze, and ³A-²ts'an-³gko is on the right, the wall

rises sheer from the river, and is crowned by snow capped pinnacles. It is the Chinese Ya-ch'ang-ko 雅昌角, it is also the name of a small settlement. In this gorge is located the famous Tiger-leap rapid or Hu-t'iao-t'an 虎跳灘, the narrowest part of the gorge. where the Yangtze is so narrow that a tiger can jump across. See: *l. c.*, pp. 256-261, Plates 117-128.

(100) ²Ndaw-²gv or ²Nda-²gv is the Chinese Ta-ku 打鼓, a large ¹Na-²khi settlement north of Li-chiang in the hsiang of Ta-chü 大具, on a plain 2 miles wide, composed mainly of conglomerate; it is at the exit of the great Yangtze gorge, *v. s.*, see: *l. c.* pp. 227-228, Plates 129, 141-144.

(101) ²La-¹bpo or ²La-¹bpu is the Chinese La-pao hsiang 刺寶鄉 and the ancient Pao-shan chou 寶山州. This subdistrict is northeast of Li-chiang and within the Yangtze loop. It was conquered by the Mo-so in the T'ang Dynasty, but in 1253 when Kublai Khan came to Yünnan from Mongolia, he and his troops were attacked by the Mo-so on a pass now known as La-pao T'ai-tzu Kuan 刺寶太子關, or the pass of the heir apparent. Pao-shan hsien was created in 1277. See: *The Ancient ¹Na-²khi Kingdom etc.*, Vol. I, pp. 233-235, Plates 99, 100.



³GKO ³Ö or GRAIN THROW OUT

Explanation of symbols in the title:

The first symbol represents a cup full of ³gko or grain, the second the action of pouring out = ³ö of the grain. When this ceremony takes place the five kinds of grain (mixed) are thrown by the ²dto-¹mba toward the banners depicting ¹Na-²khi deities hung up in the improvised chapel (Plate 26), or they are thrown towards ³K'o-¹byu etc., if the ceremony is performed out of doors. The grains usually used are: Yellow peas, paddy, wheat, barley, and broad beans.

³Gko ³ö is contained usually in one volume (*ms.*) with other *mss.*, in the following order: ¹Zhi ¹dtü, ³Gko ³ö, ¹Ndu ¹Ssä ³ch'ou ³shu, ²P'u-¹la ²gkaw ²t'khi = inviting the gods, ²Haw-¹shi = food offer, and ²Mb'a-²mi ³dshi = lamps light. The *ms.*, from which ³Gko ³ö is here translated was recently acquired by me in Li-chiang (1947). The *ms.*, belongs to the ³Dto ³k'ö ceremony, but it is one of the standard books chanted at nearly all ceremonies at which gods, spirits, etc., are invited. Certain phrases which are only chanted at the ³Dto ³kö or ³Dto ¹na ³k'ö ceremonies have been omitted. ³Gko ³ö commences on page 7, with rubric six.

Translation of text:

Page 7, rubr. 6: The family is desirous of performing ³Gko ³ö before the celestial ¹P'ër, ¹Ssan, ²Ngaw, ¹Wu, ²Ö, ¹Hä ⁽¹⁰²⁾. If one does not know whence the grain originated one must not slander it (speak about it).

Page 8: Rain which descended three times from heaven is the father of ³Gko (= grains); the soil three span deep (the furrow made by the plowshare) is the mother of the ³Gko. These two had intercourse and in the winter there came forth rice without disease (= ²muàn ²ffü); in the summer came forth wheat without illness. In the rich field white rice came forth, in the fertile valley barley came forth; in the dry valley broad beans (= ²dta-²dü) and yellow peas (= ²mun ¹shi). This is the origin of the five first grains (= ²haw-²lü). In the land of the people there came forth 9-10 different kinds of seeds.

Page 9: In the generation of ²Müan-³llü-¹ddu-²ndzi there was no one to plant the grain, so ²Müan-³llü-¹ddu-²ndzi with his own hand sowed the grain; there was no one to harvest the grain, so ²Ts'u-³chwua-²gyi-²mun⁽¹⁰³⁾ harvested it. There was no one to perform ³Gko ³o, so ¹Yi-³shi-¹ō-²zo (his ²dto-¹mba or priest) with his own hand performed ³Gko ³ō to Heaven, the ¹P'ēr, ¹Ssan, ²Ngaw, ²Wu, ²Ö, ¹Hä, to the ¹Ssu, ²Nyi, ²Dtū, ¹Ssaw-³ndaw ²Llū-²mun. ²Müan-³llü-¹ddu-²ndzi thereupon had nine sons who occupied nine houses, and nine daughters who spread over nine lands. In the generation of ¹Ts'o-²zä-³llü-²ghügh there was no one to plant grain, so he with his own hand sowed the grain; there was no one to harvest the grain, so ³Ts'ä-¹khü-²bu-¹bu-³mi (his wife) harvested it; there was no one to perform ³Gko ³ō, so ¹Gyu-²bbü-²t'u-²ch'i (his ²dto-¹mba or priest) performed ³Gko ³ō,

Page 10: to the ¹P'ēr, ¹Ssan, ²Ngaw, ¹Wu, etc., after which three sons ²Ghügh-¹khü-¹ssō-²zo-²yi⁽¹⁰⁴⁾ were born to him. His first son became a Tibetan who dwelt under a tree; his posterity was as numerous as the leaves of a tree. The third son became a ²Lä-²bbü (Min-chia 民家) who wore an armour; his offspring was as numerous as the blades of an armour. His second son was a ¹Na-²khi who sat on the land and his offspring was as numerous as the stars in heaven, the grass on the land, the hair in the mane of a horse, and the seeds of the ²K'ö-¹ddv (= a weed, *Elscholtzia patrini*). In the generation of ²Gkaw-¹lä-³ts'ü there was no one to plant grain, so he with his own hand sowed the grain; there was no one to harvest the grain, so his wife ¹Gyi-³mi-¹gyi-²dsu⁽¹⁰⁵⁾ harvested the grain. There was no one to perform ³Gko ³ō, so ²Dzi-²ghügh-³shi-²lo (his ²dto-¹mba or priest) performed ³Gko ³ō to Heaven, the ¹P'ēr, ¹Ssan, ²Ngaw, ¹Wu, etc.

Page 11: Thereupon he had four sons, ³Ts'ü-²zo-³lu-²szi⁽¹⁰⁶⁾. To-day, the family, who are the descendants of ²Müan-³llü-¹ddu-²ndzi, ¹Ts'o-²zä-³llü-²ghügh and ²Gkaw-¹lä-³ts'ü, whose faces resemble them etc., etc., etc. As there

Page 12: is no one to sow the grain, the landlord ¹Gyi-¹ndsu-²swue-²p'ä sowed the grain; there was no one to cut the grain, so the ¹D'a-¹ndsu-²ssaw-²mä⁽¹⁰⁷⁾, she harvested the grain. There was no one to perform ³Gko ³ō, so ³Llū-³gkv-²bpö-¹mbö performed ³Gko ³ō. With the winter's white rice without blemish, with the barley, with the rice in a silver cup, and with the wheat in a golden cup, without counting the sheng (measures), with a thousand measures we perform ³Gko ³ō; without counting the baskets, one hundred baskets full we use to perform ³Gko ³ō to Heaven, the ¹P'ēr, ¹Ssan, ²Ngaw, ¹Wu, ²Ö, ¹Hä, ¹Ndu ¹Ssä etc.

Page 13: First ³Gko ³ō is performed to ¹Ssaw-²yi-²wūa-²de⁽¹⁰⁸⁾, ²Ō-¹gko-²aw-¹gko, ²Hä-¹ddü ²Ō-¹p'ēr⁽¹⁰⁹⁾ ²Dto-¹mba ³Shi-²lo⁽¹¹⁰⁾, ²Ngu-¹la-³gko-²bbü, ²Ngu-¹la-³gko-²mun⁽¹¹¹⁾, ²La-²ch'i-¹dto-³mi ²hā-¹ddü⁽¹¹²⁾, ²Dto-²nga-¹yi-³shi-²gyi-²bbü and ²Dto-²nga-¹yi-³shi-²gyi-²mun⁽¹¹³⁾, ¹Hä-²yi-¹gkü-³k'u⁽¹¹⁴⁾, ¹Ssä-³ssä-²k'o-¹gyu⁽¹¹⁵⁾, ¹Ma-³mi-²bpo-²lo⁽¹¹⁶⁾, ¹Lër-²gyu-³gkyi-²gyu⁽¹¹⁷⁾

Page 14: ¹Lër-³bpa-²t'o-²gko, ³T'a-¹yü-²dtü-²mba⁽¹¹⁸⁾, ²Bä-¹d'a ¹Yü-³p'ü-¹chër-²sso, ¹Yü-³lü-¹chër-²sso and ¹Yü-³gkyi-¹chër-²sso⁽¹¹⁹⁾; we perform ³Gko ³ō to ²Muàn-¹bpö-²dzi-¹szü and ²Muàn-¹p'a-²ghügh-³hoa⁽¹²⁰⁾, to ⁴Dta-²la-¹mi-²mbbü⁽¹²¹⁾, to the ²Ngaw-²zo-²ngv-³gkv and ²Ngaw-³mi-²shër-³gkv⁽¹²²⁾ to ²T'u-²ch'i ²Yu-¹ma⁽¹²³⁾, ²Bpa-²wūa ²Yu-¹ma⁽¹²⁴⁾, ²Niu-¹niu ²Yu-¹ma⁽¹²⁵⁾, ³Gkyi-³t'a-²ngu-²niu ²Yu-¹ma⁽¹²⁶⁾, ¹Yi-³shi-²sso-²ngu ²Yu-¹ma⁽¹²⁷⁾, ¹Yi-³shi-²ngu-²mbbü ²Yu-¹ma, ²Bpa-²dti-¹dto-³mi ²Yu-¹ma,

Page 15: ¹P'ēr-²sso-³müen-¹shi ²Yu-¹ma⁽¹²⁸⁾, ²Dso-²t'u-²ggö-¹szü ²Yu-¹ma⁽¹²⁹⁾, to these nine courageous and agile ²Yu-¹ma we perform ³Gko ³ō. To the ²Ndu-¹dzu ²Yu-¹ma (²Yu-¹ma born with wings), to the ²K'wua-¹dzu ²Yu-¹ma (²Yu-¹ma born with hoofs), to the ¹Dshi-¹dzu ²Yu-¹ma (²Yu-¹ma born with claws), to the ¹Szü-²ssan-¹t'ü ²Yu-¹ma (enemy blood-drinking ²Yu-¹ma), to the ¹Szü-²shi-²ndzi ²Yu-¹ma (enemy flesh-eating ²Yu-¹ma), to the ¹Szü-²ō-²k'a ²Yu-¹ma (enemy bone-biting ²Yu-¹ma) and to the 360 ²Yu-¹ma we perform ³Gko ³ō.

Page 16: We perform ³Gko ³ō to the ²Dtër-¹gko⁽¹³⁰⁾, as to ³Shi-¹la-²wu-¹gko ²Dtër-¹gko, ²Nyi-³dsaw-²mun-³mi ²Dtër-¹gko, ²Nyi-²bpa-¹na-²sso ²Dtër-¹gko, ³Shou-¹t'i-²k'v-³wu ²Dtër-¹gko, ¹Mi-²shi-¹gv-²shi ²Dtër-¹gko, ¹Mi-²t'o-¹ggö-²t'o ²Dtër-¹gko, ¹Mi-²lër-²ggö-²lër-³gko-²bbü ²Dtër-¹gko, ¹Dto-³t'khyu-³gko-²bbü ²Dtër-¹gko, ¹Dto-³t'khyu-³gko-²mun ²Dtër-¹gko, ²Bpu-¹shi-¹khyu-³t'khyu ²Dtër-¹gko, ³K'v-²ghügh ²Dtër-¹gko, ²Ssö-²ghügh ²Dtër-¹gko⁽¹³¹⁾, ²Nyi-²mä ²Hä-²mä ²Dtër-¹gko⁽¹³²⁾, to the all-wise, all omniscient, all seeing ²Dtër-¹gko we perform ³Gko ³ō. We performed ³Gko ³ō to the celestial sun and moon, to the white stars and white ¹Zaw (= planets), the evening star and the morning star. To the 33 celestial ²Ngaw-¹la, the 22 terrestrial ²Ngaw-¹la⁽¹³³⁾, to the ¹P'ēr ¹Ssan ²Ngaw-¹la, ²Ngaw ¹Wu

Page 17: ²Ngaw-¹la, ²Ō ¹Hä ²Ngaw-¹la, ¹Ssu ²Nyi ²Ngaw-¹la⁽¹³⁴⁾, to the ¹Gyi (= house) and ¹D'a (= the land on which the house stands) ²Ngaw-¹la and to the ²Ngaw-¹la of the ancestors of three generations. We performed ³Gko ³ō to the wood element great god in the east, to the fire element great god in the south, to the metal element great god in the west, to the water element great god in the north, and to the earth element great god in the center⁽¹³⁵⁾. We performed ³Gko ³ō to ¹Yi-³shi ²hā-¹ddü;

Page 18: ¹Mi-²ngyu ²hä-¹ddü and ¹Chwua-²shi ²hä-¹ddü ⁽¹³⁶⁾, to ²Boa-¹shi ²Ssan-²ddo ²hä-¹ddü ⁽¹³⁷⁾, to ³Gkwua-²yu ²hä-¹ddü ⁽¹³⁸⁾, to ³Ghügh-²lä ²Ssan-²ddo ⁽¹³⁹⁾, to ¹Ä-³bpu-¹gkaw-²dti ⁽¹⁴⁰⁾, and to the 360 great gods we perform ³Gko ³ō. We perform ³Gko ³ō to ²Dso-³gkv-²dso-¹zhi ⁽¹⁴¹⁾, ²Dso-²zo-³wuà-²bä-²gu and ²Dso-³mi-³wuà-²mä-¹hä ⁽¹⁴²⁾, to ²Dzi-¹la-¹ä-²p'u, ³Ts'-ä-¹khü-¹ä-²dzi ⁽¹⁴³⁾, ²Müan-³llü-¹ddu-²ndzi, ²Ts'-u-³chwua-²gyi-²mun ⁽¹⁴⁴⁾; ¹Yu-⁴la-²di-²ddo and ³T'a-²la-²ngo-²mun ⁽¹⁴⁵⁾, to ³Dta-³tsan-²ts'o-¹zaw and ²Ts'-o-¹zaw-²t'khyu-²mun ⁽¹⁴⁶⁾, ¹Ts'-o-²zä-³llü-²ghügh and ³Ts'-ä-¹khü-²bu-¹bu-³mi ⁽¹⁴⁷⁾, to ²Gkaw-¹lä-³ts'ü and ²Gyi-³mi-²gyi-²dso ⁽¹⁴⁸⁾, to the high Heavens made by ¹P'ër and to the vast Earth made by ¹Ssan ⁽⁴⁰⁾, to

Page 19: the ¹Dto and ¹Wu ⁽¹⁴⁹⁾, ¹Ho and ³Dsu ⁽¹⁵⁰⁾, ²Dzu and ²Wüa ⁽¹⁵¹⁾, ³Llü and ²Här ⁽¹⁵²⁾, ¹Ndshër ⁽¹⁵³⁾ and ¹Ö-²mä-¹hä ⁽¹⁵⁴⁾. We performed ³Gko ³ō to the celestial ³Na-²bbü-²ssä-³ngu, to the terrestrial ²Ssaw-²bbü-²ssaw-¹la ⁽¹⁵⁵⁾, to the Sun ²bpö-¹mbö ²Ddo-³ma-¹ddo-²dzhi, to the Moon ²bpö-¹mbö ¹Gkyi-³t'a-²gkyi-²yu, to the Star ²bpö-¹mbö ¹Lo-³bpa-²szü-²zhou, to the Rainbow ²bpö-¹mbö ³Gkv-³t'a-¹ggö-²wu to the Cloud ²bpö-¹mbö ²Gkyi-¹la-²bpa-³dti and to the Wind ²bpö-¹mbö ³Lo-²khyu-¹khyu-²ddo ⁽¹⁵⁶⁾.

Page 20: We perform ³Gko ³ō to the ²Nyi ²bpö-¹mbö ²T'u-²t'u-¹gko-³wuà, to the ¹Ssaw-³ndaw-²bpö-¹mbö ²Ssaw-²t'u-¹gyi-³wu, to the ²Dtü ²bpö-¹mbö ²Bpa-²dtü-¹lo-³nyi, and to the ⁴Ssu ²bpö-¹mbö ¹Yu-³nyi-¹gkyi-²ngu ⁽¹⁵⁷⁾. We perform ³Gko ³ō to the ¹Hä ²bpö-¹mbö ¹La-²bbü-²t'u-³gko ⁽¹⁵⁸⁾, to the ¹Ddu ²bpö-¹mbö ¹Yi-³shi-²ō-²zo ⁽¹⁵⁹⁾, to ¹Ts'-o-²zä-³llü-²ghügh's ²bpö-¹mbö ¹Gyu-²bbü-²t'u-²ch'i, to ²Gkaw-¹lä-³ts'ü's ²bpö-¹mbö ²Dzi-²ghügh-³shi-²lo ⁽¹⁶⁰⁾, to the

Page 21: ¹Mä ²bpö-¹mbö ¹Mä-¹bpö-²gv-¹la, to the ¹Ho ²bpö-¹mbö ¹Ho-¹bpö-¹zä-³gkyi, to the ³Ssu ²bpö-¹mbö ³Ssu-¹bpö-¹ō-¹p'ër and to the ¹Yu-¹bpö-¹mbö ¹Yu-¹bpö-²la-¹t'u ⁽¹⁶¹⁾. We perform ³Gko ³ō to the ¹Ddv ²bpö-¹mbö ¹Ddv-²dta-²mbër-¹yu, to the ¹Dsä ²bpö-¹mbö ¹Dsä-²shi-¹na-²ddo ⁽¹⁶²⁾; to the ³Ch'ou ²bpö-¹mbö ³Ch'ou-³shu-¹gkyi-²mbër ⁽¹⁶³⁾, to the ²Ts'u ²bpö-¹mbö ¹Zä-²bbü-¹lo-³ch'i ⁽¹⁶⁴⁾, to the ¹Dtër ²bpö-¹mbö ¹Dtër-³ssö-¹khyü-²ddo ⁽¹⁶⁵⁾ and to the ²Nyi-²wüa ²bpö-¹mbö ²P'ö-²bö-¹mi-³ch'i-²di-²ddo ⁽¹⁶⁶⁾. We perform ³Gko ³ō to the ²Khyü-²zhër ²bpö-¹mbö

Page 22: in the east to ¹K'o-³ts'ä-²ts'ä-²mbbü, in the south to ³Ssä-²zhi-¹ma-³ngu, in the west to ³Na-¹ssä-¹ch'ung-³lu, in the north to ²Gv-³ssä-²k'o-¹mba and in the center to ²Sso-¹yu-³dzi-²gv ⁽¹⁶⁷⁾. We perform ³Gko ³ō to ²K'aw-²zhër-¹mi-³gyu and to ²Nyi-¹d'a-²bpa-²wüa-²zo ⁽¹⁶⁸⁾. We perform ³Gko ³ō to the 13 ³Ds'i-²llü-²la-²mun-³mi, to the 13 ⁴Dta-²yi-²la-²mun-³mi, to the 13 ²Ghügh-²ddo-²la-²mun-³mi, to the 18 ³Shi-²lo-²la-²mun-³mi ⁽¹⁶⁹⁾.

Page 23: We perform ³Gko ³ō to the ²Mūan-²zo-³ngv-²szī and ¹Dū-²zo-²shēr-²szī⁽¹⁷⁰⁾, to the ²Wūa-¹gko-²ngv-²gkv ²Ngaw-¹la⁽¹⁷¹⁾, to the ²Ngaw-²zo-²ngv-³gkv and ²Ngaw-³mi-²shēr-³gkv⁽¹⁷²⁾, in the east we perform ³Gko ³ō to the ²Ssu-¹p'ēr ²Lv-¹p'ēr, in the south to the ²Ssu-¹hār ²Lv-¹hār, in the west to the ²Ssu-¹na ²Lv-¹na, in the north to the ²Ssu-¹shi ²Lv-¹shi,

Page 24: and in the center to the ²Ssu-¹ndz'a ²Lv-¹ndz'a⁽¹⁷³⁾. We perform ³Gko ³ō to the 99 white celestial ²Llū-²mun (Nāgas), to the celestial ⁴Nyi-²ggō-²dtū-²wūa ²Llū-²mun⁽¹⁷⁴⁾, to the terrestrial ³Nyi-²ssā-²khyo-¹lo⁽¹⁷⁵⁾, to the 77 terrestrial black ²Llū-¹mun to the 55 mountain ²Llū-²mun, to the 33 valley ²Llū-²mun to the 11 ²Wūa (= village) ²Llū-²mun, to the ²Ddū-¹ngyu-²ddū-²ndzī and ²Ddū-¹lo-²ddū-¹mb'a⁽¹⁷⁶⁾, to ¹Llū-²nyi-²gyi-²bbū who dwells on the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu, to ²Ō-²mbu-²gyi-²bbū who dwells on the half way

Page 25: slopes (navel) of ¹Ngyu-³na-³shi-²lo ¹Ngyu⁽⁷⁷⁰⁾, and to ¹Ssaw-³ndaw-¹la-²bpa-³ch'i-³mbbū who dwells at the foot of that mountain⁽¹⁷⁷⁾. We perform ³Gko ³ō to (the Nāgi) ⁴Ssaw-²yi-²la-²mun-²dti-¹ma⁽¹⁷⁸⁾, to ²Dso-¹na-¹lo-³ch'i who dwells in ²Mūan-³llū-²ndaw-¹gyi ³Khū⁽¹⁷⁹⁾ and to the 25,000 ²Llū-²mun ¹Ssaw-³ndaw (= terrestrial Nāgas). If it were not for one's own mountain gods (= ³Shi-¹zhi), one could not be protected; if it were not for one's own valley gods (= ³Shi-¹zhi), one could not be protected. We perform ³Gko ³ō to ²Boa-¹shi ¹gkyi-²nv-²lv, ¹Zhēr ²nv-²lv ³Shi-¹zhi⁽¹⁸⁰⁾, to ²Ssä-¹bpi-¹zhēr ²nv-²lv⁽¹⁸¹⁾, ²Nv-²lv-¹p'ēr and ²Nv-²lv-¹na ³Shi-²zhi⁽¹⁸²⁾, to ²La-²lēr-¹ha-²yi-¹bi ³Shi-¹zhi⁽¹⁸³⁾, to ²Llū-¹shwua ²ä-¹wu-²wūa⁽¹⁸⁴⁾, to

Page 26: ²Ssi-²gkaw-¹ngaw and ²Ndaw-²gkaw-¹ngaw⁽¹⁸⁵⁾, to ²Gkü-¹p'ēr-¹ngyu ³Shi-¹zhi⁽¹⁸⁶⁾, to ²Llū-¹shwua-¹gkü-²ts'u-²ts'u ³Shi-¹zhi, to ¹Ä-³dtā-²wūa⁽¹⁸⁸⁾, to ³Gkyi-²chwua-²gkv⁽¹⁸⁷⁾, to ³Shwua-²wūa and ³Lü-³khū⁽¹⁸⁸⁾, to ¹Shwua-²ngaw-²wūa ³Shi-¹zhi; to ¹Ngu-²bä-²yi-¹gv-²wūa ³Shi-¹zhi⁽¹⁸⁹⁾, to ²La-¹zhēr-¹gko and ²La-³yu-¹gko⁽¹⁹⁰⁾, to ³Ghügh-²lä-²lä-¹gka-³haw ³Shi-¹zhi, to ¹Gka-²gkv-³t'a-¹p'ēr-²k'ō and to ²La-³shi ³Ch'ou-²mā-¹ngyu ³Shi-¹zhi⁽¹⁹¹⁾, to ²Ghügh-¹k'ō ²A-¹na ¹ngyu ³Shi-¹zhi⁽¹⁹²⁾. We now perform ³Gko ³ō (to the Nāgas of springs and lakes) to ²Boa-¹shi ²gko-¹gyi-¹gyi-²t'u-²gkv⁽¹⁹³⁾, to ²Boa-¹shi ²bi-¹ndv ³Khū⁽¹⁹⁴⁾,

Page 27: to ³Shwua-²wūa ¹A-²k'ō ³Khū⁽¹⁹⁵⁾, to ¹Gyi-²wūa ¹gyi-²t'u-²gkv⁽¹⁹⁶⁾, to ¹Ngu-²bä ²Ngu-¹lu-¹gyi⁽¹⁹⁷⁾, to ¹Gka-²gkv ¹gyi-¹hār-¹gyi-²t'u-²gkv⁽¹⁹⁸⁾, to ³Ghügh-²lä ²ssu-¹k'ō ¹gyi-²t'u-²gkv⁽¹⁹⁹⁾, to ²Ssä-¹bpi ³Ch'ou-²ch'ēr-²ndēr⁽²⁰⁰⁾, to ²Mun-¹bbū ²t'ä-²mbēr-¹lo ¹gyi-²t'u-²gkv⁽²⁰¹⁾, to ²Ch'ēr-²k'ō-¹ndv⁽²⁰²⁾, to ³Dto-²llū-²mā ¹gyi-²t'u-²gkv, to ²Llū-²mun-¹niu-²k'ō, to ³Khyü-¹gyi-²gkv, to ¹Yu-³ch'ou-²dso-²mbbū ¹gyi-²tu-²gkv⁽²⁰³⁾. Descending from the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mount

Kailas) down to ¹A-¹p'ēr-²k'ō and from there up again; from ²Bpa-²lēr-²ō-²dso-¹dü⁽²⁰⁴⁾, to ²Bbū-³lv-²zhi-¹zaw-²man

Page 28: and back again⁽²⁰⁵⁾. We perform ³Gko ³ō to all the (Nāgas) ³Shi-¹zhi from ³T'gkye-²yi-³t'a-¹p'ēr-²k'ō⁽²⁰⁶⁾ to ²Gyi-³na-²la-¹dso-²t'an, ¹Zhēr-³daw, ¹Gko-³daw⁽²⁰⁷⁾. To the innumerable ¹Ssaw-³ndaw ²Llū-²mun (terrestrial Nāgas)⁽²⁰⁸⁾ we perform ³Gko ³ō. To the 16 ²Ngaw-²bā⁽²⁰⁹⁾ and to the 18 ³Non-²bā⁽²¹⁰⁾,

Page 29: to the left to ¹Ndu and to the right to ¹Ssä⁽²¹¹⁾, we perform ³Gko ³ō. We perform ³Gko ³ō to Heaven with grain as numerous as the stars, and to the Earth with grain as numerous as the grass blades on the land. Let there be born many people, many domestic animals, and much grain; let there be given us much male semen (= ¹Ho). Let there be born 9 kinds of domestic animals, 10 kinds of grain; let there follow descendants as numerous as the grain; let there be many fathers of the ²Dzi race, let there be many mothers of the ¹Ts'o race. Let there be thousands of ²mun-³llū (= male persons), and millions of ³lā-¹t'khi (= females)⁽²¹²⁾; let us have long life.

(102) See notes 40-42.

(103) See note 10.

(104) ²Ghūgh-¹khū-¹sso-²zo-²yi, the collective name of the three sons of ¹Ts'o-²zā-³llū-²ghūgh; the first word is part of the name of the father (the last syllable), and ¹khū is part of the name of the mother ³Ts'ā-¹khū-²bu-¹bu-³mi. ¹Sso is a transcription of the Tibetan sum སྒུམ (gsum) = three, ²zo = son, and ²yi = have.

(105) ¹Gyi-³mi-¹gyi-²dso, see: *The Ancient Na-²khi Kingdom*, etc.. Vol. I, p. 85.

(106) ³Ts'ü is the first syllable in the name of the father, ²zo = son, ³lu = four, ²szi = generation. When a family had more than two sons, they were always mentioned under a collective name.

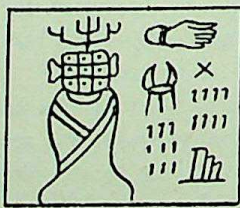
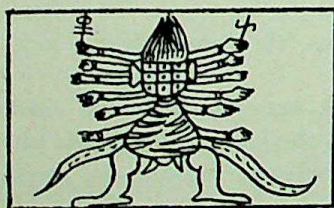
(107) ¹Gyi-¹ndsu-²swue-²p'ā means lord of the house, actually house sit chief, the master of the house, while ¹D'a-¹ndsu-²ssaw-²mā means the lady of the land; ¹d'a is the ground on which the house is built, and means also residence, ¹ndsu = sit, dwell, ²ssaw-²mā = lady, the Chinese T'ai-t'ai.

(108) ¹Ssaw-²yi-²wūa-²de: (Plate 29) He with ²Ō-¹gko-²aw-¹gko q. v., vies for supremacy in the ¹Na-²khi pantheon. In a ms., entitled ¹Ssaw-²yi-²wūa-²de ³ssaw = inviting ¹Ssaw-²yi-²wūa-²de, his origin is related as follows: "In the beginning ¹Ssaw-²yi-²wūa-²de was the ²swue-²pā (= the Chief of the gods). The dew of Heaven and the steam of the Earth had intercourse and there came forth two white eggs. From one was born ²Ō-²gyi-²k'ō-²bpu, the father of ¹Ssaw-²yi-²wūa-²de, and from the other ²Ō-²ngyi-²lv-³wūa, his mother. These two had intercourse and there was born a white ³T'a (= pagoda), from the base of the latter came forth a white egg. Nothing could incubate the egg; a white felt tent, Heaven, the sun, moon, stars, ¹zaw (= planet), the dragon, Garūḍa, lion, his father and mother, all those who could hatch eggs, each tried three nights but failed. His father then took the egg and threw it between heaven and earth, whereupon the white winds and the clouds caused a magic, and there was born brilliant

¹Ssaw-²yi-²wüa-²de". His wife is called ¹Mi-³dsho-²hoa-²mun. His enemy is ²Mi-¹ma-¹ssä-¹ddo⁽³³³⁾. In other manuscripts it is related that before heaven, earth, the sun, moon, stars, planets, mountains, valleys, Mt. Kailas, the wish-granting tree, the golden rocks and lake Manasarowar had come forth, in the very beginning, there appeared a brilliant, scintillating object, this caused a magic and there came forth a brilliant scintillating sky (heaven?) from this by magic came forth a being with a magnificent voice, this caused a magic, and there came forth ²Ö-¹gko-²aw-¹gko (62), here apparently the supreme deity which was before anything else. ²Ö-¹gko-²aw-¹gko caused a magic and there came forth ¹Ssaw-²yi-²wüa-²de. Other books again state that at first breath or a voice from on high, and breath from the earth below came forth, these two had intercourse and there came forth a brilliant scintillating object, etc.

See also note 62, of *ms.*, ¹Khyu-³t'khyu ³ssaw.

(109 ²Hä-¹ddü ²Ö-¹p'ër (Plate 30). His name translated means: The Great God (with the) white bones. He is supposed to have originated from a being with a fine voice. See: The Birth and Origin of ²Dto-¹mba ³Shi-²lo in *B. E. F. E-O.*, t. XXXVII, fasc. 1, 1937, p. 9, Plate X. His enemy is ¹Ts'u-¹ddü ²Ö-¹na = the Great demon with the black bones. In a *ms.*, no. 2090 of the ³Dto-¹na ³k'ö ceremony entitled: ²Wüa-²gko ²ngaw-¹la ¹ts'ü-³ho ²gkv ³ssaw = inviting the 18 ²Ngaw-¹la of the ²Wüa-²gko, it is related on page 12, that from a white ray of the rising sun and a large layer of ³gkyi-²ss = fog, which two caused a magic, there came forth ²Hä-¹ddü ²Ö-¹p'ër, he caused a magic and there came forth the ²ndzi-¹wüa-²wüa-¹ssü (569) i. e., the five elements; from the latter came forth the fire element Great god ¹Gyu-³gko-²bbü, the latter caused a magic and there came forth ²Ö-¹gko-²aw-¹gko. From ²Hä-¹ddü ²Ö-¹p'ër's benign thinking heart came forth a ²Bä-¹d'a, from the latter came forth a ²dto-¹mba with a lance called ¹Dtër-²ndo-²ngv-²ngu-¹ma who could kill the ¹dtër demons, he could not kill all ¹dtër demons, and there came forth from a flaming rainbow, the ²Bä-¹d'a ²Wüa-²zä-²mun-²bpa (= the Bön dBal-gsas me-hbar དབལ་གསལ་མེ་འབར་, pronounced We-se me-bar, the We-se of burning fire) with nine heads and eighteen arms. In ¹Na-²khi *mss.*, he is figured thus:



Not all his 18 arms are figured, but in the second figure the number of heads and arms are indicated by the numerals 9 and 18 respectively. The last symbol is read ¹dzu = born with.

In the same *ms.*, the origin of this ²Bä-¹d'a, a type of Yi-dam with nine heads and eighteen arms is related on page 11, beginning with the last rubric. He is considered one of the great tutelary deities of the Bön. In the above *ms.*, and in one other of the same name, but chanted at the ³Shi-²lo ³nv ceremony, a funerary ceremony for a deceased ²dto-¹mba, this deity is mentioned. I have seen paintings of him in Bön lamaseries where he occupied a place of honor next to gShen-rab-mi-bo (²Dto-¹mba ³Shi-²lo). Previously I had found no mention of him in any of the thousands of ²dto-¹mba books I have examined; neither my late ²dto-¹mba nor my present one, had ever heard of him. As the larger, and more ancient ceremonies are now no more performed, and their books become rare, and consequently are no more consulted by the ²dto-¹mbas, this deity has passed out of the ²dto-¹mba Shamanism, but survived of course in the ancient Bön religion.

He has 18 arms and nine heads, he dwells between heaven and earth, his body is enveloped in flames, and flames rise from his ¹Bä-²k'o, his lower body is dressed in a tiger skin with long tail; in the left nine arms he carries tridents, in his right nine arms spears. He is able to suppress all the ¹dtër (781) demons; when he opens his mouth, flames issue which incinerate the realm of the ¹dtër demons. His teeth are like the ²p'ö-²bö (= phur-bu རུ་བྱུ་, the ghost dagger); sticking out his tongue his breath issues like a wind and kills all the thousands of ¹dtër demons; when he opens his eyes it is like flashes of lightning which suppress the ¹dtër demons of the land so that they have no place to dwell. He is supposed to be the Sanskrit Padma Heruka.

(110) ²Dto-¹mba ³Shi-²lo, see note 11, of ²Ssu-¹ndo ²ngv-²gu ³bpü.

(111) ²Ngu-¹la-³gko-²bbü is a high ranking deity and his wife is ²Ngu-¹la-³gko-²mun. He is figured on the ¹Hä ²zhi ¹p'i funerary scroll immediately below ²Yi-(²Ö-) ¹gko-²aw-¹gko; but nothing is known of them. See: The ¹Na-²khi ¹Hä ²zhi ¹p'i in: B. E. F. E.-O., t. XXXVII, p. 112, Plate XXXVII, sect. 100.

(112) ²La-²ch'i-¹dto-³mi ²hä-¹ddü or the Great god ²La-²ch'i-¹dto-³mi; see Plates 31, 32, 33. This god, or great god, is only worshipped in the ²Szi-³chung ¹bpö ceremony; paintings exist of him where he is surrounded by all the ²Ngaw-¹la, the five regional ²Bpö-¹mbö, and many other deities.

(113) Nothing is known of these two who are male and female respectively; ²gyi-²bbü is the Tibetan rgyal-po རྒྱལ་པོ་, and ²gyi-²mun is rgyal-mo རྒྱལ་མོ་, king and queen respectively.

(114) ¹Hä-²yi-¹gkü-³k'u (Plate 34).

¹Hä-²yi-¹gkü-³k'u is a protective tutelary deity akin to the Tibetan Yi-dam ཡི་དམའ་, he has 9 heads and 18 arms. His enemy is ²Dtër-²dta-²ngv-²gu. He is also called ²P'u-¹la ²ngv-²bä-²gu. His origin is related in a *ms.*, entitled ¹Gkü-³k'u ³ssaw = inviting ¹Gkü-³k'u, which is chanted during the ²Här-²la-¹llü ³k'ö ceremony when the demons of suicide are propitiated, invited, and then evicted. The following is related in *ms.*, no. 1127: "In the beginning Heaven and Earth had intercourse and there came forth three white clouds and three black winds; these had intercourse and there came forth white dew. From the dew came forth a green egg, a white felt tent covered it but it could not hatch it. Heaven and Earth tried for three days but failed. The sun, moon, stars, planets, the dragon, Garuḍa, lion, ¹Ssaw-²yi-²wüa-²de and his wife ¹Mi-²dsho-²hoa-²mun, each tried three nights to hatch the egg, but nothing came forth. Thereupon ¹Yi-³shi-¹ö-²zo (377) (he was the ²dto-¹mba of ²Müan-³llü-¹ddu-²ndzi), took the green egg and threw it between a black mountain and a black cliff. After three nights he said 'what kind of egg is that' and went in search of it between the black mountain and black cliff. He kicked the egg with his foot whereupon the green egg opened and ¹Gkü-³gku ²ddv-¹dzhi (the last two syllables are equivalent to the Tibetan rdo-rje ར་རྩེ་) with a brilliant, glittering body came out with nine heads and eighteen arms". His heads are described as follows: His enemy ¹Dtër-²dta-²ngv-²gu asked him how his nine heads and eighteen arms came into being. To this he replied: My three heads on the right are those of men and women, who devour the demons of suicide ²Ts'u-¹ts'u (810), and the ¹Dtër demons (headless demons); the three heads on the left are those of goddesses, who devour the ²Ö-¹ts'u (544) (demons of quarrels), ¹Dtër ¹ts'u and ²Ts'u-¹ts'u demons. The central three heads are those of the ²Ö and ¹Hä (those of ²Ö-¹gko-²aw-¹gko and ²Hä-¹ddü-²ö-¹p'ër), of these nine heads the right are able to lead the 360 ²P'u-¹la ²ngaw-

¹la (the personal gods of victory), the left ones are able to prevent the souls of the people from fleeing when they meet demons, and the central ones are able to suppress the 90 demons of suicide by hanging and the ¹Yu ¹ts'u the demons of lovers who commit ¹Yu-²vu, that is commit suicide together by drinking poison; he also suppresses the ¹Dtēr, ²La, the cloud and wind demons, the ¹Ddv and ¹Dsä, the ³Ts'ü and ¹Zä (329) demons, and the ²Mun ¹Ghügh (47) also all the 360 clans of demons. He carries nine tridents, nine sharp swords, with which he can kill all the afore mentioned demons; he also carries 9 lengths of iron chains; he told his enemy that when he wants to kill ²K'ö-¹ndsu-²dtēr-¹yu (44) he blows his ¹Ch'ung-³na-²lo-¹yu, a flute, and uses the bones of ²K'ö-¹ndsu-²dtēr-¹yu as a blow horn (trumpet). He dwells in the eighteenth heaven in a flaming house. He is invited at the ³Dto ¹na ³k'ö and ²Här-²la-¹llü ³k'ö ceremonies to suppress all the above mentioned demons.

His enemy ¹Dtēr-²dta-²ngv-²gu also has nine heads and eighteen arms, they are described in *ms.*, 1422 of the ³Dto ¹na ³k'ö ceremony as follows: his three left heads are those of a stag, jackal, and a crow, on the right those of a serow, a boar and a bear, those of the center of a horse, an ass and of a ghost or ²ssī-²p'u. He carries nine sharp lances, nine sharp swords.

His parents were ²Mi-¹ma-¹ssä-¹ddo and ²Gkü-¹zaw-¹na-²mun *q. v.*, ¹Dtēr-²dta-²ngv-²gu is associated in the same ceremony with another demon called ²Sso-²na-²ngv-²gu, he has also nine heads but only two arms, he controls the ¹Dto and ¹Ndo (775) demons. His history is related in a *ms.*, no 981 of the ³Dto ¹na ³k'ö ceremony entitled ²Sso-²na ²ngv-²gu ³nv, *i. e.* the funeral ceremony of that demon, for his effigy is burned on a meadow at the end of the ceremony. On the title page of the above *ms.*, he is called ²Sso-²na ²ngv-²gu, but in the text he is called ²Sso-¹nun ²ngv-²gu and ¹Dtēr-¹ts'u-²ä-¹ma-²ngv-²gu. However ¹Dtēr-²dta ²ngv-²gu rides a black, winged horse, in his left hands he carries lances and in his right swords, also four eagles' claws, one of the ¹Ddv demons, one of the ¹Dsä demons, one of ²Müan-³llü-¹ssu-²ndzi. His nine heads are the same as described in ¹Gkü-³k'u ³ssaw. When his horse head neighs there come forth thousands of ¹Dtēr demons, when his ass' head calls there come forth thousands of ass-headed demons, when his stag head calls there come forth thousands of stag-headed ¹Dtēr demons, the same for his bear and pig heads. When his serow head calls there come forth the ²Mbbüe ¹ts'u (783) or demons that cause families to become extinct, when his jackal head calls there come forth the water ¹Dtēr and ²Mun demons; when his ghost head calls the demons of the dead with their hands take hold of the living. When he is killed he is given poison, while to the people are given good medicine. However as stated ²Sso-²na ²ngv-²gu's effigy is burnt at the end of the ³Dto ¹na ³k'ö ceremony, *see* Plates 35, 36, 37, 38.

(115) ¹Ssä-³ssä-²k'o-¹gyu is a deity who rides the mythical lion of Tibet, the ²Ddv-¹p'ēr-²ssī-²nggü = the white-as-the-conch lion. Nothing is known of him. He is however supposed to be identical with rNam-thos-sras རྣམ་ཐོས་སྣང་སྣེ་, the god of wealth.

The ¹Na-²khi have adopted the latter name and write it phonetically ¹Na-²t'o-²ssä. ¹Ssä-³ssä-²k'o-¹gyu may however be the real ¹Na-²khi name of that deity.

(116) ¹Ma-³mi-²bpo-²lo Plate 39.

He is equivalent to the Tibetan mountain god Amnye Machhen or more correctly called Ma-chhen Pom-ra མ་ཆེན་པོ་མ་ར་. The mountain range bearing that name is north of the knee of the Yellow River རྩ་ཆུ་ (rMa-chhu), and north of its source. The

range is west of Ra-gya gom-pa ར་གྲུ་རྟོན་པ་ and is composed of three main peaks of which the central one, the lower of the three, represents Ma-chhen Pom-ra. He is also called ¹Muàn-³mi-²bpo-²lo or ¹Ma-³mi-²bpa-²lo the words ¹ma-²mi actually mean butter lamps because pilgrims who circumambulate the range burn many butter lamps at the foot of the range. The ²Zhër ²khin tribe who also worship this mountain god call him ¹Ma-²ni-²bu-¹ra and figure him riding a white yak. The ¹Na-²khi depict him riding a horse. His wife is a Nāgī. See: *B. E. F. E-O.*, t. XXXVII, 1937, p. 30, Pl. XIII; also *Monumenta Serica*, vol. III, p. 188, Pl. IV.

In the *ms.*, entitled ¹ḡ hū ³mā or rain wanted, it is related that ¹Muàn-³mi-²bpa-²lo is invited to descend holding a Garuḍa, or rather a Garuḍa sitting on his hand and riding a white horse. On a painting, given me by the incarnation of the mother of Tsong-kha-pa Shing-bzah a-chhos ཤིང་བཟའ་ཨ་ཅོས་, the Chinese 香咱, who

ruled over the lamasery Rwa-rgya dgon-pa རྫ་རྒྱ་དགོན་པ་ on the banks of the Yellow River opposite the rMa-chhen spom-ra mountain, that mountain god, is also depicted with a Garuḍa sitting on his hand and riding a white steed.

In a *ms.* called ¹Ssu ²ch'ër ³k'ö = to sprinkle medicine on the Nāgas, belonging to this ceremony it relates of the medicinal waters issuing from the 18 (or 118) spurs of the mountain ¹Muàn-³mi-²bpa-²lo (¹Ngyu); it also states that it is the mother of all the mountains while ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mt. Kailas) is the father of all the mountains. See also ²Ch'ër ²t'u ²ch'ër ³bbüe of this ceremony and ²Mb'a-²mi ³dshi and ²Bpö-¹mba ²t'u of the ³Ch'ou ¹na ¹gy ceremony.

When the Tibetans speak of this mountain god, they call him Amnye Ma-chhen. The Chinese call the mountain Ching-shih Shan 積石山.

(117) ¹Lër-²gyu-³gkyi-²gyu Plate 40.

¹Lër-²gyu-³gkyi-²gyu is a warrior deity who leads a host of warriors or ²Bä-¹d'a to suppress the ¹Dtër demons. He is especially beseeched to descend from his 18th heaven to assist suppressing the ¹Dtër when the ²dto-¹mbas perform the ¹Dtër ¹bpö ceremony. The ¹Dtër are headless demons and are equivalent to the Tibetan Da-ra ཌ་ར་, a

class of headless ghosts. In a *ms.* of the ¹Dtër ¹bpö ceremony it is related that he dwells in a brilliant flaming house and sits on an elephant throne; his face is as brilliant as the sun and moon, his eyes are like the stars and the planets; his body is like ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mount Kailas), his teeth are as sharp as the ²p'ö-²bö (the Tibetan phur-bu ཐུར་བུ་ the ghost dagger); his voice is like thunder, and when he takes a step

it causes the earth to tremble. He was nurtured by a she-goat (the word ¹lër is the Tibetan ra ར་ = goat, and is a Tibetan loan-word). The ²Zhër ²khin tribe call him Ra-dja.

See: ²Hä-³la or the Killing of the soul in *Journ. West China Border Res. Soc.*, Vol. VIII, 1936, Plate 1. He is always associated with ¹Lër-³bpa-²t'o-²gko and ³T'a-¹yü-²dtü-²mba but nothing is known about them; they are arrayed in the same dress and wear the ¹Bä-²k'o, an iron-forked, or spiked crown, as do also the ²Bä-¹d'a which they lead.

On Plate 10, in Hoffmann's book, l. c., p. 108, he figures (taken from the gZer-myg) a Bön priest with a many forked head dress, this is the same as the ²dto-¹mbas wear at certain ceremonies, they wear a large straw hat to which the multi-forked iron headgear is attached in the center. ²Muàn-¹bpö-²dzi-¹szu also wears it, (see no. 120, and Plate 54) as all the warriors of the gods, for they are all figured with

this headdress. The red appendages on the forks in Hoffmann's picture represent apparently flames, for the ¹Na-²khi speak of a flaming ¹Bä-²k'o.

(118) ¹Lër-³bpa-²t'o-²gko and ³T'a-¹yü-²dtü-²mba, these two are usually mentioned together with ¹Lër-²gyu-³gkyi-²gyu, they belong to the ²Bä-¹d'a class as all three wear the ¹Bä-²k'o, *q. v. s.*, they lead a host of warriors like the ²Bä-¹d'a *q. v.* (119). They are all beseeched to descend at the performance of ¹Dtër ¹bpö when headless demons are suppressed. All persons who die of a violent death become ¹dtër demons. It is related in *ms.* no. 2514 of the ³Dto ¹na ³k'ö ceremony entitled ²P'u-¹la ¹ddü ³ssaw = inviting the great gods that ¹Lër-²gyu-³gkyi-²gyu came forth from ²Ddv-¹për ²Ngyu-¹shwua in the 18th heaven, a conch-white high mountain; ¹Lër-³bpa-²t'o-²gko came forth from ²Ö-¹här ²Ngyu-¹shwua = a turquoise blue high mountain, and ³T'a-¹yü-²dtü-²mba from a ²Ha-¹shi ¹Ngyu ¹shwua = a golden yellow high mountain.

(119) The ²Bä-¹d'a, of which there are three kinds of 13 each, are warriors and accompany the deities mentioned in note 118. In a book (*ms.*) of the ³Dto ¹na ³k'ö ceremony, entitled ²Bä-¹d'a ²t'u-³bbüe = the origin of the ²Bä-¹d'a, it is related that they came forth from a ¹Na-²k'wai between heaven and earth. The ¹Na-²khi ¹Na-²k'wai is identical with the Tibetan midos མེད་སྒྲོལ་, pronounced dö; the ¹Na-²k'wai or dö are tall

thin, pared sticks or wands provided with small cross pieces and with strings of various colours fastened to the end of transverse pieces, and stretched thence to the main upright sticks. These masts are erected for demons, gods and celestial spirits to repose upon. According to ²dto-¹mba *mss.*, the dead can be transformed into a ¹Na-²k'wai, as in the case of ²Dto-¹mba ³Shi-²lo. In a *ms.* of the ³Shi-²lo ³nv ceremony (a funerary ceremony for a deceased ²dto-¹mba) ³Shi-²lo was transformed into a ¹Na-²k'wai on his death, see *B. E. F. E.-O.* t. XXXVII, 1937, Plate XXVI, fig. 1. The ¹Yü-³p'ü-¹chër-²ssö (¹chër-²ssö are loan-words from the Tibetan or transcription of bChu-gsum བཅུ་གསུམ་, pronounced chu-sum meaning thirteen) had a grandfather who came forth from a ²Ddv-¹për ²Ngyu-¹shwua (a high mountain as white as the conch) and a grandmother who came forth from ²Ö-¹här ³Khü-¹här (a turquoise blue lake). The rays of the sun caused a magic and there came forth the father of the ¹Yü-³p'ü-¹chër-²ssö. The rays of the moon caused a magic and there came forth their mother. From the flaming ¹Bä-²k'o (apparently the prongs of the ¹Bä-²k'o represent flames) came forth the father of the ¹Yü-³p'ü-¹chër-²ssö, from the smoke of the (flaming) ¹Bä-²k'o came forth the mother. These six had intercourse and there were born the 13 ¹Yü-³p'ü (¹chër-²ssö). The ¹Yü-³lü ¹chër-²ssö also originated from a ¹Na-²k'wai between heaven and earth. The rays of the sun caused a magic and there was born the grandfather, and the moon caused a magic and there was born the grandmother of the 13 ¹Yü-³lü. From a high golden mountain (²Ha-¹shi ²Ngyu ¹shwua) came forth the father, and from a black lake (³Ch'ung-¹na ³Khü-¹na) the mother of the ¹Yü-³lü. These four had intercourse and there were born the 13 ¹Yü-³lü. With flaming rocks they are able to suppress the demons, also the winged demons or ¹Ndzī-¹ts'u, ²Ss-³mi-¹muàn-³dta ²k'aw-²ssö-¹ma (the demon wife of ²Dto-¹mba ³Shi-²lo) (= gShen-rab) and ¹Ddv-²ndër-³t'khyo-²bpa-²la-¹llü (= the Tibetan bdud-khyab-pa-lag-ring བདུད་ཀྱའ་པ་ལག་རིང་. The third or ¹Yü-³gkyi-¹chër-²ssö also origi-

nated from a ¹Na-²k'wai. Their grandfather came forth from an iron-white high mountain or ¹Shu-¹p'ër ²Ngyu-¹shwua, and their grandmother from a turquoise lake. The sun's rays caused a magic and another grandfather came into being, while another grandmother came forth from the rays of the moon. The father of the ¹Yü-³gkyi was dressed in flames

and so was the mother. The six had intercourse and there were born the 13 ¹Yü-³gkyi (¹chër-²ssö). They could kill the same demons as the foregoing.

The ²Bä-¹d'a are said to reside on or at the ¹Muän-³mi-²bpa-²lo (¹Ngyu), mountain, i. e., rMa-chhen spom-ra, q. v.

The ²dto-¹mbas, at ceremonies where demons are evicted, take into their hands red hot rocks (1007), flaming pots of oil etc., with which the demons are killed or evicted. This has its origin from the ²Bä-¹d'a and the 13 ¹Yü-³p'ü, ¹Yü-³lū and ¹Yü-³gkyi. In *ms.*, no 955 of the ³Dto-¹na ³k'ö ceremony, entitled ²Bä-¹d'a ²t'u-²bbūe, it is related that their oven on which they heat the oil, and their pot are equal in size to heaven and earth, their fire is as large as a mountain on fire; the rocks are as large as Mt. Kailas the wood they use to kindle their fire is of the size of ¹Ha-²yi-²boa-¹daw ¹Ndzër or the Wish-granting tree. The oil they use is of the quantity of the water contained in Manasarowar Lake. With the flaming rocks in their hands they kill all the demons. There are separate *mss.*, called ¹Bä ²lo ³hoa, containing magic formulas which, after having been chanted by the ²dto-¹mba, enable them to hold red hot rocks in their bare hands, dip their hands into pots of boiling oil, etc.

(120) ²Muän-¹bpö-²dzi-¹szü (Plate 54) is a celestial ²dto-¹mba. He is often figured on the first page of ¹Na-²khi *mss.*, dancing on a cloud, ringing the peculiar ¹Na-²khi ²ds-¹lër and waving a wand. However nothing is related in the *mss.*, of his origin. He wears the ¹Bä-²k'o like the ²Bä-¹d'a (see note 119). He also dwells in the 18th heaven. The ²Zhër-²khiñ call him ²Ma-¹bpü ²dzi-¹sh(u). ²Muän-¹p'a-²ghügh-³hoa is a female ²Ssan-¹nyi-¹p'a or sorceress, and is probably the wife of ²Muän-¹bpö-²dzi-¹szü as they are always mentioned together. Nothing is known as to her origin.

He dwells in the 18th storey heaven in a nine storey house brilliant as the sun and moon. On the top of his house 3 kinds of winged ²Ngaw-¹la guard, in the middle guard the ¹Mbër ²t'khyu ²ssi ²ssö (214), i. e., the dragon, Garuḍa and lion. At the foot of his house guard three kinds of clawed animals, and three horned animals. On the east guards the white-as-conch lion, south the dragon, west the black elephant, north the yellow tiger, on the left of the gate a yak, on the right of the gate a tiger. The gate is also guarded by 9 or 10 soldiers with sharp swords and lances. His face is like the sun and moon, his eyes like the stars and planets, his teeth like the ghost dagger, when he speaks it is like the roar of the dragon (thunder) when he steps on the ground the latter trembles. He reposes on a golden yellow elephant throne.

(121) See note 48.

(122) The ²Ngaw-²zo ²ngv-³gkv are the nine male ²Ngaw or spirits of victory, and the ²Ngaw-³mi ²shër-³gkv are the seven female ²Ngaw or spirits of victory. They are also known as the ²Muän ²ggö or celestial nine male ²Ngaw, and the ¹Dü ²ggö or terrestrial seven female ²Ngaw respectively. In *ms.*, 1972 belonging to the ²Szi ²chung ¹bpö ceremony entitled ²Ngaw ²t'u-³bbuc = the origin of the ²Ngaw, their origin is recounted, also that of 33 celestial ²Ngaw-¹la and 22 terrestrial ²Ngaw-¹la.

In another *ms.* 1988 also of the same ceremony, entitled ²P'u-¹la ¹ddü ³ssaw ²gkv-³chung, page 12, beginning with rubric 1, it is related that the courageous victorious and swift ²Ngaw-¹la of the gods, and a daughter of a ²Hä-¹ddü (Lha-chhen ཨྲ་ཆོ་ཨྲ་ཆོ) = great god, had intercourse and there were born the ²Ngaw-²zo ²ngv-³gkv and ²Ngaw-³mi ²ngv-³gkv (here it mentions nine instead of the usual seven). It also states that ³La-³wu-³gko-¹mbër-²t'khye-¹lër and ²La-¹lër-³shou-³gko had intercourse and there were born nine courageous, and swift ²Ngaw-¹(zo).

(123) ²T'u-²ch'i ²Yu-¹ma Plate 41.

In the ¹Na-²khi pantheon are 360 ²Yu-¹ma, also called ²Wüa-¹ma. They are identical with the 360 Bön Wer-ma རྒྱུ་མ་ who like the ¹Na-²khi ²Yu-¹ma or ²Wüa-¹ma are always associated with the 360 ²Dtër-¹gko, the Bön Thugs-dkar ཐུགས་དྭགས་. Not all 360 of either are of course named, only the principal ones, and of these only a few are described in detail, and of a few their origin is related. Of ²T'u-²ch'i ²Yu-¹ma paintings exist, his body is white, winged, and dressed in a tiger's skin from the loins down. His head is that of the mythical lion, also white with mouth open, and ferocious in expression; in his left he holds a trident and in his right a sword; he is entirely enveloped in flames, and tramples on an infidel with his right foot. Bacot figures him in his book *Les Mo-so*, Plate XIV, but under a wrong name, calls the picture: *Peinture pömbo - Garuda*. He is surrounded by various ²Yu-¹ma, ⁴Dta-²la-¹mi-²mbu, ²Muân-¹bpö-²dzi-¹szü, etc.

S. Hummel in his *Geheimnisse Tibetischer Malerei*, 1949, Leipzig, p. 62 mentions Bacot's reproduction of the Mo-so painting v. s., he realizes that it cannot be the Garuda as the figure has the third eye, but he himself identifies it wrongly, calling it "Atschala", this is the Tibetan Mi-gyo-ba = Acala.

He also sees in the surrounding smaller, animal-headed ²Yu-¹ma manifestations of the same central figure which they are not. He was apparently not familiar with my work, for it is more than ten years that I pointed out Bacot's error. Hummel believes to see in the figure to the left of ²Shi-²lo, Kun-tu-bzang-po, while actually it is sTag-lha-me-hbar, the ¹Na-²khi ⁴Dta-²la-¹mi-²mbu.

See also The Romance of ²K'a-²mä-¹gyu-²mi-²gkyi in: *B. E. F. E-O*. t. XXXIX, Plate XIX.

The ¹Na-²khi ¹Na-²bpö-¹mbö gave him the name ²T'u-²ch'i ²Yu-¹ma. All the various ²Yu-¹ma came forth from one egg. Their origin is described in *ms.*, no. 956 entitled ²Yu-¹ma ³Ch'u-²bpa ²ngyi of the ³Dto ¹na ³k'ö ceremony, as follows: ¹Ssaw-²yi-²wüa-²de and his wife ¹Mi-³dsho-²hoa-²mun had intercourse and there came forth a white egg in a tent of the gods. For three nights ¹Ssaw-²yi-²wüa-²de tried to hatch the egg but nothing came forth; his wife tried for three nights but without result. Then the following tried each for three nights, also without result: The celestial dragon, the ²Ddv-¹p'ër ¹Khyu-³t'khyu = Garuda, the ²Ddv-¹p'ër ²Ssi-²nggü = the white lion (Tibetan seng-gé dkar-po སེང་གེ་དྭགས་པོ་), the ¹Wüa-²ggö-¹lu-³gyu, (perhaps the འབྲུག་ or གཡུ་འབྲུག་,

the mythical winged dragon of the Tibetans; (gyu = turquoise), or the Chinese Chiao-lung 蛟龍. In ¹Na-²khi books it is depicted as a snake-like creature with wings; it is said to dwell on Mt. Kailas. It is not the dragon which is called ²Ö-¹här-²müan-²ndshër); the red tiger of the ²Boa (Hsi-fan) who dwells at ³Llū-³ch'ou-³llū-¹na-²k'ö, then ²Dzi the jackal, ²Ndshi = the leopard, ¹Gv = the bear, then ³Ts'u-¹ssī (the crocodile, or sea monster, the Tibetan chhu-srin རྩུ་སྲིན་) which dwells in the lake ²Müan-³llū-

²ndaw-¹gyi (³Khü), i. e., Manasarowar, grabbed the egg with its sharp claws and proboscis, whereupon the white egg broke and 360 brilliant ²Yu-¹ma came forth.

As ¹Ssaw-²yi-²wüa-²de was the first to try to hatch, and also caused the egg to appear after having had intercourse with his wife, he is considered the father, and his wife the mother of all the ²Yu-¹ma. From the egg on which the dragon sat there was born the ²Ö-¹här-²müan-²ndshër ²gkv-²dzu ²Yu-¹ma or the ²Yu-¹ma with the dragon head; the one which the sun and moon tried to hatch gave birth to a

²Yu-¹ma with the rays (stripes) of the sun and moon. The one the Garuḍa tried gave birth to the Garuḍa winged ²Yu-¹ma; the one the lion tried gave birth to a lion-maned ²Yu-¹ma; the one the ¹Wūa-²ggo-¹lu-³gyu tried to hatch gave birth to a ²Yu-¹ma with the tail of the winged dragon; then the one the tiger tried, gave birth to a tiger-striped ²Yu-¹ma; the one the jackal tried to a jackal-eared ²Yu-¹ma; the one the leopard of the high cliff tried to hatch, gave birth to a leopard-legged ²Yu-¹ma; the bear to a bear-legged ²Yu-¹ma (the ²dto-¹mbas read it as born with leopard and bear trousers respectively); the ³Ts'u-²ss'i who actually broke the egg gave birth to a ³Ts'u-²ssi sharp-clawed and ³Ts'u-²ssi-snouted ²Yu-¹ma, thousands of them. In *ms.*, ²Yu-¹ma ²ssaw no 969 of the ³Dto-¹na ³k'ö ceremony it is related of others such as ²Yu-¹ma riding clouds and wind; it also speaks of the wind and cloud having tried to hatch the egg which gave birth to a ²Yu-¹ma as swift as the clouds and wind. Then follow tiger-riding ²Yu-¹ma, dragon-riding, black bear with a white breast-riding ²Yu-¹ma, and porcupine-riding ²Yu-¹ma. Of all the ²Yu-¹ma ²T'u-²ch'i ²Yu-¹ma is the first. There are furthermore three other types of ²Yu-¹ma; their origin is related in *ms.*, no 1191, of the ²Här-²la-¹llü ³k'ö ceremony, entitled ²Yu-¹ma ²ssa as follows: ²Müan-³llü-¹ddu-²ndzi's son ¹Ddu-²zo-²zä-²gkyi, his soul caused a magic and there appeared a white tiger on a high mountain who met a black tiger who came into being by ¹Yu-³mi-²tgkye-¹shër's (see *The Romance of 'K'a-²mä-¹gyu-³mi-²gkyi* in *B. E. F. E.-O.*, t. XXXIX, p. 58) soul causing a magic. The two had intercourse and there were born thousands of the clawed ²Yu-¹ma clan, lion-headed, bear-headed, jackal-headed, dragon-headed and ³Ts'u-²ssi-headed ²Yu-¹ma, the latter devours the flesh of the ³Ts'u-¹ts'u = demons of suicide by hanging, drinks their blood and crunches their bones. His soul and her soul once more caused a magic and there came forth the ³Gko-¹p'ër ³Gko-¹na the white and black eagle respectively, where the clouds adjoin the heavens. The two had intercourse and there came forth the thousands of winged ²Yu-¹ma with the heads of the Garuḍa, eagle, pheasant (¹Khü) etc. ¹Ddu-²zo-²zä-²gkyi's soul and ¹Yu-³mi-²tgkye-¹shër's soul (the ²dto-¹mbas read it differently from which it is written namely ¹Ssu-³mi-²müan-³dta ²Gkü-¹zaw-¹na-²mün ³mi, instead of the other female, for she was the daughter of his father's enemy) caused a magic and there were born a white yak and black yak on an alpine meadow, these two had intercourse and there were born the ²K'o-¹dzu ²Yu-¹ma or horned ²Yu-¹ma, the 360 ²Yu-¹ma who dwell in a flaming house at ¹P'ër-³na-¹nddū-¹(¹dü) ²gkan-³chung = where the white land (of the gods) and the black land (of the demons) meet (735). Their home is of juniper trees, on the trees roost hawks and eagles. Their voice is like the thunder, and their eyes flash like lightning.

It is also related that ²Ggo-¹wu-¹la-²ddo (he is the patron of the blacksmiths and equivalent to Lao-tzu 老子) forges the weapons of the ²Yu-¹ma, that when he strikes the iron and the sparks fly it is like the flashes of lightning, and the sparks are likened unto eagles, the noise of his striking the iron is like that of thunder and earthquake, that of the bellows is like the roar of the tiger. He fashions the axes, spears, tridents, swords and the armours worn by the ²Yu-¹ma (there are two kinds of armour, the upper one is called ³K'o and protects the body and shoulders, and the lower ¹Ng'a protects the legs). There are furthermore the ²Yu-¹ma riding the clouds and wind as fast as these, the leopard and tiger-riding ²Yu-¹ma (Plate 42), horse and mule-riding ²Yu-¹ma, the ²Gkyi and ¹Mbër-riding (²Gkyi? and yak) ²Yu-¹ma, the crane and eagle-riding ²Yu-¹ma, cloud and wind-riding ²Yu-¹ma.

(124) ²Bpa-¹wüa(¹wu) ²Yu-¹ma.

This ²Yu-¹ma is either second or third to ²T'u-²ch'i ²Yu-¹ma, he is figured riding the white yak he carries a trident in his left and a sword in his right. Around his

neck extending to his navel is a green snake. His body is white and his lower body is dressed in a leopard skin. He is winged and has three eyes. The ¹Ssan ²bpö-¹mbö i. e., the ²dto-¹mba of the ²Lä-²bbü (Min-chia 民家 tribe) gave him the above name.

(125) ²Niu-¹niu ²Yu-¹ma; no paintings are extant of this ²Yu-¹ma, the ¹P'ër ²bpö-¹mbö or the ²dto-¹mba of the Tibetans gave him the above name. He rides a white stag.

(126) ³Gkyi-³t'a-²ngu-²niu ²Yu-¹ma, nothing is known of him except that ²Ssan ²Boa-¹nddū (the Tibetan Ban-de བན་དེ, the Indian Paṇḍita, this was a term for a Buddhist priest) a ¹Ssan (Min-chia) lama gave him the above name.

(127) ¹Yi-³shi-²sso-²ngu ²Yu-¹ma (also called ¹Yi-³shi-²ssä-²ngu), this name was given him by a ¹P'ër ²Boa-¹nddū or a Tibetan lama, otherwise nothing is known of him. Of the two following ²Yu-¹ma nothing is known.

(128) ¹P'ër-²sso-³müen-¹shi ²Yu-¹ma Plate 43.

He has four heads which are red, in his left hand he holds an axe called ²Shu-¹p'ër-²mbe-³t'a, and in his right a white disc or mirror ¹mi-²lv-²gko-²zo.

He controls two types of demons, the ¹Dto-¹ts'u and ¹Ndo-¹ts'u, and the ³Dto ¹na ³k'ö ceremony during which they are evicted. ³Dto ¹na ³k'ö is now no more performed but a smaller one called ³Dto ³k'ö or ³Dto ¹p'ër ³k'ö is still performed. In *ms.*, no. 3041 entitled ¹P'ër-²sso-³müen-¹shi ²Yu-¹ma ³ssaw of the ³Dto ¹na ³k'ö ceremony it is related that ¹Dtv-³ssu-²yi-¹t'khi and ¹Ddv-²chwua-²wuà-²szi-³mi-³non-¹ma (his parents) had intercourse and ¹P'ër-²zo-³müen-²shi ²Yu-¹ma was born. He separates the gods from the people, and the gods from the demons. His upper body is white his lower body black; he dwells in the 13th storey heaven, his body is like that of the gods, and is like a conch-white mountain. He is figured thus in the ²dto-¹mba books:



He suppresses the four regional ¹Dto and ¹Ndo demons, also the four great demon kings dwelling at the four faces of Mt. Kailas; see note 44. He carries an axe given him by his father, and a mirror given him by his mother; he leads a monkey and smashes the houses of the enemies.

(129) ²Dso-²t'u-²ggö-¹szü ²Yu-¹ma Plate 44.

Of ²Dso-²t'u-²ggö-¹szü ²Yu-¹ma it is related in a *ms.*, entitled ²Dso-²t'u-²ggö-¹szü ²Yu-¹ma ³ssaw, as follows: "He was born from a white egg in ²Müan-³llü-¹ndaw-¹gyi ³Khü or lake Manasarowar. All the ¹P'ër, ¹Ssan, ²Ngaw, ¹Wu, ²Ö and ¹Hä (40-42) (*q. v.*) gave him the name he bears. His riding animal is the ²Ngaw-¹bpa-¹na which was born from a black egg in the same lake. It has white steel horns and a white steel tail (¹shu-¹p'ër ²k'ö and ¹shu-¹p'ër ²man respectively), its body is black. This ²Yu-¹ma whose body is composed as of flames, dwells at ¹P'ër-³na-¹nddū-²gkan-³chung (= where the white land (of the gods) and the black lands (of the demons) adjoin) in a house of flames, he carries a ¹ndaw or serrated sickle in his left hand, and a sword in his right (elsewhere it states a trident, sword and sharp spear). He suppresses the ³Ch'ou or demons of impurity who are propitiated in a ceremony called ³Ch'ou ¹gv or ³Ch'ou ¹na ¹gv (See: The ¹Na-²khi ¹Hä-²zhi ¹pi in *B. E. F. E-O. t. XXXVII*, Plate XXX). It also relates that ¹Ssaw-²yi-²wuà-²de and ¹Mi-³dsho-²hoa-²mun were his parents.

It is further related in the same manuscript that the voice issuing from his throat is like the ²ha-¹shi ³dto-¹zhër (= a golden post [beam]); the upper part of his body is like that of the white-as-conch lion; the lower part of his body is like a sharp, brilliant

flaming sword; his face is like the sun and moon, his eye flashes are like the lightning. His hat is composed of stars as bright as the sun and moon. He leads the soldiers of the gods, and sets the lands of the ³Ch'ou ¹ts'u (543) and ²Mi ¹ts'u (791) on fire. His beard is likened unto a black forest, swaying, when he is displeased he drives away the demons like the wind dust; he kills them like a tiger kills cattle; the flames issuing from his mouth incinerate the ³Ch'ou demons, he kills them like an eagle kills small birds. He causes a magic and flames issue from the ²Ngaw-¹bpa-¹na. He pronounces a ³Hoa-²lū: ²A-²ssō ⁴ggō-²la ²ssō ²dso ²dto ³ts'u-³llū ²llū ²ssō-¹wuā-²haw, and the demons vanish like snow on a lake. See ³Ch'ou ¹na ¹gv, this manuscript.

(130) The ²Dtēr-¹gko of whom no paintings exist are, like the ²Yu-¹ma with whom they are always associated, spirits of the warrior type, the Bön call them both secrete minor gods: their origin is related in a *ms.*, no 986 of the ³Dto ¹na ¹k'ö ceremony, entitled ²Dtēr-¹gko ³ssaw = inviting the ²Dtēr-¹gko as follows: The grandfather of the ²Dtēr-¹gko came forth from ²Ddv-¹p'ēr-²ngyu-¹shwua = a white-as-the-conch-high mountain, and the grandmother of the ²Dtēr-¹gko from ¹Ch'ung-¹na-³khü-¹na = a black lake. Another pair of grandparents came forth from ²Ha-¹shi-²ngyu-¹shwua = a golden yellow high mountain and a ²Ö-¹här-³khü-¹här = a turquoise blue lake, respectively. They also had two fathers and two mothers. The first parents were ³Dta-³tsan-¹ts'o-¹zaw and ²Ts'o-¹zaw-²t'khyu-²mun, the second ¹Yu-⁴la-²di-²ddo and ³T'a-²la-²ngo-²mun. The eight had intercourse and there were born the 360 ²Dtēr-¹gko. There also came forth the nine courageous sons of the ²Dtēr-¹gko and seven courageous daughters of the ²Dtēr-¹gko. Besides the 360 ²Dtēr-¹gko there are also the 360 celestial ²Dtēr-¹gko, their parents were ¹Ndu ¹Ssä, who had intercourse on a cliff (they are here called ²T'i-²p'u and ²T'i-²mun) and there were born under 9 months and 13 days the 360 celestial ²Dtēr-¹gko. The rays of the sun caused a magic and there was born ²Nyi-²bpa-¹na-²ssō ²Dtēr-¹gko; the rays of the moon caused a magic and there came forth ²Nyi-³dsaw-²mun-²mi ²Dtēr-¹gko. The shadow (= ¹ö) of the white and black clouds had intercourse and there was born ³Shou-²t'i-²k'-²v-²wu ²Dtēr-¹gko; fire and water had intercourse (or the shadow of both) and there was born ²Mi-²lo-²hä-³t'a ²Dtēr-¹gko and ¹Lü-²lo-²miu-³t'a, i. e., of keen ears and hearing, and of keen eyes and fine sight respectively, 360 ²Dtēr-¹gko. Between White (gods) and Black (demons) there were born 30 ²Dtēr-¹gko; between the ²Ngaw and ²Nyi (the ²Nyi are their evil counterpart) there were born 30 ²Dtēr-¹gko; between the ³Ch'ou and ¹Shu (immoral and pure) there were born 30 ²Dtēr-¹gko; between ²dgyu and ²muän-²dgyu (the haves and have nots) there were born 30 ²Dtēr-¹gko; between the ²Khi and ¹Ts'u (people and demons) there were born 30 ²Dtēr-¹gko; between ²Müan-³llü-¹ddu-²ndzī and ²Müan-³llü-¹ssu-²ndzī (his enemy) there was born ²Haw-³bbü-¹lo-²bpa ²Dtēr-¹gko, between ³Dta-³tsan-¹ts'o-¹zaw and his enemy ¹Ddv-³na-²dta-¹dzo there was born ²Ngaw-¹la ²Dtēr-¹gko; between (¹Ndu) ²Müan-³llü-¹ndu-²gkv-¹p'ēr and ¹Vu-³na-²ngv-²gu (73) (his enemy, the father of the ¹Ndo demons) there was born ²Gko-¹p'ēr ²Dtēr-¹gko (= the white crane ²Dtēr-¹gko); between (¹Ssä) ³K'u-²k'ö-¹ssä-¹ndza-¹shēr and ³Bpa-¹här-²la-¹dshi-¹ts'ä-³p'u-¹dzü (73) (= a green frog with 10 legs, the mother of the ¹Ndo demons). There was born ²Ö-¹här-³tgkye-²bbü ²Dtēr-¹gko (= the cuckoo ²Dtēr-¹gko); between ¹Yu-⁴la-²di-²ddo and ³Lä-²t'khi-²ssī-²p'u (a ghost) there was born ²Shi-²mbbu-¹ddü ²Dtēr-¹gko; between ²Mi-³dsho-²hoa-²mun and ¹Ts'u-³mun-²gkv-¹na (also called ¹Ts'u-³lēr-²gkv-¹na) there was born ¹Lü-²lo-¹miu-³t'a ²Dtēr-¹gko v. s., between ³Ssä-²ssä-²zhou-¹p'ēr and ²Khi-¹na-¹yu-¹lo-¹yu-²bbü there was born a celestial ²Dtēr-¹gko; between ¹Ts'o-²zä-²p'ēr-¹ddü and ²Ssī-²p'u-¹bu-¹na-²ndza (= a ghost riding a black pig) there was born ²Nyi-³dsaw; between ¹Ts'o-²zä-³llü-²ghügh and ¹Gyi-²ggō-²t'i-²lua-²lo-¹ts'u there was born ²Ha-¹shi-¹yü-¹shi ²Dtēr-¹gko (= golden monkey ²Dtēr-¹gko); bet-

ween ³Ts'ä-¹khü-²bu-¹bu-³mi and ¹Gyi-²mbër-²gyi-¹la, there was born ¹La-²ddo ²Dtër-¹gko between ¹Ddo-³ssaw-²ngo-²t'u and ²Nyi-¹ndo-²ngv-³gkv there was born ¹Mbbu-³ch'i-²k'wua-¹ddü ²Dtër-¹gko; there came forth the all seeing, all wise, and all able (omniscient) 360 ²Dtër-¹gko. See: J. F. Rock, The Nichols Mo-so Manuscript in: *The Geographical Review*, Vol. XXVII, no. 2, 1937, pp. 229-239. They are able to suppress all demons; they are beseeched at the ²Här-²la-¹llü ³k'ö, ³Dto ¹na ³k'ö and ¹Ts'u ³t'u ceremonies to suppress the demons. They are offered a ³Ch'u-²bpa or juniper burnt offering with butter flour, wine, tea and some meat of stags or deer, all this is burnt on juniper boughs.

(131) The ³K'v-²ghügh ²Dtër-¹gko is the evening star ²Dtër-¹gko, and the ²Sso-²ghügh is the morning star ²Dtër-¹gko.

(132) The ²Nyi-²mä are the sun ²Dtër-¹gko, and the ²Hä-²mä are the moon ²Dtër-¹gko.

(133) The 33 celestial ²Ngaw-¹la are enumerated and their history related in *ms.*, no 1972 of the ²Szi ³chung ¹bpö ceremony, entitled ²Ngaw ²t'u-³bbüe, ²Müan ²ggö ²Ngaw-¹la ²ssu-¹ts'ër-³ssu ²Ngaw-¹la, ¹Dü ²ggö ²Ngaw-¹la ²nyi-¹ts'ër-²nyi ²Ngaw-¹la = the origin of the ²Ngaw (the origin) of the 33 celestial ²Ngaw-¹la (and) 22 terrestrial ²Ngaw-¹la, as follows: 'The blue of heaven caused a magic and the first long-lived ¹Ssaw-²yi-²wüa-²de ²Ngaw-¹la appeared, he caused a magic and there came forth the long-lived ²Ö-¹gko-²aw-¹gko's ²Ngaw-¹la, then follow the ²Ngaw-¹la of ²Hä-¹ddü-²ö-¹p'ër, the ancestral ²Ngaw-¹la of the great ¹Ho (= the spirit of procreation, male semen); the latter caused a magic and there came forth the ²Ngaw-¹la of long-lived ²Dto-¹mba ³Shi-²lo; then followed the ²Ngaw-¹la of ¹Mbër-²t'khyu-²ssi-²sso (= the ¹Na-²khi trinity composed of the Garuḍa, lion and dragon); then there came forth ¹Yu-¹la-²di-²ddo's ²Ngaw-¹la, then ¹Khyu-²dzhi-³dsä-³mbu ²Ngaw-¹la, then the ²Ngaw-¹la of ²Müan-³mi-²bpo-²lo, then the ²Ngaw-¹la of ³Ssä-²ssä-²k'o-¹dgyu (a ²dto-¹mba as here figured), then the ²Ngaw-¹la of ¹Hä-²yi-¹gkü-³k'u (114), then the ²Ngaw-¹la of the 360 ²Yu-¹ma, then the ²Ngaw-¹la of the thousands of ²Dtër-¹gko, then the ²Ngaw-¹la of ¹K'o-³ts'ä-³ts'ä-²mbu; then the ²Ngaw-¹la of ³Ssä-²zhi-¹ma-²ngu, then the ²Ngaw-¹la of ³Na-²ssä-¹ch'ung-³lu; then the ²Ngaw-¹la of ²Gv-³ssä-²k'o-¹mba, then the ²Ngaw-¹la of ²Sso-¹yu-³dzi-²gv; then the ²Ngaw-¹la of ³Na-²bbu-²ssä-³ngu (those following the ²Dtër-¹gko are all ²bpö-¹mbö or ²dto-¹mba, the first five are the regional ²bpö-¹mbo, the sixth is a celestial ²bpö-¹mbö); these are followed by many more ²Ngaw-¹la without names, such as the wind and cloud ²Ngaw-¹la, the ²Ngaw-¹la of the white crane and white eagle; of the tiger and leopard etc.

They are all figured on Plates 31, 32, of ¹La-²ch'i-¹dto-³mi *q. v.*

The 22 terrestrial ²Ngaw-¹la are all enumerated and their origin related in the same *ms.*, as follows: The Yellow of the earth caused a magic and there came forth the ²Ngaw-¹la of the long-lived ²Ha-¹shi ³bpa-²mä (= the golden frog), then came forth the golden elephant, then of the peacock, of the cuckoo, of the golden monkey, the ²Ngaw-¹la of ¹Wüa-²ggö-¹lv-³dgyu (*q. v.*) of silver and gold, of turquoise and cornelian, copper and iron, wood and rock, food and water; these are followed by individual ²Ngaw-¹la such as of ²Dzi-¹la-¹ä-²p'u, who caused a magic whereupon ³Ts'ä-¹khü-²bu-¹bu-³mi's ²Ngaw-¹la (his daughter's) came forth. ¹Ssaw-²yi-²wüa-²de caused a magic and there came forth, the ²Ngaw-¹la of the ¹P'ër-²zo (the makers of heaven) the latter caused a magic whereupon there were born the ¹Ssan-²zo ²Ngaw-¹la. The white silver mountain caused a magic and there came forth the ²Ngaw-¹la of ²Müan-³llü-¹ddu-²ndzi (Plate 18); ²Müan-³mi-²non-²ssä-²p'u-¹mun-³mi (see ²K'aw ²ch'ër ³ssaw of the ²Müan ¹bpö ceremony in *Monumenta Serica*, Vol. XIII, p. 39), caused a magic and there came forth the ²Ngaw-¹la of ¹Ho and ³Dsu (*q. v.* note 150, under pages 14 and 15 of ²Ssu-¹ndo ²ngv-²gu ³bpü); Heaven and Earth caused a magic (or had intercourse) and there came forth

the ²Ngaw-¹la of the ¹Dto and ¹Wu (see note 149); a voice from above and breath from the land caused a magic and there came forth the ²Ngaw-¹la of the five elements; the latter caused a magic and there came forth the ²Ngaw-¹la of the people (= ²Dzi) and ¹Ho (= the male semen); then came forth the ²Ngaw-¹la of the ²Dzu ²Wüa (mountain gods, see ²Dzu ²Wüa ¹bpö of ²Müan-¹bpö in *l. c.*, p. 146); then the ²Ngaw-¹la of ³Llū and ²Här (= the spirit of the Hunt and of the Wind, *i. e.*, the fleetness of the former); now follow all the ²Ngaw-¹la of all the pre-flood and post-flood ancestors from ³Khü-¹shi-³khü-²zä to ²Gkaw-¹lä-³ts'ü (see: *The Ancient ¹Na-²khi Kingdom* etc., Vol. I, pp. 80-85). Then came forth all the ²Ngaw-¹la of power, personality; heaven and earth had intercourse and there came forth the ²Ngaw-¹la of ¹K'o-¹ndsu-³lū-²gv-²khyü (= the Juniper of ²K'o-¹khī-²k'o-²lo-²zo who sits in the center, see ²Müan ¹bpö, *l. c.* p. 142). The five elements caused a magic and there came forth the ²Ngaw-¹la of the great (spirit) ¹Ho (= semen, spirit of procreation) of the ancestors; the latter caused a magic and there came forth ²K'ö-²mun-¹ddü, *vide infra*. Then there came forth a ²Ngaw-¹la of the semen of the son equalling the semen of the father, etc., also a ²Ngaw-¹la of wealth possessed by the son to the equal of that of the father, etc., then there came forth a ²Ngaw-¹la who causes the houses to be filled with courageous offspring, filling the space below heaven. This is how the 33 celestial and 22 terrestrial ²Ngaw-¹la came forth.

See also ²Ch'u-²bpa ³ngyi of this ceremony where the mounts of the ²Ngaw or ²Ngaw-¹la are described. I believe that the ²Ngaw-¹la are identical with the god of war dgra-lha དྲ་ལྷ།. The ²Ngaw-¹la and ²P'u-¹la (= the p'o-lha པོ་ལྷ།) are two of the

hgo-bai lha-lnga རྒོ་བའི་ལྷ་ལྷ། or the five superior demigods of the Tibetans who are the inseparable companions of humanity. ²Ngaw means also to conquer, to vanquish, to be victorious. The ²P'u-¹la ²Ngaw-¹la are the aids of the personal gods, and according to the ²dto-¹mba books they dwell in ³Khyu-²do-²wüa.

The word ²Ngaw which also means victory, and to conquer, is written with the symbol for flag or banner (of victory).

(134) The ¹Ssu and ²Nyi ²Ngaw-¹la may be explained as follows: The ¹Ssu are Nāga in general, but there is a particular clan of Nāgas called ¹Ssu, they are always mentioned with the ²Nyi, another clan of Nāgas. The ¹Ssu dwell in lakes and the ²Nyi on trees. They are all described with numerous other Nāgas, Nāga kings, and Nāgarājas in the *mss.*, belonging to the ²Ssu ¹gv ceremony.

There is a ceremony called ²Ngaw ²bä, it is performed by itself but is also performed in conjunction with ²Szi-³chung ¹bpö, and again when people are ill, and the books of divination prescribe that ²Ngaw ²bä be performed. The 16 ²Ngaw are spirits who protect and give succour, the first to ²Müan = Heaven; ¹Ndaw = Earth; to the ¹P'ër = the makers of Heaven; the ¹Ssan = the makers of the Earth; to ²Müan-³llü-¹ddu-²ndzi (See note 10), to the ¹Dto and ¹Wu (See note 149); to the ²Dzi and ¹Ho (= man and his semen); ³Dsu (= the spirit who causes fertility and hence posterity); to the ²Dzu ³dgyü-³ch'ër; ²Dzu ³lū-³ch'ër, ²Dzu ²müen-³ch'ër, *i. e.*, the three generations of ²Dzu; to ³Llū = the spirit of the hunt; ³Khyü = the Juniper; the ²Ngaw of three generations of the family or ²Ngaw-²bbü-¹här-³ssu-²ch'ër; the ²Ngaw of ¹Ndshër = power, personality; and lastly to the ²Ngaw of ²K'ö-²mun-¹ddü, or the ²Ngaw who protects ²Müan-²zä-²ts'u-²ts'u (See: *The Ancient ¹Na-²khi Kingdom* etc., Vol. I, pp. 80-81).

(135) The five element gods are probably of Chinese origin as are the Tibetan ones called རྒོ་བའི་ལྷ།, hgog-ku, according to S. Ch. Das, *Tibetan-English Dictionary*, p. 291.

The origin of the actual five elements as wood, fire, metal, water and earth is related in a *ms.*, called ²Ts'u ¹yi ²gkv-²shu ³la of the ²Zhi ³mā funeral ceremony. Another version occurs in a *ms.*, entitled ¹Hä ²zhi ¹p'i ¹k'o-³lo ²t'u = the origin of the wheel, of the same funeral ceremony. In this *ms.*, the first element is air (here wind), then follow fire, water, earth, wood and metal, in all six element ¹K'o-³lo, these caused a magic and there came forth the five elements or ²Ndzi-²wüa-²wüa-²ssü, but as to the origin of the five element great gods the *ms.*, are silent. In the Bonpo-Sutra translated by A. Schiefner, l. c. p. 49, they are called dByings-kyi-lha དབྱིངས་ཀྱི་ལྷ།, actually the gods of space.

(136) These three gods (Plate 54) do not represent the Buddhist triad Buddha or Shih-chia Fo, Amitābha and Maitreya as some ²dto-¹mbas claimed and as I have previously published; although they are worshipped as great gods or ²Hä-¹ddü, the Tibetan Lha-chhen, in the ²Szi ³chung ¹bpö ceremony for the prolongation of life of survivors after a burial; this is a pure Buddhistic lama ceremony called Tshe-gzungs རྩེ་གཙུང་སྐྱོད་ in

Tibetan, from which the ¹Na-²khi name has been derived. They have nothing in common with them, as their origin, as related in *ms.*, no 1941, called ¹Khyu-³t'khyu ²t'u-³bbüe or the origin of the Garuḍa, is far from that claimed for the three Buddhist deities. In the above mentioned *ms.*, it is related that ²Ö-¹gko-²aw-¹gko (*q. v.*) caused a magic and there came forth three white eggs; from the first came forth ¹Yi-³shi ²Hä-¹ddü; the word ¹Yi-³shi is equivalent to the Tibetan ye-shes ཡེ་ཤེས།, meaning the perfect, absolute wisdom,

²hä-¹ddü meaning great god. ¹Yi-³shi cannot be translated, and therefore I believe it to be a transcription of the Tibetan ye-shes. The second egg gave birth to ¹Chwua-²shi ²Hä-¹ddü, and the third to ¹Mi-³ngyu ²Hä-¹ddü. I definitely believe that they have nothing to do with the Buddhist triad. In none of the ²dto-¹mba books have I ever come across the name of Buddha which would indicate a transcription from the Chinese, Sanskrit or Tibetan. I believe that they are purely of Bön or ¹Na-²khi origin, although I have not found their Bön equivalents; only the name of each indicates a transcription while the words ²hä-¹ddü are a translation of the Tibetan Lha-chhen ལྷ་ཆེན་ = great

god. In one single ²dto-¹mba book, not from the Li-chiang district but to the west from the upper Mekong near the Tibetan border, have I recently come across these three deities showing explanatory symbols as the symbol ²müan = heaven above ¹Yi-³shi ²Hä-¹ddü, the symbol ¹dü = land below ¹Mi-³ngyu ²Hä-¹ddü, and the symbol ²müan = heaven, above, and the symbol ¹dü = land below ¹Chwua-²shi ²Hä-¹ddü. The first indicates that ¹Yi-³shi ²Hä-¹ddü is a celestial deity, the second ¹Mi-³ngyu ²Hä-¹ddü a terrestrial deity, and the third ¹Chwua-²shi ²Hä-¹ddü a deity dwelling between heaven and earth.

(137) ²Ssan-²ddo (see Plate 58) or ²Ssa-²ddo is the mountain god of the Li-chiang Snow Range or Yü-lung Shan 玉龍山. ²Boa-¹shi is the name of a hsiang 鄉 (commune), formerly called a Li 里; the meaning of the name is ²Boa = Hsi-fan 西番, and ¹shi = dead. The Hsi-fan once invaded the Li-chiang district but were annihilated in the region now bearing that name, thereby commemorating the event. The name ²Boa-¹shi has been transcribed by the Chinese to read Pai-sha 白沙 = white sand; it is a phonetic rendering of the ¹Na-²khi name. ²Ssan-²ddo is equivalent to the Tibetan Sa-tham ས་ཐམ་ who was the king of the Jang (hJang རེང་ or lJang ལྷེང་) by which the

Tibetans designate the natives of the Li-chiang district; it is also the Tibetan name of Li-chiang. King Gesar or Kesar ཀེ་སར་ of Ling fought battles with King Sa-tham which are commemorated in epics recited by Tibetan bards, but of which the ¹Na-²khi seem to be ignorant. He may be considered the patron saint of the ¹Na-²khi; he is here called ²Hä-¹ddü = the great god. A large temple is dedicated to him near the village of ¹Dü-²gkv, the Chinese Yü-lung ts'un 玉龍村, the temple is known as Pei-yo Miao 北嶽廟, the North sacred mountain temple. Of a prayer addressed to ²Ssa-²ddo by the Karma-pa ཀལ་པ་ lamas of the lamasery of Yü-feng Ssu 玉峯寺, written in Tibetan, I obtained a copy which Mr. Rolf A. Stein a student of Kesar legends translated. There also exist ¹Na-²khi mss., entitled ²Ssan-²ddo ³shu written in pictographs which are not translatable, no one seems to know what the text stands for. Parts of the text end in the words ²ssö-¹wuä-²haw, equivalent to the Sanskrit svāha. This would indicate that the text at least in part is composed of ³Hoa-²lü or Dhāraṇī i. e., magic formulas. In the text however occur the names of the wives, of two daughters and of two sons, etc., of ²Ssan-²ddo, and these names occur also in the Tibetan prayer to Sa-tham, there their real Tibetan names are given and their ¹Na-²khi names are transcribed in Tibetan. His two wives are ²Gkyi-²ch'i-¹ndzër-³dto and ²Gkyi-²ch'i-¹ndzër-³mun, their Tibetan names are Ging-chen གིང་ཆེན་ and Be-ha-ra བེ་ཤ་ར་ respectively. Their ¹Na-²khi names transcribed in Tibetan read skyel-chhe-dzar-tog སྒྱེལ་ཆེ་ཨ་ར་ཏོག་ and skyel-chhe-dzar-mo སྒྱེལ་ཆེ་ཨ་ར་མོ་. His two sons' names are ²Ndaw-²ssi-¹zaw, and ²Ssi-²ssi-¹zaw, transcribed in Tibetan Tam-sems-bzhah ཏམ་སེམས་བཞམ་, and Sems-sems-bzhah སེམས་སེམས་བཞམ་ respectively. His two daughters are called ²Ssi-¹zaw-²mi and ²Ssi-¹zaw-²k'u, transcribed in Tibetan Sems-bzhah-smi སེམས་བཞམ་སྐྱི་, and Sems-bzhah-kun སེམས་བཞམ་ཀུན་. His two generals are called ²Ssi-³ssu and ²Bbü-²hoa their Tibetan transcription is Sems-tsar སེམས་ཙམ་ and dPal-kwa དཔལ་ཀྱ་ respectively. The Tibetan names of his two sons are Shanti-ro-zan ཤཎི་རོ་ཟན་ and Ma-tra-rtse མ་ར་རེ་ respectively; the Tibetan names of his two daughters are Gnod-sbyin གནོད་སྤྱིན་ and Tsi-ma-ra ཙི་མ་ར་ respectively. His two generals are called in Tibetan Bu-tra འུ་ར་ and Bha-tra འ་ར་ respectively. In a colophon to the prayer he is called ¹Ratna-mChhog-rab-rtsal King Sa-tham of the hJang country འཇང་ཡུལ་ས་བམ་རྒྱལ་པོ་གཞི་བདག་རྒྱ་སེམས་པ་བ་ལྟལ་ ।

The local tutelary god Ratna chhog rab-tsel King Sa-tham of the hJang country. In ²Ssan-²ddo ³shu = to make offerings to ²Ssan-²ddo other names occur which are not found in the prayer, and I give them here for they may later be found in a lJang-Gesar version. There is however one name which occurs in the Tibetan prayer both the Tibetan name: hBah-zhig-bu Shu-bham འབར་ཞིག་བུ་ཤུ་བམ་ a tutelary deity,

and his ¹Na-²khi name transcribed in Tibetan: O-pur-tsor-ken འཕུར་ཐོར་ཀེན་, the actual ¹Na-²khi name being ¹Wu-²bbüe-²dzi-³gkü. This name does not occur however in the ¹Na-²khi mss. but is known to the ²dto-¹mbas.

The names occurring in the ²dto-¹mba ms., no 628 are: ²Ssi-¹ndzër-²mun and ²Ndaw-¹ndzër-²mun, my ²dto-¹mba believes that they are the names of ²Ssan-²ddo's wives and not the first two mentioned, for the ending ²mun is the Tibetan mo = female; he believes the ²Gkyi-²ch'i-¹ndzër-²dto is the name of the father of ²Ssan-²ddo and ²Gkyi-²ch'i-¹ndzër-²mun that of his mother. ²Ssi-³dso-¹ddo-²dso, ²Ndaw-²ssan-¹ndzër-³dto and ²Ndaw-²ssan-¹ndzër-²mun, these three names cannot be identified, but the last, two represent a man and his wife. ²Bbu-²ts'u-¹ä-¹nv, ⁴Ho-¹ch'ung-²dtü-²ghügh, ³Ts'ä-¹ch'ung-²dtü-³ts'ä, ²Ts'ä-³na-¹t'-²ssu, ¹Ņgo-¹ts'u-²gkaw-²dtü, ²Lü-³dgyu-¹gkaw-²dtü these names cannot be identified, they are followed by the names of local sa-bdag or the ¹Na-²khi ³Shi-¹zhi or mountain gods. For a full account of ²Ssan-²ddo or ²Ssa-²ddo see: J. F. Rock, *The Ancient Na-²khi Kingdom* etc., pp. 191-200, Plates 61, 62.

(138) ³Gkwua-²yu ²Hä-¹ddü, nothing is known of this deity.

(139) ³Ghügh-¹lä ²Ssan-²ddo, he is the same ²Ssan-²ddo who has a temple at ³Ghügh-¹lä a village north of ¹Dta-²wüa in Wu-lieh hsiang 吳烈鄉.

(140) He was the hunter of the ¹Na-²khi king Mou-pao A-tsung 牟保阿琮 who ruled in Li-chiang at the end of the Sung Dynasty; it was he who carried the white stone from the snow range into which ²Ssan-²ddo changed himself. The stone reposes now in the ²Ssan-²ddo temple of ¹Dü-²gkv or Yü-lung ts'un 玉龍村. See: *The Ancient Na-²khi Kingdom*, etc. Vol. I, p. 196. In Tibetan his name is transcribed ཨ་སྤང་དག་ཏིང་ Ah-spang-dgah-ting; in Tibetan he is known as རྒྱལ་པོ་ཐུ་བོ་ཅེ་ rgyal-po-thu-bo-²chhe, King of great might. His ¹Na-²khi epithet is ²Lü-³dgyu; ²lü is a lance, and ³dgyu is a person who has been constantly engaged in fighting, and in the handling of arms. His image stands in a box-like shrine in the temple, his expression is that of a ferocious dog, he wears an iron helmet.

(141) He is the spirit of the hearth, the Chinese 竈君; there is a ²dto-¹mba ms., called ²Dso-³shu, but it does not relate anything about his origin. In a book called ³Shou ¹dgyu ³shou ²bpa, it tells of the origin of various deities, etc., it is not chanted but relates also of old traditions handed down for many generations. In this book are given the names of his parents. His father was ³Non-¹la-³llü-¹bpö-²shi, his mother was ²Ssaw-¹la-¹lo-¹lër-²ts'u. His Tibetan equivalent is Thab-lha ཐབ་ལྷ་.

(142) In the book called ³Shi-²lo ²ggö ³shou ²bpa ²mun, there is given the name of a son of the ²Dso-³gkv-²dso-¹zhi, the spirit of the hearth; actually he is said to have had five sons and five daughters, as the names indicate. In the above mentioned book the name of one son is ²Mi-³t'a-²t'o-¹na-²shi.

(143) ²Dzi-¹la-¹ä-²p'u is a celestial being who resides in a heaven bearing his name ²Dzi-¹la-¹ä-²p'u ²Müan. The ¹Na-²khi speak of three Heavens and three Earths. His is considered the second Heaven. The first Heaven is ²Ssu-²bbü-²mbër-¹yu ²Müan; ²Ssu-²bbü-²mbër-¹yu is a collective name for the ancestors of ¹Ts'o-²zä-³llü-²ghügh the post-flood ancestor of the ¹Na-²khi race. The third, the actual heaven is called ¹Gkyi-²gkv-¹ddü-²mä ²Müan or the Heaven whose clouds rest on our head. ²Dzi-¹la-¹ä-²p'u gave his daughter ³Ts'ä-¹khü-²bu-¹bu-³mi in marriage to ¹Ts'o-²zä-³llü-²ghügh.

This is related in mss., called ¹Ts'o-²mbër ³ssaw (see ms., no. 5134 belonging to the ²Müan ¹bpö ceremony, in *Monumenta Serica*, Vol. XIII, pp. 71-88).

The Male is considered Heaven and the Female Earth, hence ³Ts'ä-¹khü-¹ä-²dzi the wife of ²Dzi-¹la-¹ä-²p'u is considered a terrestrial being, and equivalent to ²Ndaw = Earth, i. e., to the second Earth, as her husband's Heaven is considered the second Heaven. The first Earth is ²Mä-¹mä-²khi-¹zaw-¹dü-²ggö ²Ndaw, this refers to the maternal ancestors of ¹Ts'o-²zä-³llü-²ghüh. The real Earth is ³Llū-¹dtv-¹ddü-¹mä ²Ndaw or the great Earth (inhabited) by the thousand (descendants) of ³Llū, i. e., ¹Ts'o-²zä-³Llū-²ghüh. (See note 929).

This is purely a tribal legend and has nothing to do with the Bön religion. The mss., pertaining to the Sacrifice to Heaven wherein these stories occur, like the ceremony itself, belong to the primitive nature worship and date back to a time before they came in contact with Bön shamanism, while they led the life of shepherds in the grasslands of north and northeastern Tibet, in the pre-Han period. Later there has crept into the literature pertaining to the worship of Heaven much that savors of Bön shamanism.

(144) See note 10.

(145) He was a celestial being, the latter was his wife, they had nine sons, called ²T'o-²gko-²ngv-³gkv. He also had a demon wife, called ¹Mbër-²t'khyu-²gyi-²mun; with her he had 9 sons, called ²T'o-²ma ²ngv-³gkv. The ²T'o-²gko ²ngv-³gkv are also known as ²Haw-²zo ²ngv-³gkv and the ²T'o-²ma ²ngv-³gkv as ²Ss-²zo ²ngv-³gkv. This is related in a book belonging to this ceremony, called ²T'o-²gko ²ngv-³gkv ³chër, q. v.

He was also the father of the 360 ²Dtër-¹gko q. v.

(146) Nothing is known of him or his wife except that he was born when the ²Dzi and ¹Ts'o appeared, i. e., the people. He dwelt east of ¹Ngyu-³na-³shi-²lo ¹Ngyu under a white heaven; all, in fact, the trees, rocks, water, etc., were white. His enemy was ¹Ddv-¹na-²da-¹dso who dwelt to the west of Mount Kailas under a black heaven, etc. His story is also told in a book of the ³Dto ¹na-³k'ö ceremony where his enemy and other demons liberated the ¹Ndo demons, etc. See also ³Dta-³tsan-²ts'o-¹zaw ³chër of this ceremony. He is figured in the ²dto-²mba books with a horse head, this does not mean that he has a horse head, the latter, or horse is in ¹Na-²khi ²zhwua and ¹ngu, in Tibetan horse is rta རྟ་, pronounced ta, thus the symbol for horse acts as phonetic, evidently ³Dta-³tsan-²ts'o-¹zaw was of Tibetan origin.

(147) The first is the post-flood ancestor of the ¹Na-²khi, the latter is his wife, the daughter of ²Dzi-¹la-¹ä-²p'u q. v. note 143, see also ¹Ts'o-²mbër ³ssaw of the ²Muan-¹bpö ceremony in *Monumenta Serica* Vol. XIII, pp. 71-88, also: J. F. Rock The Story of the Flood (¹Ts'o ²mbër ²t'u) etc., in *West China Bord. Res. Soc.*, Vol. VII, 1935, pp. 64-80, also: *The ancient Na-²khi Kingdom* etc., Vol. I, p. 83.

(148) For ²Gkaw-¹lä-³ts'ü and his wife ²Gyi-³mi-²gyi-²dsu see ²Gkaw-¹lä-³ts'ü ²ö ³shër of this ceremony; also ³Ch'ou ¹na ¹gv ²Gkaw-¹lä-³ts'ü ³chër ¹dzo; also l. c. Vol. I, p. 85.

(149) The ¹Dto and ¹Wu are spirits who are responsible for wealth, offspring, courageous descendants, for gaining victory over the enemy either peacefully or after fighting; they are responsible for semen (ejaculation), conception, etc., that is why they are associated with the ¹Ho and ³Dsu q. v. note 43; in a ms. 1190 of the ³Dto ¹na ³k'ö ceremony entitled ¹Dto ¹bpö ¹Wu ¹bpö their origin is related as follows: The ¹Dto ¹Wu (of which there are a great many) originated from various places as from ²Muan-²bä-²gkü-¹här-²k'o, from ¹Dü-²mbe-²khi-³lä-²mä, from ²Ä-¹dtü-²ä-²wuä ¹Ngyu (a mountain), they came forth from the top, navel and foot of Mt. Kailas, from ¹Shwua-²bä-²ngaw-¹ndsu ¹Ngyu, from ¹Hö-²bä-²ngaw-³hü-¹k'o (another ms., no 1918 entitled ¹Wu ¹bpö gives other places of their origin as ¹Muan-³mi-²bpo-²lo ¹Ngyu = rMa-chhen spom-ra, q. v., ²Dto-¹dshi-¹a-²nyi ¹Ngyu, and also local places of origin; the above names are mostly those of mountains which would perhaps indicate that they are mountain gods or spirits, sa-bdag).

They wear a golden armour, they ride the white lion, the dragon, and Garuḍa, the leopard and tiger. They destroy the 90 or 99 houses of the enemy, and their 700 cliff dwellings. The ¹Dto and ¹Wu receive food without having to work, milk without having to herd animals, they obtain wild animals without laying traps, etc. Heaven bestowed three kinds of power on the ¹Dto ¹nä ¹Wu, efficiency, agility and victory, also beauty, ability and wisdom.

When they are worshipped in case of illness, a pear branch is stuck into a piece of turf, ¹Ndu-²lv, ¹Yi-²lo ¹Ma-²lo (See ²Mūan ¹bpö l. c. p. 29, n. 50) are placed besides the treelet, a chicken, eggs, or a piece of meat is offered them; ²Mun ²dzi = the offering of a fate, and ²Haw ¹shi = food distribute, are performed. ¹A ³gku ³hō the liberating of a chicken is also performed, this takes place after ²Mun ²dzi. This chicken is not killed but either liberated in the hills or in some temple, this is a later innovation.

(150) As regard the origin of ¹Ho, in *ms.*, 4037 of the ²Szi ³chung ¹bpö ceremony it is related that ²Mūan-³llü-¹ddu-²ndzi caused a magic and there came forth white froth which he put straight into a silver cup, and there came forth the nine ¹Ho sons, and nine ¹Ho daughters, this is explained as follows: the wording is ³k'wua ¹lo-¹dsu = cup inside straight put, the cup is here the complement of the vagina, for to put something in a cup is ³k'wua ¹lo ³k'ö, here the word ¹dsu = straight is used with the meaning of inserting into the cup; the words ²ndēr-¹p'ēr = froth white refers to the semen, the silver cup is the vagina of his wife ²Ts'u-³chwua-²gyi-²mun. Hence there were born to him nine ¹Ho sons and nine ¹Ho daughters. This is repeated for other ancient ¹Na-²khi families, now the people are desirous for their ¹Ho which brought forth nine sons and nine daughters. These nine sons are represented by nine rocks at the ¹Ho ¹bpö ceremony = worshipping the spirit ¹Ho (of the male semen which strange to say is represented by a symbol which is a perfect picture of a spermatozoön in its fluid). A ³Ssu ¹dtv = or ³Ssu basket is used, ³Ssu is the spirit of life, the basket represents his home, he is equivalent to the Tibetan Srog-lha སྲོག་ལྷ།; in it are placed the following

objects; a ³t'a or pagoda which represents the body of the ³Ssu, it is made of juniper wood, a ¹k'o or peg made of oak wood representing the penis, but actually the ³t'a represents the female body, for in a ³t'a usually a statue of a divinity reposes. In impromptu songs between boys and girls, the phrase occurs ³t'a ¹gko ¹hā ²zo ¹ndsu = pagoda inside god son sit, the meaning is that the woman is pregnant, the reply to this phrase is: ¹hā-²k'o ²lā ³shou ²lu = god affairs once again speak come, the meaning is that he who is responsible for the pregnant state (*i. e.* her husband) must take care of the child.

When ¹Ho ¹bpö is performed nine rocks, representing the nine sons of ¹Ho, are let down into the basket from the tiles of the one story houses, the rocks are individually wrapped in a piece of cloth, over each is tied a piece of juniper stick ³gko, which represents the female offspring, while the rocks here represent the male offspring, these are tied one above the other to a rope and let down from the roof of the house, the meaning is that they are given by the gods. The landlord who has ¹Ho ¹bpö performed stands in the court of the house where the ³Ssu ¹dtv reposes on a table, the landlord unties each of the nine rocks and sticks and puts them into the ³Ssu ¹dtv where they stay as long as the family is alive. If a son takes a wife the old basket and the contents are used but a new ³t'a and peg, a miniature stairway (notched log) is also put in for the gifts of the gods to descend on, like sons and daughters to be born to them. An arrow is also used representing the ancestor, five different colored strips of cloth are tied to it representing the five elements of which man is composed; the arrow shaft is a bamboo with three joints and the iron arrow point has three sections, representing

three generations which all wish to see reside in one place (home), for the people pray let there be beholden three generations in one family. A ¹ndu-²lv, here a black rock is also put into the basket, it represents the union of the household, domestic animals and ³non the spirit of the domestic animals, the ²Dzi and ¹Ho = man and his semen, and grain. All is symbolically tied to the ¹K'o or peg (penis) and as long as the ³Ssu is considered tied to the peg the family will never separate, the woman will remain. The ¹K'o, ³t'a and stairs are tied together with a red silk string. The ³Ssu ¹dtv is nowadays placed on a shelf, in former times it was tied to the ²müan-³dtv ³dto-¹zhër see: ²Müan ¹bpö in: *Monumenta Serica*, Vol. XIII, p. 91, note 227. When a member of the family has died, after the funeral, ³Ssu ²mi ³gku is performed, that is to pacify the ³Ssu, for one life has departed i. e., one ³Ssu.

In *ms.*, no. 1975 of the ²Szi ³chung ¹bpö ceremony it is related on page 4, first rubric, that between Heaven and Earth there was born the tree of the ³Ssu, at the foot of the ³Ssu tree there is a ³Ssu lake, on the top of the ³Ssu tree sits a ²p'u-¹la (personal god). The ¹Yü-³dzi ¹hā ²ggö ²swue-²p'ā whose mouth relates eternally of ¹nnü and ¹ō (¹Yü-³dzi = birth, to be born, the chief of the gods responsible for, or who causes births), sits on the tree of life or tree of the life god, therefore in the land of the people, there always is present ¹nnü and ¹ō q. v. (43). According to S. Ch. Das, *Tibetan-English Dictionary*, p. 1296 there is a srog-shing སྣག་ཤིང་ or life-tree; the later Indian Buddhists used to preserve a particular tree believing that the duration of a life depended on its existence; the pole of the chorten (mchhod-rten-gyi srog shing མཚན་རྟེན་གྱི་སྣག་ཤིང་) is also considered the life tree of the chorten. For further explanation of

¹Ho and ³Dsu see also note 43.

(151) The ²Dzu and ²Wüa are mountain spirits. They are propitiated and worshipped in a ceremony called ²Dzu ²Wüa ¹bpö, see: The ²Müan ¹bpö Ceremony in l. c. pp. 146-153, also ²Wüa-³bpa ¹ts'u, l. c. pp. 153-156.

At the performance of ²Dzu ²Wüa ¹bpö a small oak tree with five branches is stuck into a piece of turf, the tree represents the ²Dzu ²Wüa. A ¹Ndu-²lv is placed before the tree, also wine, rice, and an ¹A-²gkv ³dtv-¹ndü. On the meat, or if a whole pig is offered, on the pig twigs of the ¹mun (*Rhododendron decorum*), and ²bbüe (*Artemisia*) are placed, and water from a cup is poured on the animal over the ¹mun and ²bbüe. In a *ms.*, not chanted, but which gives miscellaneous information (called ³Shi-²lo ²ggö ³shou ²bpa ²mun), the following is related about them: The grandparents of the ²Dzu ²Wüa were ¹La-³dtü-¹mbër-²wüa-¹shi and ²K'o-¹yu-¹lër-²ch'i-¹ma. Their father was ²Ssu-²dtü-²ch'i-²mun-²gyi-³bpü, and their mother ¹Khyu-¹ma-¹gko-¹gyu-²ds. It is also related that they were the parents of the mountains and valleys.

(152) ³Llü is the spirit of the hunt, and ²Här = the wind, i. e., the fleetness of the ³Llü, they are inseparable.

(153) The ¹Ndshër are spirits who invest one with power, or are behind a person and impart personality. The ¹Ndshër (personification of power) wears a golden hat, a golden garment, belt and golden boots. ¹Ndshër does not interfere in quarrels, he has not a long tongue, neither has he a long arm. On both, the left and the right, he only attends to peaceful pursuits, and does never interfere in strife. There is a *ms.*, called ¹Ndshër ³tsa = invest with power, it is chanted at most ceremonies, when the ²dto-¹mbas pray that the power of the gods, spirits, etc., invest them, or descend on them, to enable them to suppress demons, etc. See: ¹Ndshër ³tsa of this ceremony.

(154) ¹Ö-²mā-¹hā, Plate 45.

He is the god of wealth and equivalent to the Tibetan rNam-thos-sras རྣམ་ཐོས་སྣང་སྤྱི་མཆོག་, pronouncend Nam-thö-se. He is the god of the grain and is worshipped in a ceremony called ¹Ö-²mā-¹hā ¹bpö. It is related that his father is ²Lo-¹ndo-²p'u ¹ddü and his mother ³Ḥü-²mā-¹gyu-³llü. His own name is given as ²Dta-¹mbbu-³gkyi-²dzi-¹ö. He causes the grain to be as large as the ²ä-¹k'ö (the rape turnip *Brassica rapa depressa*), and the ears of the wheat as large as those of the ²ssaw (*Cannabis sativa*), good harvests are due to ¹Ö-²mā-¹hā.

¹Ö-²mā-¹hā had five sons collectively called ¹Ssan-²zo-²wuà-²bä-²gu and five daughters called ¹Ssan ³mi-²wuà-²mā-¹hā. When rice is transplanted into the fields and it grows so that the ground is invisible, this is due to ¹Ö-²mā-¹hā. It is believed that the five sons of ¹Ö-²mā-¹hā cause the hot water springs.

(155) The first is a celestial ²dto-¹mba and the second a terrestrial ²dto-¹mba, they are always mentioned together. The former, according to a *ms.*, called ²Gyi ²bbüe ²K'ö ¹bpö was the ²dto-¹mba of ²K'wua-¹dtv-¹mbër-¹ddv ²Gyi, and the latter the ²dto-¹mba of ²La-²lër-¹dü-²ndzi ²Bbue, the former rides a ¹lv-²zhwua or dragon horse or lungma 龍馬, the Tibetan rlung-rta རྩུང་རྩ་; he causes the thunder to roar like the

dragon and the heavens to shake, he causes the flash of lightning. The latter, a terrestrial female spirit, causes the earth to quake, she is responsible for floods, destroys the trees and causes erosion. She rides a ²Ts'u-¹khü-¹mbu-²mbe = a mare with a thin mane. See: The ²Müan ¹bpö Ceremony, l. c. pp. 141-146.

(156) These ²dto-¹mba or priests are entirely legendary and are only mentioned in books like this and ²Mb'a-²mi ³dshi = when lamps are lighted to the gods, spirits, etc., and in ³Ch'u-²bpa ³ngyi, when juniper branches are burnt as offerings. Also in ²P'u-¹la ³ssaw when the gods, etc., are invited.

(157) These ²bpö-¹mbö or priests officiate for the four clans of Nāgas as the ²Nyi, the ¹Ssaw-³ndaw, the ²Dtü and the ¹Ssu. The ²Nyi Nāgas live on trees, the ¹Ssaw-³ndaw are terrestrial Nāgas the ²Dtü live on cliffs, and the ¹Ssu in lakes, ponds, etc.

(158) ¹La-²bbü-²t'u-²gko was the ²dto-¹mba of the gods. He is equivalent to the Bön Lha-bon-thod-dkar ལྷ་བོན་ཐོད་དཀར་, pronounced Lha-bön-thö-kar. He was the grandfather of ²Dto-¹mba ³Shi-²lo or ston-pa gShen-rab ལྷོ་བ་གཤེན་རབ་, pronounced Tön-pa Shen-rab. Erroneously he is stated to have been the father of ³Shi-²lo, but the father of ³Shi-²lo was ²Gyi-²bbü-²t'u-³gko, the Tibetan rGyal-bon-thod-dkar རྒྱལ་བོན་ཐོད་དཀར་, pronounced Gye-bön-thö-kar.

See The Birth and Origin of ²Dto-¹mba ³Shi-²lo in: *B. E. F. E-O.*, t. XXXVII, p. 12.

(159) ¹Ddu is an abbreviation of ²Müan-³llü-¹ddu-²ndzi, see: note 10. The syllables ¹Yi-³shi which are often prefixed to names but are here incorporated as part of the name, are equivalent to the Tibetan Ye-shes ཡེ་ཤེས་, the perfect absolute divine wisdom, it is also an epithet of saints and Bön priests.

(160) ¹Gyu-²bbü-²t'u-²ch'ih was the ²dto-¹mba of ¹Ts'o-²zä-³llü-²ghügh, each one of the ancient ¹Na-²khi families had their own private ²dto-¹mbas or priests. This still

holds good to this day for the Mu family 木家; the descendants of the old ¹Na-²khi chiefs of Li-chiang still have their own private ²dto-¹mbas. So had the old Mun Kwua of Yeh-chih 葉枝, see: *The Ancient ¹Na-²khi Kingdom* etc., pp. 306-307.

²Dzi-²ghügh-³shi-²lo was the ²dto-¹mba or priest of ²Gkaw-¹lä-³ts'ü who was the 5th generation after ¹Ts'o-²zä-³llü-²ghügh, the post-flood ancestor of the ¹Na-²khi.

(161) These four priests or ²dto-¹mbas officiated for the four sons of ²Gkaw-¹lä-³ts'ü, who formed the four clans ¹Mä, ¹Ho, ²Ssu and ¹Yu.

See: *The Ancient ¹Na-²khi Kingdom*, etc., p. 85.

(162) These two ²dto-¹mba suppress the ¹Ddv and ¹Dsä demons respectively. The ¹Ddv are black and are equivalent to the Tibetan bDud བདུད, who are the antago-

nists of religion; the ¹Ddv are always mentioned together with ¹Dsä who are red in color and dwell under a red sky and on a red land; they are equivalent to the Tibetan btsan བཙན, pronounced tsen. The names of these demons form the first syllable in the respective ²dto-¹mbas' names. See also note 39.

(163) He is the ²dto-¹mba, or priest who controls the ³Ch'ou ¹ts'u, or demons of impurities; he controls also the ³Ch'ou ¹gv and ³Ch'ou ¹na ¹gv ceremonies during which the ³Ch'ou ¹ts'u are evicted, and places, etc., are purified.

See: the *mss.*, of the ³Ch'ou ¹na ¹gv Ceremony. ³Ch'ou-³shu-¹gkyi-²mbër is figured in the ²dto-¹mba books thus:

The yak head = ¹mbër acts as phonetic, in the lower part of the body is the symbol ³ch'ou = unclean, impure, it represents excrements, it is also phonetically used as is the symbol ¹shu = iron, below the figure.



(164) He controls the demons of suicide by hanging, or ²Ts'u ¹ts'u. He is beseeched to assist in the ²Här-²la-¹llü ³k'ö ceremony performed for the propitiation of suicides. It is he who deals out the food to those demons when they are invited and fed (see my article *The Romance of ²K'a-²mä-¹gyu-³mi-²gkyi* in *B. E. F. E.-O.*, t. XXXIX, pp. 1-152).

There are also the ¹Zä ¹ts'u or ¹Zä demons who are believed to give illness, they are only mentioned in the *mss.*, of the ²Här-²la-¹llü ³k'ö ceremony. The ²dto-¹mba ¹Zä ²bbü-¹lo-³ch'i apparently derives the first syllable of his name from the ¹Zä demons whom he suppresses. There are also 360 of these demons, although in a book ¹Zä ²t'u-³bbüe = the origin of the ¹Zä, they are mentioned in groups of thirty. In *ms.*, no 1494 it is related that the first demon to come forth was ²Yi-¹gko-²diti-³na who caused a magic and there came forth ²Mi-¹ma-¹ssä-²ddo, two lakes came forth by his magic, ²Erh ³Khü and ¹Shu ³Khü, from the mist of these lakes came forth the ¹Zä demon ³Chung-²la-¹zä-³ts'aw-³dzi and ¹Zä-³ts'aw-¹lër-²mä-³bpü, also ¹Zä-³ts'aw-¹yü-²mä-³dzhi. The two lakes caused a magic and there came forth 13 black eggs, these caused a magic and there came forth 13 black chicken-winged ¹Zä demons; from another egg came forth 13 black stag-headed ¹Zä demons, from another egg came forth ³Müan-²müan-³müan-¹yü ¹Zä, etc., all these steal the souls of the people and lock them up in their (¹Zä) houses.

There are also other ¹Zä demons mentioned as one with nine heads, this latter had intercourse with the ¹Zä demoness ²T'ä-²nda-²ds-²mun and there were born three ¹Zä sons, and three ¹Zä daughters. These are followed by others too numerous to mention. They all give illness to the people. During the ²Här-²la-¹llü ceremony a plain pine tree is used which acts as their roosting place, for they are all believed to be winged; see:

l. c. Plates XIII and XVIII. This tree, towards the end of the ceremony, is set on fire, the ²dto-¹mbas dance with fire brands and the tree is destroyed. It is related in the same *ms.*, that in the generation of ²Müan-³llü-¹ddu-²ndzi 360 ¹Zä demons made their nest on the juniper tree, on the top of the former's house, and that they liberated sickness. He invited his ²dto-¹mba to perform ²Här-²la-¹llü ³k'ö and with a silver and golden torch he burned their nest, cut down the tree, and killed them. This is the origin of using a pine tree during the ceremony as their roosting place which is afterwards burned as explained. The tree is called ¹Zä-¹ndzër.

The origin of the ¹Yu and ²Ts'u demons is related in a *ms.* (no 1493) called ¹Yu ¹ts'u ²Ts'u ¹ts'u ²t'u-³bbüe of the ²Har-²la-¹llü ³k'ö ceremony, as follows: ²Mi-¹ma-¹ssä-²ddo and ²Gkü-zaw-¹na-²mun had intercourse and there were born ²Ts'u-²zo-²k'ö-¹shër and ¹Yu-³mi-²tgkye-¹shër, (he with the long legs, and she with the long neck) the former wanted to buy the latter (to be his wife), his relatives told him not to buy her but he did not listen. He bought her and they had intercourse. After nine months and 13 nights there was born ¹Shi-²ndshi-²ghügh ²gkv-¹dzu (with an ox head) he ate more than one chicken a day, in three days one pig was not enough; in six days one sheep was not enough for him, in nine days he ate an ox but was not full, in ten days he ate all their slaves but was not satisfied. As he was not considered human he was killed at thousands of cross roads, etc., see: The Romance of ²K'a-²mä-¹gyu-³mi-²gkyi in *B. E.-F. E.-O.*, t. XXXIX, pp. 58-59.

His head changed into celestial ²Ts'u demons, his skin into terrestrial ²Ts'u demons, *i. e.*, demons of suicide by hanging, etc. From his bones came forth the rock ²Ts'u-¹ts'u from his flesh the earth ²Ts'u-¹ts'u, from his blood the water ²Ts'u-¹ts'u, from his left hand and foot came forth the ¹Dtër (781) and ²O-¹ts'u (544), from his right hand and foot came forth the ¹Zä ¹ts'u and ¹Mä ¹ts'u, from his diaphragm came forth ¹Yü-²lä-²ghügh-¹ndzi-³ä-²mun-³dto and ¹Ndzi-³gkv-¹ndzi-¹na (¹chwua), from the peritoneum came forth ¹Yu-³ch'ou-²lv-²mä-¹na, from his heart came forth (all by magic) ¹Ts'ä-²nyi-²gyu-¹k'o-¹mbu.

From the foot of these places came forth ³Gko-²t'u-³ssä-¹k'wo and ¹Yu-²ndzi-¹ä-²ndzi, they dwelt at ¹Yu-³ch'ou-²lv-²mä-¹na = at the black rock of the immoral ¹Yu (demons), (the ¹Yu are pairs of lovers who had sexual intercourse and then committed suicide together). Then follow all the names of the lovers who listened to their call and committed suicide, from these came forth all the ¹Yu and ²Ts'u demons.

(165) He controls the ¹Dtër demons, (Plates 46, 47) *i. e.* headless demons; it is believed that people who died a violent death become ¹Dtër demons; they are propitiated in a ceremony called ¹Dtër ¹bpö. These ¹Dtër demons are equivalent to the Tibetan headless demons or ghosts called Da-ra ཏཱ་ར་.

Their origin is related in a *ms.*, called ¹Dtër ²t'u-³bbüe = or the origin of the ¹Dtër demons (*ms.*, no 1170 of the ²Här-²la-¹llü ³k'ö ceremony). ²Müan-³llü-¹ddu-²ndzi killed his enemy ¹Ssu-²zo-²mi-³ssä-²ngo-¹wu, he cremated him at the foot of his white cliff. From the smoke of his burning body which caused a magic came forth ²Erh-¹p'ër ¹Dtër ²ä-¹ssä = the father of the ¹Dtër demons, and the mother of the ²Dtër demons ²Shu-¹p'ër ¹Dtër ¹ä-²mä (Plate 44, n. 10); they also had other parents called ²Haw-¹la ³ch'i-³mbbu and ¹Dü-³mi-¹gko-²ma; the head of the cremated demon became the celestial, and his skin the terrestrial ¹Dtër demons, etc. There also came forth ¹Dter-²da-²ngv-²gu. There follow a host or other ¹Dtër demons, as one with a chicken head and wings and a leopard's tail, a leopard and tiger-headed ¹Dtër, stag and serow, bear and musk deer, wild cat and fox, ox and horse, yak and half-breed yak, goat and sheep, and dog and chicken-headed ¹Dtër demons. They ride the animals of which

they possess heads. There also came forth ²K'ö-¹ndsu-²dtër-¹yu and ¹Ngan-²zhi-²dso-²bbü their chiefs.

The former riding an ass leads the nine ¹Dtër and ²La demons, carrying spears, bows, arrows; etc. Then follow the five element ¹Dtër demons who originated in their respective region as the wood element ¹Dtër in the east, the fire element ¹Dtër in the south, etc. Then follow ¹Dtër demons killed by kicks from horses hoofs, hooked by the horns of oxen; killed by hanging, by drowning, killed by falling from cliffs, killed by falling rocks and trees, killed by choking, by being burnt, by eating poison, killed by weapons, killed by snow storms on alpine meadows, killed in rain storms, devoured by leopards and tigers, bears and pigs, etc., all people coming to such an end are considered ¹Dtër. Also those whose ³ssaw = breath could not be taken (see *l. c.* pp. 5-6), and those who have disappeared and left no trace are also considered ¹Dtër demons; also those improperly buried or for whom the ²Khi ³nv (funerary) ceremony has not been performed, all those become ¹Dtër demons.

These ¹Dtër demons liberate illness, cause hail, and rain storms and illness to grain and people.

(166) He controls the demons of ²Nyi-²wüa or hell, the Tibetan dmyal-ba དམལ་བ་, pronounced nye-wa or nyel-wa, and by pronouncing ³Hoa-²lü or Dhāraṇī frees hell-beings from the realm of torture. He is the equivalent of the Tibetan hPhrul-bon-ngar-drag-byams-pa རམ་པོ་བླ་མ་གྲག་པོ་འཇམ་དཔལ་པོ་. (See gZer-myig by A. H. Francke in

Asia Major, III, pp. 338-339).

Besides this ²dto-¹mba there are also those who by pronouncing ³Hoa-²lü, redeem souls from the realm of the ²Yi-³ndaw or Preta, his name is ³Gko-²ndzi-²yi-³bbü, he is equivalent to the Bön Grangs-hdzin-dbyings གྲངས་མཛེན་དབྱིངས་; from the realm of the ¹Khyü-²dso or Brute world, his name is ²Dtö-²sso-²haw-³gkyi he is the Bön Ti-bzang-had-kyi-sgron ཏི་བཟང་མད་ཀྱི་སྒྲོན་; from the realm of the human world or ²Bä-¹ds'i-²szi-¹dü, his name is ³Gko-²khi-²bpö-³mä, in the Bön teaching gShen-rab-mi-bö takes his place; from the realm of the Asura or ²Haw-²ma-²yi ¹dü, his name is ³Chër-²gyu-²bpa-³diti, he is equivalent to the Bön dMu-bzang-ltse-hbar དམ་བཟང་ལྷ་འབར་, and the ²dto-¹mba who ministers to those in the realm of the gods or ¹Hä ²ggö ¹dü, is ¹Ma-²bbu-²k'aw-²t'u, his Bön equivalent is gSal-ba-kun-shes གསལ་བ་ཀན་ཤེས་. The names of these ¹Na-²khi ²dto-¹mba occur in ¹Hä ²zhi ¹p'i ²gkv-³chung, ³lü-³chung, and ³man-³chung *q. v.*, in *B. E. F. E.-O.*, t. XXXVII, pp. 74-108. The Bön ston-pa occur in gZer-myig, *v. s.*

These ²bpö-¹mbö or ²dto-¹mba are painted on cards and placed erect in a tray of rice which is put on a table near the ¹Hä ²zhi ¹p'i at the ²Zhi ³mä funeral ceremony.

(167) These are the five regional ²bpö-¹mbö, also called ²Khyü-²zhër ²bpö-¹mbö (Plate 45); they are said to have been the maternal uncles of ²Dto-¹mba ³Shi-³lo, *q. v.* The eastern one is identical with the Tibetan Bön god Gar-gsas-btsan-po གར་གསལ་བཙུན་པོ་, pronounced Gar-se-tsen-po, the southern one is the Tibetan gsas-rje-mang-po གསལ་སྐེ་མང་པོ་, pronounced Se-je-mang-po, the western one is identical

with gNaś-gsas-dbying-dum གནས་གསལ་དབྱིང་དམ, pronounced Ne-se-ching-dum, and the northern one with dGod-gsas-kham-po དགོང་གསལ་ཁམ་པོ, pronounced Gö-se-kham-po.

The eastern one rides a tiger, the southern one rides a dragon, the western one rides an elephant, the northern one rides a porcupine, and the central one the Garuḍa.

The fifth or central one is not mentioned among the five Bön gods, *i. e.*, the four above and gShen-lha-od-dkar གཤེན་ལྷ་འོད་དཀར, pronounced Shen-lha-ö-kar; these five according to the Bön can suppress the five moral poisons as pride, love and lust, anger, jealousy and darkness of the mind. The fifth Shen-lha-ö-kar is identical with the ¹Na-²khi ³Shi (or ³Shou)-¹la-³wu-¹gko who is considered the father of all the gods.

The Tibetan word od འོད is colloquially pronounced wo, the ¹Na-²khi ³wu. Like the ¹Na-²khi deity, he is the father of all the Bön-gods, *i. e.*, they are emanations of the mystic divinity Shen-lha-ö (wo-)kar, he is white in color as the words wo-kar = white light indicate. See: S. Ch. Das. Principal Deities of the Bon Pantheon in *J. Buddh. Text. Soc. of Ind.*, Vol. I, 1893, Pt. III, App. I, p. 1.

(168) ²K'aw-²zhër Plate 48.

He is of the Yi-dam type with four heads but two arms and two legs. His faces are pink, his hair is red, he carries a bow and arrow ready to shoot. He suppresses the demons of suicide both the ¹Yu-¹ts'u, loving couples who commit ¹Yu-²vu *i. e.*, go up the mountain, drink poison, or those that hang themselves who are designated as ²Ts'u-¹ts'u. See: The Romance of ²K'a-²mā-¹gyu-³mi-²gkyi in *B. E. F. E-O.*, t. XXXIX, pp. 116-120, Plate XXXII. He is only invited during the ²Här-²la-¹llü ³k'ö ceremony when he is beseeched to suppress the above demons. There are two mss., which deal with him, one ²K'aw-²zhër ²dso or to meet ²K'aw-²zhër and the other ²K'aw-²zhër ³ssaw = to invite ²K'aw-²zhër. In the former ms., no 3000 of the ²Här-²la-¹llü ³k'ö ceremony it is related, that his father ²T'o-²t'o-¹gyu-³wu, in other books he is called ¹La-²wu-²t'u-¹t'u-¹gyu-²wu, was the son of a ¹hā orgod, and his mother ¹Yi-²mā-²t'o-²dzi the daughter of a Nāgi. These two had intercourse and there was born ²K'aw-²zhër-¹mi-³gyu also written ²K'aw-²zhër-¹niu-³dgyu. His father gave him the power to suppress, and gain victory over the demons of suicide by hanging, *i. e.*, the ²Ts'u-¹ts'u and over the ¹Ddv and ¹Dsä demons, *q. v.* He has four heads, eight eyes, four mouths, when he scowles into eight directions all the 90 ¹Yu and ²Ts'u demons are afraid; his bow is the size of a board, the arrow point is the size of a plowshare; he leads two dogs, a black and a white to chase the ¹Yu and ²Ts'u demons.

²Nyi-¹d'a-²bpa-²wūa-²zo is his underling carrying an axe. ²K'aw-²zhër dwells in the 18th heaven in a house of flames, and descends from the top of Kailas riding the celestial ¹Na-³dta-¹dgyu-²lu a black horse which he received from the gods. He carries also a sword, and crosses the mountain spurs like a tiger, and races over the meadows like a romping yak and the clouds of heaven, etc. The ¹Na-³dta-¹dgyu-²lu is figured on one of the seven golden mountains which encircle the cosmic mountain, it is the Tibetan rTa-sna-ri རྩ་སྐྱེ་རི, the Sanskrit Aśvakarṇa (Assakarṇa); see the ¹Na-²khi ¹Hä ²zhi ¹p'i in *B. E. F. E-O.*, t. XXXVII, p. 94, Pl. XXXVIII, sect. 57.

(169) They are goddesses and the words ²la-²mun (Plate 49) are equivalent to the Tibetan lha-mo = goddess, to which the ¹Na-²khi add the word ³mi = female. Oblong

cardboards called ¹Dsu ²gkaw-¹lä, on one side of which the goddesses are painted, and on the other prayers to them are written in pictographs, are used at the ²Szi ³chung ¹bpö ceremony, especially of the ²Ghügh-²ddo ²la-²mun ³mi and ³Shi-²lo ²la-²mun ³mi; the latter are said to be the 18 sisters (others say wives) of ²Dto-¹mba ³Shi-²lo. The thirteen ²Ghügh-²ddo ²la-²mun ³mi are figured holding an arrow in the right and a ²bpö-¹mba (Amṛta vase) in the left hand.

The ²ghügh-²ddo are equivalent to the gYung-drung འཕྱུང་རྩུང་ or Swastika, the ¹Na-²khi ²dto-¹mba like the Bön use it in place of the Buddhist vajra or rdo-rje རྩེ་རྩེ་. There are 13 ²Ghügh-²ddo ²la-²mun ³mi or ²hä-³mi their origin is related in a *ms.*, no 1943 of the ²Szi ³chung ¹bpö ceremony, entitled ²Ghügh-²ddo ²la-²mun ³ts'ä-³ssu-²gkv ³ssaw = inviting the 13 Swastika goddesses or gYung-drung lha-mo འཕྱུང་རྩུང་ལ་མོ་, as follows: ¹Ssaw-²yi-²wüa-²de caused a magic and there came forth three

dew drops from white wind, these caused a magic and there appeared a white lake and from the latter white foam, through magic appeared from it a white egg, which after three nights gave birth to ²Müan-³mi ³Na-²ssä-²p'u-¹mun-³mi in the lake.

After three nights ¹Ssaw-²yi-²wüa-²de caused a magic and there came forth 13 ²P'u-¹la ²Ghügh-²ddo ²la-²mun ³mi carrying an arrow each, brilliant in appearance, and dressed in silver and golden garments.

In another *ms.*, no 2459 of the same title, it states the 13 goddesses came forth not from ¹Ssaw-²yi-²wüa-²de but from the goddess ³Na-²ssä-²p'u-¹mun-³mi.

On the ¹Dsu ²gkaw-¹lä the following goddesses are painted: The celestial Swastika Goddess playing a guitar, with the attribute of an arrow (of the life god or ³Ssu) and Amṛta vase, she prevents the ¹Ddv and ¹Dsä demons from stealing long life, male semen and conception. The terrestrial or ²Ndaw-²ggö ²Ghügh-²ddo ²la-²mun ³mi, she plays a flute and has the same attribute, the upper part of the picture is a chorten. She prevents the ²Mun and ¹Ghügh demons from stealing long life etc. The ¹P'er ²ggö ²Ghügh-²ddo ²la-²mun ³mi she has the same attribute, she prevents the ¹Ddv demon ¹Lo-²dtü-²ngv-³niu from stealing long life. The ¹Ssan ²ggö ²Ghügh-²ddo ²la-²mun ³mi is missing from the ¹Dsu-²gkaw-¹lä. The ²Müan-³llü-¹ddu-²ndzi's ²Ghügh-²ddo ²la-²mun ³mi her attributes are an incense burner and Amṛta vase, she prevents the demon ¹Ts'u from stealing long life. The ²Ngaw ²Ghügh-²ddo ²la-²mun ³mi, her attributes are an Amṛta vase, mirror, conch and arrow, she prevents the ²Nyi ¹ts'u (the antagonists of the ²Ngaw) from stealing long life, etc. The ¹Ho and ³Dsu = the spirits of the male semen and conception respectively are missing. The ²Dzu and ²Wüa ²Ghügh-²ddo ²la-²mun ³mi, her attributes are an arrow, Amṛta vase and wine bowl, she prevents the demons from stealing long life etc. The ³Llū and ²Här ²Ghügh-²ddo ²la-²mun ³mi, her attributes are an arrow and Amṛta vase, also a hunter's trumpet, she prevents the ²Haw-²ma-¹yi (Asura) from stealing long life. The ¹Ndshër ²Ghügh-²ddo ²la-²mun ³mi, her attributes are an Amṛta vase, arrow and a hand drum, she prevents the 9 ¹Ddv demons from stealing long life etc.

The ¹Ö-²mä-¹hä ²Ghügh-²ddo ²la-²mun ³mi, her attributes are an arrow, Amṛta vase and a jewel, she prevents ²Yi-³ndaw-¹ddv-²bpa (a large bellied Preta) from stealing long life etc. Then last follow the white-as-conch ²Ghügh-²ddo ²la-²mun ³mi of the celestial gods, 13 large, 13 middle, and 13 small ones. Their attributes are an arrow, Amṛta and an unidentifiable object, they prevent the ¹Ddv and ¹Dsä demons from stealing the long life of the family, etc.

There is one ¹Dsu ²gkaw-¹lä with the five regional ²La-²mun ³mi, their attributes are an arrow, Amṛta vase, and a bowl of jewels, they prevent the ¹Ts'u and ²Nyu demons from stealing the long life of the family. The eastern one is the ²Ddv-¹p'ēr = white conch, the southern the ¹Ö-¹här = turquoise, the western ¹Ch'ung-¹na = black cornelian, the northern the ²Ha-¹shi or golden, and the central one ²Ch'ung-¹ndza or varicolored cornelian goddess.

Among other ¹Dsu-²gkaw-¹lä the ²Här or spirit of the wind Swastika goddess rides a crane; the ¹Ho or spirit of the male semen Swastika goddess rides a white yak. The ¹Ddu (²Müan-³llü-¹ddu-²ndzi) Swastika goddess rides the Garuḍa. The ²Ngaw or spirit of victory Swastika goddess also rides the white Garuḍa. The ³Llü or spirit of the hunt Swastika goddess rides a green dragon.

All these ¹Dsu ²gkaw-¹lä are stuck upright in a tray of raw rice as offering. The 18 ³Shi-²lo ²la-²mun ³mi are figured on the ¹Hä ²zhi ¹p'i, see: *B. E. F. E-O.*, t. XXXVII, p. 110, Plate XXVIII, sect. 48, 49.

(170) The first are the nine celestial sons, and the latter the nine terrestrial sons. They are identical with the ²Müan-²zo-²ngv-³gkv and ¹Dü-²zo-²shër-³gkv. Concerning their origin it is related that ¹Yi-³shi ²Hä-¹ddü (*q. v.*) caused a magic and the (former) nine sons of heaven were born; ¹Mi-²ngyu ²Hä-¹ddü caused a magic and (the latter) the seven sons of the earth were born. The enemies of the nine celestial sons are the nine ¹Ddv demons, and the enemies of the seven terrestrial sons are the ²Mun demon = water sprites. The latter are usually mentioned with the ¹Ghügh demons or ²Mun ¹nä (= and) ¹Ghügh.

(171) The ²Ngaw-¹la or gods (spirits of victory) of the ²Wüa-¹gko-²ngv-³gkv. There are 18 of these ²Ngaw-¹la, also called ²Wüa-¹gko ²Ngaw-¹la ¹ts'ä-³ho ²gkv. Of their origin it is related that a ²Bä-¹d'a or warrior of the gods, ²P'u-²wüa-¹ch'ung-³mmbu, and the celestial goddess ²Wüa-¹lu-²yi had intercourse and there were born the 18 ²Wüa-¹gko ²Ngaw-¹la. This is related in a *ms.*, of the ³Dto ¹na ³k'ö ceremony.

(172) See notes 122, 133 on the ²Ngaw, and ²Ngaw-¹la.

(173) These are the five regional Nāgas and dragons, the eastern ones are white, the southern green, the western black, the northern yellow, and the central ones spotted or varicolored. See: the *ms.*, ¹Ssu ¹k'v of this ceremony.

(174) Nothing is known of this Nāga, except that he and ³Nyi-²ssä-²khyo-¹lo (see note 175) caused a magic and there came forth 25,000 Nāga; also the eastern Nāga ³Ch'ēr-²nyi-²t'o-¹ba-³k'ö-²ssö; the southern Nāga ²Sso-²wüa-²yi-³dzi; the western Nāga ²Ssu-²ddo-²ts'an-³dzi; the northern Nāga ²Gkyi-¹ndo-²ssö-³dzi and the central Nāga ²Nyi-¹dzhi-¹gko-²wüa.

(175) A Nāga who changed himself into a young, handsome man and seduced the wife of ¹Ddo-²ssaw-³ngo-²t'u, who was a handsome young woman, called ¹Ddo-³dsho-¹khyü-²ma-³mi. Her husband was herding yak up the mountain, while she enjoyed the Nāga's visit. The story is told in a book belonging to the ²Ssu ¹gv ceremony, called ²Ddo-²ssaw-³ngo-²t'u ³chër.

(176) The first is a Nāga who rules over a mountain; actually the meaning is: one mountain, one officer (ruler); the second one valley, one ²mba = smaller official. The meaning here is that they perform ²gko ³ö to the ruler of every mountain, and to the ruler of every valley; both are Nāgas of lower rank.

(177) They are three Nāgas who dwell, one, on the top, one, half way, and the last, at the foot of Mount Kailas. See also note 178.

(178) This Nāgī was the mother of the 99 celestial ¹Ssaw-³ndaw Nāga officials or ²ndzi, also of regional ²Llü-²mun or Nāga, viz.: in the East ¹Ssaw-³ndaw ²Dso-³gkv, in

the South ¹Ssaw-³ndaw ²Bbüc-¹na, in the West ¹Ssaw-³ndaw ¹La-²gko, and in the North ¹Ssaw-³ndaw ²Haw-³t'khi. Her husband was the Nāga ¹Ssaw-³ndaw ¹La-²bpa-³ch'i-³mbbu, who dwells at the foot of Mount Kailas; see note 177.

All these various Nāgas are mentioned in the many *mss.*, belonging to this ceremony.

(179) ²Dso-¹na ¹lo-³ch'i Plate 49.

For a detailed account of this Nāgaraja see the *ms.*, ¹Khyu-³t'khyu ¹Ssu ¹a.

(180) This is the mountain god of the Li-chiang snow range or Yü-lung Shan,

²Boa-¹shi is the Chinese Pai-sha 白沙, in the commune of which the southern crags of the range are situated. The Snow range is generally called ¹Gkyi-²nv-²lv *i. e.*, the cloud (covered) silver rocks (= snow mountain); ¹zhër ²nv-²lv, ¹zhër has the meaning of the ringing of the ears at high altitudes.

(181) This is the Chinese Wen-pi Shan 文筆山, situated to the south-west of Li-chiang, it is a triangular peak and very sacred to the Tibetans who call it the IJang-ri smug-po རྒྱལ་རི་སྤུག་པོ་. The (Mo-so) ¹Na-²khi mountain Mug-po. A village situated

on the eastern slopes is called ²Mun-bbū in ¹Na-²khi. ²Ssä-¹bpi means cinnamon in ¹Na-²khi, ¹zhër ²nv-²lv has already been explained in note 180.

(182) The first means the white silver rocks, and the second the black silver rocks; these two are situated at the southern end of the Yü-lung Shan and are represented by a white limestone scree and a black limestone scree.

(183) This is the Nāga of the Yangtze River, ¹ha-²yi-¹bi means gold stream, the Chinese call the Yangtze here the Chin-sha Chiang 金沙江 or River of Golden Sand.

(184) This is a cave on the western flanks of the Yü-lung Shan, called T'ai-tzu tung 太子洞. ²Ä-¹wu-²wüa is the name of the first, older brother of ²Ssan-²ddo (see note 137); it is believed that ²Ä-¹wu-²wüa (also called ²Aw-¹wu-²wüa) lived in that cave (See: *The Ancient Na-²khi Kingdom of Southwest China*, 1947, Vol. I, p. 269, Plate 145).

The ¹Na-²khi name of the lake is ²Lv-¹shwua-²ä-¹wüa-²wüa.

(185) ²Gkaw-¹ngaw is a small district on the western slopes of the Yü-lung Shan; it is composed of a few villages situated around a small, but beautiful lake, which the Chinese call Kan-hai-tzu 乾海子, and the ¹Na-²khi ²Gkaw-¹ngaw ³Khü; see *l. c.*, p. 253, Plate 112.

²Ndaw-²gkaw-¹ngaw is also called ²Gkaw-¹ngaw-³khü-²gkv *i. e.*, the village at the head of the lake ²Gkaw-¹ngaw, it is a village northwest of the lake. After crossing ³Här-²lër-¹mbu one descends through scrub forest to the foot hills encircling the lake. At the foot or edge of the eastern end of the lake is the village of ¹Mbër-²ts'u, from here a trail leads south to Li-chiang, the land to the south of this village is called ²Ssi-²gkaw-¹ngaw.

(186) This mountain extends from south to north, and west of the southern end of the Yü-lung Shan, and adjoins the mountains back of ²Gkaw-¹ngaw to the north, the Chinese call it Yao Shan 藥山 or Medicine Mountain; the ¹Na-²khi name means White Star mountain. It is a fairly high range probably over 11,000 feet, covered with alpine meadows, and scattered fir and spruce forest. Many medicinal roots are collected on that mountain, hence its Chinese name.

(187) The first place cannot be identified but the second, also called ²Ha-¹shi-¹ä-³da-²wüa, is a village north of P'u-chi ts'un 普濟村, between the latter and Shu-

ho 東河, the ¹Na-²khi ³Shwua-²wüa; the third is a small spur to the south of the village of ¹Dü-³gkv ¹mbe ³gkyi, a small hamlet to the west of ¹Dü-²gkv, the larger village (³gkyi means small) and west of the Pei-yo miao 北嶽廟 or ²Ssan-²ddo temple.

(188) ³Shwua-²wüa is the main village in the hsiang of Shu-ho 東河, situated at the foot of the southern spur of the Li-chiang Snow range, while ³Lü ³kü is a small lake, about 4 li northwest of Li-chiang; it is the Chinese Chung-hai 中海.

(189) This is an artificial pyramidal hill a little northwest of the lake Chung-hai. Beacon lights, or bonfires were lighted on the top of it as a signal for the peasants to rally, in case of an emergency, during the rule of the Mu chiefs 本土司 of Li-chiang. The second place, ²Yi-¹gv-²wüa, is a village back of the Hsiang Shan 象山, or Elephant Mountain, at the foot of which Li-chiang is situated; ¹Ngu-²bä, itself is Li-chiang. Hsiang Shan is however also called ²Yi-¹gv-²wüa, ²wüa is a small mountain as well as a village.

(190) Both ²La-¹zhër-¹gko and ²La-⁴yu-¹gko are in ²Ngv-²bö or ²Gkv-²bö, the Chinese Chiu-hai-tzu 九海子, a depression in the range which skirts the Li-chiang plain on the east; there are several small settlements around shallow lakes. In the ancient days it belonged to the ruling Mu family; it is east of Pai-sha 白沙 or ²Boa-¹shi.

The meaning of ²La-¹zhër is tiger afraid, originally there were many tigers in ²Gv-²bö the present name, ¹gko is alpine meadow. The word ⁴yu in the second name means many.

(191) The first is in the hsiang of Wu-lieh 吳烈鄉 which is south-east of Li-chiang, the Chinese name being a transcription of the ¹Nä-²khi ³Chügh-¹lä, ²lä-¹gka-³haw means where the crows go to roost, it is the name of a mountain called in Chinese Wu-lieh Shan 吳烈山 during the Ch'ien-lung period (1736-1796), now the mountain is known as Chen-ch'ing Shan 震青山. Half way up the mountain is a spring and a pond where a Yü-huang ko 玉皇閣 has been built. On the 13th, 14th, and 15th of the third moon a fair is held every year, but is attended by women only, and only such as are still able to bear children. A child is put on a large tray, a boy with the penis exposed; it is carried to the top of the mountain and women desirous of having boys used to throw cash at its penis, when a woman managed to hit the penis she believed that she would bear a boy. Nowadays the women use little bits of juniper (incense) wood instead of cash.

The second place, ¹Gka-²gkv, is a pass on a spur with a wall or barrier across the road; this barrier, parts of which are still standing, is the border between Li-chiang and Ch'i-ho 七河, south of the barrier is Ch'i-ho territory. ³T'a-¹p'ër-³k'ö means at the foot of the white pagoda, formerly a ³t'a or pagoda stood to the west of the pass, but is now no more. The third is a high mountain to the west of the ²La-³shi ³K'ü or lake, west of Li-chiang in the hsiang of La-shih 喇是鄉. The name of this hsiang has recently been changed to Wen-sheng hsiang 文盛鄉.

(192) This is a mountain to the west of Li-chiang, it adjoins Wen-pi Shan (q. v., note 181) on the north, and has the shape of a saddle, hence its Chinese name Ma-an Shan 馬鞍山. The village of ²Chügh-¹k'ö, the Chinese Ch'ang-shui 長水 is situated at the foot of the mountain, facing east.

(193) The previous ³Shi-¹zhi or mountain gods are considered terrestrial Nāga while the following are Nāga inhabiting springs. This is a beautiful spring which gushes forth from rocks under a large maple tree, the place is known as ²Mba-²mā, and is situated to the north of ¹Dü-²gkv, between that village and the village of ²Nv-²lv-²k'ö or Hsüeh-sung ts'un 雪嵩村. ²Gko-¹gyi is the name of the spring, ¹gyi-²t'u-²gkv means water come forth there: ²Boa-¹shi is the name of the hsiang in which it is situated on the southeastern slopes of the Li-chiang Snow range.

(194) This is a small artificial pond situated a little to the north of ²Nv-²lv-²k'ö (see note 193) village, it is also called Yü-hu ³Khü, the first two syllables are Chinese 玉壺, and mean a jade jug or pitcher; ³khü = lake or pond 池. For the history of this pond see my *The Ancient ¹Na-²khi Kingdom of Southwest China*, 1947, Vol. I, p. 216; ²bi-¹ndv has reference to the dense forest which existed there in ancient days; ²bi = forest, ¹ndv = place.

(195) This is a small pond at the village of ¹A-²k'o at ³Shwua-²wüa, or Shu-ho 東河 where there is a cave.

(196) This is a beautiful spot with many springs which issue from a gravelly flat, below the village of ¹Gyi-²wüa, the Chinese Ch'ing-hsi ts'un 清溪村; the springs themselves are called ¹Ssi or ¹Ssä-²mi-¹gyi i. e., pomegranate water, and are five li north of Li-chiang. (See Plate 6).

(197) These are the many springs which issue at the foot of Hsiang Shan, or Elephant Mountain, immediately north of Li-chiang. A Lung-wang Miao 龍王廟 or Dragon King Temple, has been built there with a large pond with sacred fish. The springs are called ²Ngu-¹lu ¹gyi, and their waters flow through the city of Li-chiang as the Yü ho 玉河 or Jade stream. See l. c., p. 173, Plate 53. ¹Ngu-²bä is the ¹Na-²khi name of Li-chiang.

(198) South of the pass of ¹Gka-²gkv, i. e., the rampart, or wall across the spur which separates Tung-yüan hsiang 東元鄉 from Ch'i-ho hsiang 七河鄉, near the village of ¹Gka-²k'ö-¹gyi-¹här-¹lo, there is a Lung-wang Miao with a spring called ¹Gyi-¹här ¹gyi-²t'u-²gkv, or the spring of the green water.

(199) A spring at ²Ssu-²k'o in the hsiang or commune of Wu-lieh (hsiang), the ¹Na-²khi ³Ghügh-²lä, south of Tung-shan hsiang 東山鄉, and south of Li-chiang.

(200) The lake at the foot of ²Ssä-¹bpi ¹zhër-²nv-²lv (see note 181), also called ²Ssä-¹bpi ³Khü; this lake is in the extreme southwest corner of the Li-chiang plain; its ancient name is ³Ch'ou-²ch'ër-²ndër.

(201) A spring in the valley of ²T'ä-²mbër ¹lo in ²Mun-¹bbü, the latter is a village as well as the name of the slopes of the mountain; the lamasery of Wen-feng Ssu 文峯寺 is also situated on the slopes, it is also known as ²Mun-¹bbü-²nä; see also note 507.

(202) ²Ch'ër-²k'o-¹ndv is a village to the south of Li-chiang at the long spur which extends from east to west, with a white pagoda or ³t'a on the top of it. It is the Chinese Ming-chih ts'un 明智村.

(203) The first three place names or names of springs cannot be identified. The last, ¹Yu-²ch'ou-²dso-¹mbbu (²bbü), is the name of a Nāga, but where the spring, named after that Nāga, is situated cannot be determined; in all probability it is located in the region of ²Mun-¹bbü.

(204) ²Bpa-¹lër-²ö-²dso ¹dü is a place in Western Tibet which ²Dto-¹mba ³Shi-²lo or gShen-rab-mi-bo, the founder of the Bön religion, used to visit frequently. It is mentioned in gZer-myig གཙེར་མའི་གླིང་, fol. 20 b, line 5, where it reads: “ Then he went into the land of men to teach. On his way he came into the land of Bar-lha-hod-gsal ” བར་ལྷ་འོད་གསལ, pronounced Bar-lha-ö-sel. The ¹Na-²khi word ¹dü after the name means land.

(205) ²Bbū-³lv-²zhi-¹zaw-²man is the name of the border between ¹Na-²khi and ²Lä-²bbū (Min-chia) land. The meaning of the name is “ shepherd road descend tail (end) ” i. e., where the herding of sheep stops, and the ²Lä-²bbū low-lands commence. A short distance south of Li-chiang at ¹Nga-²k’ö, the Chinese Tung-kuan 東關, is the border of the ¹Na-²khi and ²Lä-²bbū tribal lands.

(206) This is the name of the Ta-li 大理 San-t’a Ssu 三塔寺, See: *The Ancient Na-²khi Kingdom of Southwest China*, Vol. I, p. 31, Plate 6.

(207) The last two names do not represent definite places but regions, ¹Zhër-³daw comprises the hot valleys, such as the Yangtze to both sides of Li-chiang, while ¹Gko-³daw are the alpine regions on the high mountains which surround the Li-chiang plain.

(208) See: ¹Ssaw-³ndaw ²lū-²dto ³p’i and ¹Lū-²nyi ¹Ssaw-³ndaw, of this ceremony, the ¹Ssaw-³ndaw, also pronounced ¹Ssa-³dda by certain ²dto-¹mbas, are equivalent to the Tibetan Sa-bdag.

(209) See note 134.

(210) The 18 ³Non are spirits who protect domestic animals; the word ³non is probably of Tibetan origin and equivalent to nog འོག, cattle. See *The Romance of K’a-mä-¹gyu-³mi-¹gkyi* in *B. E. F. E-O.*, t. XXXIX, 1939, pp. 82-83.

The ³Non are enumerated in *ms.*, ³Non ²bbū, the main book chanted at the ceremony of the same name. They have no special names, but are recounted as follows when invited to the ceremony: Heaven’s ³Non, the Earth’s ³Non, the ³Non of the ¹P’ër, the ³Non of the ¹Ssan; ²Müan-³llü-¹ddu-²ndzi’s ³Non; the ³Non of the ¹Ho and ³Dsu (male semen and copulation or the spirit of transmission) (see note 43); the ³Non of the ¹Dto and ¹Wu (149), the ³Non of ²Dzu ³dgyü-³ch’ër, of the ²Dzu ³lū-³ch’ër; of the ²Dzu ¹müen-³ch’ër (151); the ³Non of ²Här and ³Llū (152); the ³Non of the ²Dzi = people and their ¹Ho = semen. The ³Non of the sheep; the ³Non of the grain and ¹Ö-²mä-¹hā (154); the ³Non of ³Dto-¹ndsu-²ä-¹bpa (a very efficient ancient farmer who planted grain and trees and had marvellous crops); the ³Non of ¹Lo-¹ch’ung-²k’o-³dgyü-²szi (another efficient farmer who kept the birds from eating the seeds and did not permit stagnant water in the fields); the ³Non of ³Lv-²mä-²ghügh-¹gkan-²szi (a shepherd whose cattle and sheep increased rapidly); the ³Non of ²Boa-²mun-¹ddü-³mi-¹ha-³ssu a man renowned for his many children. Their ³Non are invited and feasted at the ceremony which is performed twice a year, in the third and eight moons.

(211) ¹Ndu and ¹Ssä are equivalent to the Chinese Yang 陽 and Yin 陰 respectively, the former is male and the latter female, they correspond to the active and passive principles. The ¹Na-²khi phonetic ²ggö-¹baw character for ¹Ndu is an unbroken line 一, that for ¹Ssä a broken line -- as in the Pa-kua 八卦 of the I ching 易經 or *The Book of Changes*.

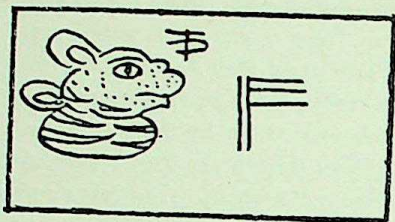
Their origin is related in a *ms.*, of the ³Ch’ou ¹gv or ³Ch’ou ¹na ¹gv ceremonies, entitled ¹Ndu ¹Ssä ³ch’ou ³shu. We read that ¹Ndu and ¹Ssä had four fathers and four mothers.

“ In the beginning there was ²Müan-³llü-³dta-³gkv the father, and ³Lä-t'khi-¹za-³gkv the mother; then ²Ngv-¹la-¹gko-²bbü the father and ²Ngv-¹chwua-³gko-²mun the mother; then ¹La-²bbü-²t'u-³gko and ¹Lo-³dsho-(³chwua-)¹yü-²sso; then ¹Yu-¹la-²di-²ddo the father and ¹Mi-³dsho-¹lo-²mun the mother. These eight (had intercourse) caused a magic and there were born ¹Ndu and ¹Ssä. ¹Ndu descended from ²Müan-²ngv ¹gkyi and ¹Ssä from ¹Yü-³gkyi-¹dü. The high heavens replete with stars were made by ¹Ndu (the heavens were made by ¹P'ër q. v.) the vast lands were made by the ¹Ssan (q. v.), but the grass covering the earth was made by ¹Ssä. ¹Ndu (built) the high mountains and ¹Ssä made the large trees, and covered the mountains with them. The large rocks which fill the valleys and gorges were made by ¹Ndu. Speech originated with ¹Ndu, and eating and drinking with ¹Ssä”. (See note 89).

¹Ndu and ¹Ssä are represented by two white rocks called ¹Ndu-²lv (the rocks of ¹Ndu) blood from sacrificial animals is sprinkled on the ¹Ndu-²lv. Nearly all ¹Na-²khi deities, spirits and legendary ¹Na-²khi, have their evil counterpart, and each one of the former has his particular ¹Ndu-²lv with which he suppresses his enemy. The ¹Ndu-²lv are of white quartz and must be naturally triangular, they must not have been shaped with any iron instrument. To the ¹Ndu-²lv offerings must be made first, and then to the other spirits, etc. In olden days two ¹Ndu-²lv were always placed at the entrance to a house, they represented ¹Ndu and ¹Ssä. They remained there until the 30th of the last moon when they were carefully washed and pine needles placed under them. As offering the family put flour, wine and tea on top of them and prostrated themselves before them.

The Ch'iang tribe also use the ¹Ndu-²lv at their sacrifice to Heaven ceremony. See The ²Müan ¹bpö Ceremony in: *Monumenta Serica*, Vol. XIII, p. 13, note 8.

(212) It is interesting to note that the words ²mun-³llü also written or read ²müan-³llü form the first two syllables in the name of the first father of ¹Ndu and ¹Ssä, and the words ³lä-t'khi the first two syllables in the name of the first mother of ¹Ndu and ¹Ssä. See note 211. ²Müan-³llü stands for male, and ³lä-t'khi for female.



²P'U-¹LA ³SSAW
or THE GODS INVITE

Explanation of symbols in the title:

The phonetic symbol ¹p'ër above the tiger's head read ¹la is here read ²p'u, both together stand for ²p'u-¹la = gods. ¹Actually ²p'u-¹la is equivalent to the Tibetan pho-lha ཕོ་ལྷ།, the male ancestral or personal god, the ¹Na-²khi look upon ²p'u-¹la as gods in general, another term generally used is ²hä = god, and ²hä-¹ddü = great god, the Tibetan lha-chhen ལྷ་ཅེན།. ²P'u-¹la is a transcription of the Tibetan pho-lha, the ¹Na-²khi have apparently lost the meaning of the words and use them for god or gods in general. ³Ssaw is a conventional symbol for ³ssaw breath, here it stands for ³ssaw = invite.

The manuscript here translated is no 1016, the original is in the Library of Harvard-Yenching Institute of Cambridge, Mass.

This book is chanted in the evening before banners depicting ¹Na-²khi deities in the improvised chanting room, usually the guest room in a home, after ³Gko ³ō has been performed.

Translation of text:

Page 1: In the beginning there was the (sound) ¹ō ¹Aw ⁽²¹³⁾, ²ō-¹gko-²aw-¹gko ⁽⁶²⁾ we quickly invite, may he descend; the ²Ngaw-¹la ¹Mbër-²t'khyu-²ssi-²so ⁽²¹⁴⁾ we invite, let them descend quickly, over the white hemp bridge, ²Ssu-¹p'ër ¹zhi-²lv ⁽⁸⁴⁾, butter lamp, incense bowl, incense sticks, please descend when we invite you.

Let ¹Ssaw-²yi-²wà-²de ⁽¹⁰⁸⁾ quickly descend, we invite him; we invite ²Dto-¹mba ³Shi-²lo ⁽¹¹⁰⁾, let him quickly descend; we invite ²Hä-¹ddü ²ō-¹p'ër ⁽¹⁰⁹⁾ let him quickly descend over the ²ssu-¹p'ër ¹zhi-²lv, incense bowl, butter lamp, etc. We invite ¹Hä-²yi-¹gkü-³k'u ⁽¹¹⁴⁾, ¹Ssä-²ssä-²k'o-¹dgyu ⁽¹¹⁵⁾, ²Muàn-(²Ma-)²mi-²bpa-²lo ⁽¹¹⁶⁾, ²Muàn-¹bpö-²dzi-¹szü ⁽¹²⁰⁾, ²Muàn-¹p'a-²ghügh-³haw, ³T'a-¹yü-²dtü-²mba ⁽¹¹⁸⁾ we invite over the white-as-conch bowl with white grain; we invite the ¹Yü-³p'ü-¹chër-

²sso, ¹Yü-³lū-¹chēr-²sso, ¹Yü-³gkyi-¹chēr-²sso ⁽¹¹⁹⁾ quickly let them descend; we invite ²K'aw-¹zhēr-²niu-¹d'a ⁽¹⁶⁸⁾.

Page 2: We invite the ²Khyü-²zhēr ²bpö-¹mbö ⁽¹⁶⁷⁾ let them quickly descend; we invite the 13 ²Ghügh-²ddo ¹hä-³mi ⁽¹⁶⁹⁾, the 13 ³Ts'ü-²yi-²la-²mun ³mi, the 13 ³Dta-²yi-²la-²mun ³mi ⁽²¹⁵⁾. In the East we invite ¹K'o-³ts'ä-²ts'ä-²mbu ⁽¹⁶⁷⁾ let him quickly descend, in the South we invite ³Ssä-²zhi-¹ma-³ngu ⁽¹⁶⁷⁾, in the West we invite ³Na-¹ssä-¹ch'ung-³lu ⁽¹⁶⁷⁾, in the North we invite ²Gv-³ssä-²k'o-¹mba ⁽¹⁶⁷⁾, in the center we invite ²Sso-¹yu-³dzi-²gv ⁽¹⁶⁷⁾; we quickly invite the ²Müan ²ggö ²Ngaw-²zo ²ngv-³gkv, and the ¹Dü ²ggö ²Ngaw-³mi ²shēr-³gkv ⁽¹²²⁾. In the East we invite quickly ²Ss ²ggö ²Hä-¹ddü ⁽²¹⁶⁾, in the South ²Mi ²ggö ²Hä-¹ddü ⁽²¹⁷⁾, in the

Page 3: West ¹Shu ²ggö ²Hä-¹ddü ⁽²¹⁸⁾, in the North ¹Gyi ²ggö ²Hä-¹ddü ⁽²¹⁹⁾, and in the center ²Dshi ²ggö ²Hä-¹ddü ⁽²²⁰⁾, let them quickly descend; we invite ²Boa-¹shi ²Ssan-²ddo ⁽¹³⁷⁾, we invite ¹Ngu-²bä ²Bbüe-²ffu ¹ch'i-²hoa ⁽²²¹⁾, we invite ¹Ma-³haw-²gkaw-²la ⁽²²²⁾, we invite ²Dso-²zo-³wuà-²bä-²gu and ²Dso-³mi-³wuà-²mä-¹hä ⁽¹⁴²⁾. We invite ²T'u-²ch'i ²Yu-¹ma ⁽¹²³⁾, ²Niu-¹niu ²Yu-¹ma ⁽¹²⁵⁾, ²Bpa-²wuà ²Yu-¹ma ⁽¹²⁴⁾, ²Bpa-²dtü-¹dto-³mi ²Yu-¹ma ⁽²²³⁾ we invite ²Dso-²t'u-²ggö-¹szü ²Yu-¹ma ⁽¹²⁹⁾, we invite the Sun and Moon ²Dtēr-¹gko ⁽¹³²⁾, the star and ¹Zaw ²Dtēr-¹gko ⁽²²⁴⁾ they are all omniscient and all seeing and all wise ⁽²²⁵⁾, all the thousands of them we invite.

Page 4: In the East we quickly invite the ¹Ssu ¹p'ēr ²Lv ²p'ēr, in the South the ¹Ssu ¹här ²Lv ¹här, in the West the ¹Ssu ¹na ²Lv ¹na, in the North the ¹Ssu ¹shi ²Lv ¹shi and between heaven and earth we invite quickly the ¹Ssu ¹ndz'a ²Lv ¹ndz'a ⁽²²⁶⁾; we invite the 99 celestial white Nāgas and the 77 terrestrial black Nāgas; we invite the thousands of ¹Lü-²nyi-¹ssaw-³ndaw, may they all descend on the ²Ssu-¹p'ēr ¹zhi-²lv (= the white felt and plowshare representing Kailas, see also note 84). If we do not worship our own mountain gods (spirits) others will not, (our own mountains we must protect, not those of others). We invite the ³Shi-¹zhi ⁽²²⁷⁾ of ²Boa-¹shi ¹gkyi ²nv-²lv ⁽²²⁸⁾; ¹Zhēr ²nv-²lv ⁽²²⁹⁾; ²Nv-²lv-¹na and ²Nv-²lv-¹p'ēr ⁽¹⁸²⁾, the ²Shi-¹zhi of ²Ssi-²gkaw-¹ngaw and ²Ndaw-²gkaw-¹ngaw ⁽¹⁸⁵⁾, of ²Gkaw-¹ngaw ²Gkü-¹p'ēr ¹Ngyu ⁽¹⁸⁶⁾.

Page 5: We invite the mountain spirit of ²La-³shi ³Ch'ou-²mā ¹Ngyu ⁽²³⁰⁾, of ²Ghügh-¹k'o ³A-¹na ¹Ngyu ⁽¹⁹²⁾, of ²Ssä-¹bpi ¹Zhēr-²nv-²lv ⁽¹⁸¹⁾, of ¹A-²p'a-¹p'ēr ²Man-²ds-²ssu ⁽²³¹⁾, the thousands of them we quickly invite; may the gods of heaven descend like the crane and the eagle, may the gods of the mountains descend like the tiger and leopard; may the thousands of gods descend on the ²Ssu-¹p'ēr ¹zhi-²lv, on the incense burner, the butter lamp, on the white hemp bridge and on the incense sticks.

²Yi-⁴ndaw ²ch'i-²ddü ¹gyi ⁽²³²⁾ let it be protected nine and seven days until death = ²ch'ër-¹ch'ër ⁽²³³⁾. Let us have long life ¹nnü and ¹ō ⁽⁴³⁾, let us hear only good news.

(213) ¹ō or ¹aw is usually written with the Tibetan letter ཨ, it is the last letter of the Tibetan alphabet and corresponds with the English letter a in sound. This letter is the symbol of the deity or of the chhos-sku རྩོམ་སྐུ. that which was before (there was anything else) or before everything else. (See Sarat Chandra Das, *Tibetan-English Dictionary*, p. 1341).

(214) The ¹Mbër-²t'khyu-²ssi-²sso form a trimurti and are composed of the dragon or ²ō-¹här-²müan-¹ndshër = blue (heaven) sky power, ²Ddv-¹p'ër ²ssi-²nggü the white-as-conch lion, the Tibetan dung-dkar-seng-ge དང་དཀར་སེང་གེ and ²Ddv-¹p'ër ¹Khyu-³t'khyu = the Garuḍa, the Tibetan khyung རྩུང. The meaning of ¹mbër

is unexplainable, but evidently stands for dragon, the latter is known also by the name ²lv which is a corruption of the Chinese lung 龍; in a ms., no. 1175, entitled ²Yi-²ddo ²ssaw of the ²Här-²la-¹llü ³k'ö ceremony his name appears as ²Yi-²mbër-²lër, and the syllable ¹mbër may have its origin from there, also from a Nāga with a dragon's head called ²Yi-²mbër-¹ho-³mun, one of the five regional Nāgas who produced water from his mouth, see note 243; ²t'khyu is the second syllable in the name of the Garuḍa, and ²ssi the first syllable is the name for lion, ²sso stands for the Tibetan gsum = three.

(215) The ²Ts'ü-²yi-²la-²mun ³mi may have their origin in or are related, to ³Ts'ü-²yi-²gyi-²mun, another way of writing ³Ds'i-¹zaw-²gyi-²mun, the name of the wife of ²Dto-¹mba ³Shi-²lo; whom the ⁴Dta-²yi-²la-²mun ³mi represent is now not known.

(216 to 220 inclusive) represent the five element great gods, in the East the wood element, South the fire element, West the metal element, North the water element and in the center the earth element great god. See also note 135.

(221) This is a ¹Na-²khi transcription of the Chinese Pen fu ch'eng huang 本府城隍, or local city god, a Chinese invention.

(222) ¹Ma-³haw-²gkaw-²la is the Tibetan mGon-po nag-po མགོན་པོ་ནག་པོ, one of the three Indian Nātha, Mahākāla the great black one, also Kālānātha. Here also belongs mGon-po phyag-drug-pa མགོན་པོ་ཕྱག་དྲུག་པ་ = the six-armed protector.

The ¹Na-²khi name is a transcription of the Sanskrit name.

(223) Only his name is known, but nothing of his origin. He is mentioned in a ms., called ²Dso-²t'u-²ggö-¹szü ²Yu-¹ma ³ssaw of the ³Ch'ou ¹na ¹gv ceremony, q. v., he is depicted thus:



The first symbol is read ²bpa = frog, below it is the symbol ²dtü = to strike, then the third upper ²dto = a board, and the last ²mi = fire, all are used phonetically in his name. He is also called ²Bpa-²dti-¹dto-³mi.

(224) The star or ¹Gkü ²Dtër-¹gko and the ¹Zaw or planet ²Dtër-gko, nothing is known of them; see also note 225.

(225) About the all omniscient, all wise, and all seeing ²Dtër-¹gko, it is related in *ms.*, no 986, ²Dtër-¹gko ³ssaw or inviting the ²Dtër-¹gko: How many sons and daughters the celestial ²Dter-¹gko of the sun and moon have, man has not seen, but the ²Dter-¹gko have; how many sons and daughters the ants have under the soil, man does not know, but the ²Dtër-¹gko do; how many hairs the celestial ¹Na-³dta-²dgyu-¹lu has in its mane and tail man does not know, yet the ²Dtër-¹gko do, how many hairs the terrestrial ¹Khyü-³dta-²dgyu-¹lu has in its mane and tail, or if the hairs of the mane and tail are plucked out and thrown into the water, whether they (float down) head up or tail down or become attached on either left or the right side of the bank, man does not know, but the ²Dtër-¹gko indeed know. Whether the flesh of the stag of the north is fat or lean man has not seen, yet the ²Dtër-¹gko have; whether the stripes of the red tiger of the land of the ²Boa (Hsi-fan) are large or small, man has not seen, yet the ²Dter-¹gko have. See: also J. F. Rock, *The Nichols Mo-so Manuscript*, etc., in *The Geographical Review*, Vol. XXVII, no 2, April 1937, p. 237. It further relates: There is nothing that the ²Dtër-¹gko do not know, there is nothing that has not been heard by them. There is no power that they do not possess. Where the ²Dtër-¹gko are born is known to no one, etc.

(226) They are the five regional Nāgas and dragons, painted on ³k'o-¹byu and arranged around the Maṇḍala *q. v.*, Plate 9. They are white in the East, green in the South, black in the West, yellow in the North and spotted in the center. See also note 173.

(227) The ³Shi-¹zhi are equivalent to the Tibetan gZhi-bdag གཞི་བདག, mountain spirits of the Nāga class.

(228) The mountain (god) spirit or Nāga of the Li-chiang Snow Range, here called the Cloud snow mountain of the hsiang 鄉 of Pai-sha 白沙, which is the Chinese transcription of ²Boa-¹shi; the last two words mean dead ²Boa. For an explanation of ²Boa-¹shi see: *The ancient ¹Na-²khi Kingdom of Southwest China*, pp. 191, 221-222; also note 180.

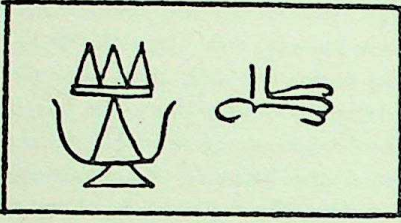
(229) ¹Zhër-²nv-²lv here has reference to the highest parts of the Li-chiang Snow Range or Yü-lung Shan, i. e., the Jade dragon mountain; the word ¹zhër has reference to the ringing in the ears due to the high altitude. There is also a roaring sound caused by the wind at these heights, which the ¹Na-²khi call ¹zhër; see also note 180.

(230) The ³Ch'ou-²mā mountain of ²La-³shi, the latter is a commune west of Li-chiang, the Chinese La-shih 刺是, which is a transcription of the ¹Na-²khi name. The mountain is west (back) of ³P'u-¹ts'ü-²wà the Chinese P'u-chi ts'un 普濟村 and P'u-chi Ssu 普濟寺. The western slope of the mountain is in ²La-²shi and south of ²Gkaw-¹ngaw *q. v.*

(231) A white cliff in ²Man-²ds-²ssu in the hsiang 鄉 of Nan-shan 南山, and west of Wen-feng Ssu 文峯寺 and ²Ssä-¹bpi ³K'hü, a lake in the extreme southwest of the Li-chiang plain.

(232) ²Yi-¹ndaw ²ch'i-¹ddü ¹gyi, the first two syllables mean "the house owner or land lord", the last three "this one family (house)". The words ²Yi-¹ndaw are Tibetan loan words from yin-bdag ཡིན་བདག a householder.

(233) The words ²ch'ër-¹ch'ër actually mean decayed.



²MB'A-²MI ³DSHI
or THE LIGHTING OF THE LAMPS

Explanation of symbols in title:

The first symbol represents a lamp such as is offered to the gods, etc., it is read ²mb'a-²mi = lamp, it is possible that the word ²mb'a is derived from ²Mb'a-¹khyü = bees wax, a bee is called ²mb'a, ²mi is fire; ¹dshi represents a claw (of a bird) called ¹dshi, here it is used phonetically for ³dshi = to light.

This *ms.*, no. 1952, although belonging to the ²Szi ³chung ¹bpö ceremony, and more complete than others of the same title, is chanted at nearly all ceremonies to which deities are invited, except at very minor ones when certain demons are evicted.

It is chanted in the evening before banners depicting deities in the improvised chapel after ³gko ³o has been performed. *Ms.*, no. 1016 belongs here, it is however very much abridged and contains also ²P'u-¹la ³ssaw or inviting the gods. *Ms.*, no. 1952 is here translated.

Translation of text:

Page 1: To-day the stars are propitious, the grass is green, etc., the Tibetan is able to cast the horoscopes for the year, the ²Lä-²bbü for the month and the ¹Na-²khi for the night; etc., one day ²Müan-³llü-¹ddu-²ndzi sent a fleet-footed boy to invite ¹Gyu-²bbü-²t'u-²ch'i, to erect the ¹Zhi ²lv, etc., he gave him silver, gold, turquoise and cornelian, they used a yak, sheep, fat and lean meat, juniper and butter; they used butter of a yak and half breed yak, to make and light a butter lamp on the land, it lit up the sky to the 18th storey heaven; in the generation of ²Müan-³llü-¹ddu-²ndzi

Page 2: he was desirous of long life, ¹nnü and ¹o (⁴³), riches and abundance, a white head and long teeth (²³⁴), he had nine sons who occupied nine houses, and nine daughters who spread to nine lands; ¹Ts'o-²zä-³llü-²ghügh sent a fleet-footed boy to ¹Gyu-²bbü-²t'u-²ch'i, etc., he used the butter of a white cow and of (a) sheep to make a butter lamp on the

land, it lit up the sky to the 18th storey heaven; he was desirous of long life; etc., etc., whereupon there were born to him ²Ghügh-¹khü-¹sso-²zo-¹yi (three sons), one of whom was a Tibetan (see ²Ghügh-¹khü-²nyi-²szi ³chër ¹dzo of the ³Ch'ou ¹na ¹gv ceremony)

Page 3: he sat under a tree and his offspring was as numerous as the fruits of a tree; the youngest one became a ²Lä-²bbü and his offspring was as numerous as the blades of an armour. ²Gkaw-¹lä-³ts'ü sent a fleet-footed boy to ²Dzi-²ghügh-³shi-²lo (his ²dto-¹mba) to invite him, etc., etc., he used the butter of a white cow and white goat to make a butter lamp, etc., whereupon he had ³Ts'ü-²zo-²lu-²szi-²yi (four sons), one was called ¹Mä who dwelt at ¹Mä-²ssä-³t'a-²wüa-¹p'ër, he had ¹nnü and ¹ö, etc., one was called ¹Ho who dwelt at ¹Ho-²dsü-²lv-¹na-²wüa, his name was ²Müan-²zä-²khi-¹ho-²gv ⁽²³⁵⁾ (see ²Müan ¹bpö etc., in *Monumenta Serica*, Vol. XIII, pp. 117-118); one was called ³Ssu he dwelt at ³Ssu-²bbüe-²lv-¹lä-²wüa, one was called ¹Yu who dwelt at ²Llü-¹shwua-¹yu-³gkaw-²la, they all had ¹nnü and ¹ö; ²Gkaw-¹lä-³ts'ü was desirous of long life, ¹nnü and ¹ö, riches and abundance, a white head and long teeth.

Page 4: One day the family who is descended from the three foregoing generations, sent a fleet-footed boy to ³Llü-²gkv-²bpö-¹mbö ⁽¹⁶⁾ to invite him to erect a ¹Zhi-²lv ⁽⁸⁴⁾ etc., they used the butter of the yak, half breed yak, sheep and goat and white cow to make a butter lamp which they lit, they lit a silver, golden, turquoise and cornelian butter lamp; they used five kinds of grain, five of flowers, the oil from seeds of the ³Ssaw-²mä (*Cannabis sativa*), the oil of the seeds of the ²K'ö-¹ddv (*Elsholtzia patini*), the oil of the seeds of the ³Ö-¹mb'a (Sesame 芝麻); the oil of the walnut, and ³Ma-²dzi seed (Rape) and lit the oil lamp on the land where the ¹Zhi-²lv etc., is erected and flooded the heaven with light to the 18th storey. The family is desirous of long life, ¹nnü and ¹ö, riches and abundance,

Page 5: a white head, long teeth, a full stomach and to have three generations dwell under one roof (*i. e.*, be visible); they offer (= ³ch'ung) to the ²Ngaw-¹la ¹Mbër-²t'khyu-²ssi-²sso ⁽²¹⁴⁾, *i. e.*, the Garuḍa, lion, and dragon; to the celestial ²Na-¹dshi ¹Ssaw-²yi-²wüa-²de ⁽¹⁰⁸⁾, to ²Hä-¹ddü ²Ö-¹p'ër ⁽¹⁰⁹⁾, ²Ö-¹gko-²aw-¹gko ⁽⁶²⁾ (here written OM), to ²Khyu-³k'o-²p'u-²sso ²Hä-¹ddü ⁽²³⁶⁾, to the ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾, to ²La-²ch'i-²dto-³mi ⁽¹¹²⁾, to ²Ngu-¹la-³gko-²bbü, and ²Ngu-¹la-³gko-²mun ⁽¹¹¹⁾, to ²Dto-²wüa-¹yi-³shi-²gyi-²bbü, to ²Dto-²wüa-¹yi-³shi-²gyi-²mun ⁽²³⁷⁾, to ¹Hä-²yi-¹gkü-³k'u ⁽¹¹⁴⁾, to ¹Ssä-³ssä-²k'o-¹gyu ⁽¹¹⁵⁾, ¹Müan-³mi-²bpö-²lo ⁽¹¹⁶⁾, to ¹Lër-²gyu-³gkyi-²gyu ⁽¹¹⁷⁾, ¹Lër-³bpa-²t'o-²gko, ³T'a-¹iyü-²dtü-²mba ⁽¹¹⁸⁾, ²Müan-¹bpö-²dzi-¹szü, ²Müan-¹p'a-²ghügh-³hoa ⁽¹²⁰⁾, ²Bä-¹d'a ¹Yü-³p'ü-¹chër-²sso,

Page 6: ¹Yü-³lü-¹chěr-²sso, ¹Yü-³gkyi-¹chěr-²sso ⁽¹¹⁹⁾, to all the thousands of ²Bä-¹d'a we offer the lamp; to all the 360 ²Dtěr-¹gko, to the ²Yu-¹ma, as ²T'u-²ch'i ²Yu-¹ma ⁽¹²³⁾ etc., and to the 360 ²Yu-¹ma. To the power of the high heavens, and to the power of the vast land we offer the lamp; to the rays of the sun and to the power of the moon which increases to its full size from new moon to full moon = ³wüa-²wüa, to the white hair of ¹Ndu and to the long teeth of ¹Ssä; to ²Müan-¹shwua-¹ä-³non-²wüa-²p'ä-²wüa-²bä-²gv ⁽²³⁸⁾ to the power of ²Wan-²yi-²ddv-¹k'o-³lv-²lv ⁽²³⁹⁾, to the power of ¹Yi-²yi-³shou-¹la-²p'u-²dshi ⁽²⁴⁰⁾; to the 13 Swastika goddesses ⁽¹⁶⁹⁾, to the 13 ³Ts'ü-²yi goddesses ⁽²¹⁵⁾, to the 13 ³Shi-lo goddesses ⁽¹⁶³⁾, to ¹Yü-³dzi ²hä-¹ddü ⁽²⁴¹⁾.

Page 7: to the thousands of them; we offer the lamp in the East to the wood element great god, in the South to the fire element great god, in the West to the metal element great god, in the North to the water element great god, in the central region to the earth element great god, to ¹Chwua-²shi ²hä-¹ddü, ¹Yi-³shi ²hä-¹ddü, ¹Mi-²ngyu ²hä-¹ddü ⁽¹³⁶⁾, to ¹Ssä-³k'o ²hä-¹ddü, to ²Boa-¹shi ²Ssan-²ddo ²hä-¹ddü ⁽¹³⁷⁾, To ¹Ngü-²bä (Li-chiang) ²Bbüe-²ffu ¹ch'i-²hoa ⁽²²¹⁾, to ³Ghügh-²lä ²Ssan-²ddo ⁽¹³⁹⁾, ¹Ma-³haw-²gkaw-²la ⁽²²²⁾ ²Dso-³gku-²dso-¹zhi (spirit of the hearth) ⁽¹⁴¹⁾, to the ²Dso-²zo-³wüa-²bä-²gu (his five sons), to the ²Dso-³mi-²wüa-²mä-¹hä ⁽¹⁴²⁾, to all the great gods we offer the lamp. In the East to ²Ngaw-¹la ¹K'o-³ts'ä-²ts'ä-²mbu, in the South to the ²Ngaw-¹la ³Ssä-²zhi-¹ma-³ngu, in the West to ²Ngaw-¹la ³Na-²ssä-¹ch'ung-³lu,

Page 8: in the North to ²Ngaw-¹la ²Gv-³ssä-²k'o-¹mba, in the center to ²Ngaw-¹la ²Sso-¹yu-³dzi-²gv ⁽¹⁶⁷⁾, to the celestial nine sons of the ²Ngaw, and to the nine terrestrial ²Ngaw daughters, to the celestial ³Shou-¹la-²wüa-¹gko ⁽²⁴²⁾, to the celestial ²dto-¹mba ³Na-²bbü-¹ssä-³ngu, to the terrestrial ²bpö-¹mbö ²Ssaw-²bbü-²ssaw-¹la ⁽¹⁵⁵⁾ to the sun bpö-¹mbö ¹Dtěr-³ma-¹dtěr-²dzhi, to the moon ²bpö-¹mbö ¹Gkyi-³t'a-²gkyi-²yu ⁽¹⁵⁶⁾ to the ²bpö-¹mbö of the gods ¹La-²bbü-²t'u-³gko ⁽¹⁵⁸⁾, to ¹Ddu's ²bpö-¹mbö ¹Yi-³shi-¹ö-²zo ⁽¹⁵⁹⁾, to ¹Gyu-²bbü-²t'u-²ch'i the ²bpö-¹mbö of ¹Ts'o-²zä-³llü-²ghügh, to ²Gkaw-¹lä-³ts'ü's ²bpö-¹mbö ²Dzi-²ghügh-³shi-lo ⁽¹⁶⁰⁾, to all the thousands of ²bpö-¹mbö possessing great power; we offer the lamp in the east, to the 13 ²Ddv-¹p'ër = (conch) Swastika goddesses and to ³Ch'ër-³t'a-¹gyu-³wu, in the south to the 13 ²Ö-¹här Swastika goddesses and

Page 9: ²Yi-²mbër-¹ho-³mun; in the west to the 13 ¹Ch'ung-³na Swastika goddesses, and ¹Mi-³yu-¹ma-²mbu; in the north to the 13 (golden) ²Ha-¹shi Swastika goddesses; and to ¹Lër-²mbö-¹gyu-³wu in the center, to the 13 ¹Ch'ung-¹ndz'a Swastika goddesses, and to ¹Hä-²yi-²lo-¹man-¹p'ër (with a Garuḍa head from whose mouth issues water, he is one of

five) ⁽²⁴³⁾ we offer the lamp to the ¹Yü-³dzi ²p'u-¹la ²ngaw-¹la ⁽²⁴¹⁾ thousands of them; to the 18 ¹Yü-³dzi-³mi-²szI = beautiful women, to the thousands of ¹Yü-³dzi ²bpö-¹mbö, to the ¹Yü-³dzi ¹Ssaw-³ndaw thousands of them; to the thousands of ¹Yü-³dzi hoofed ²Ngaw-¹la, clawed ²Ngaw-¹la, winged ²Ngaw-¹la, to the 360 ²Ngaw-¹la of three paternal generations,

Page 10: in the east we offer the lamp to the ¹Ssu ¹p'ër ²Lv ¹p'ër, in the south to the ¹Ssu ¹här ²Lv ¹här, in the west to the ¹Ssu ¹na ²Lv ¹na, in the north to the ¹Ssu ¹shi ²Lv-¹shi, in the center to the ¹Ssu ¹ndz'a ²Lv ¹ndz'a ⁽²²⁶⁾, to the 99 white celestial Nāga, to the celestial ⁴Nyi-²ggö-²dtü-²wüa ⁽¹⁷⁴⁾, to the 77 black terrestrial Nāga, to the terrestrial ³Nyi-²ssä-²khyo-¹lo ⁽¹⁷⁵⁾, to the 55 mountain Nāga, to the Nāgarāja ²Dso-¹na-¹lo-³ch'i ⁽¹⁷⁹⁾, to the 33 valley Nāga, to the 11 village Nāga; to

Page 11: ²Ö-²mbu-¹gyu-³yi who dwells on the top of Kailas; to ⁴Ssaw-²yi-¹la-²bpa-³ch'i-³mbbu who dwells at the navel of Mt. Kailas, and to ⁴Ssaw-²yi-¹la-²bpa-²dti-¹ma ⁽¹⁷⁷⁾ who dwells at the foot of Kailas; we offer the lamp to the ²Dzu and ²Wüa ⁽¹⁵¹⁾ Nāgas, to the rich field and waste land Nāgas, to the ¹Gyi and ¹D'a Nāgas ⁽²⁴⁴⁾, the thousands of ¹Ssaw-³ndaw and ¹Gko-³ndaw Nāgas, to the mountain spirits or ³Shi-¹zhī ⁽²²⁷⁾ we offer the lamp, to all our own mountain gods and valley gods who alone are capable of protecting us, to the ²Boa-¹shi ¹Gkyi-²nv-²lv, ¹Zhër ²nv-²lv ⁽¹⁸⁰⁾, to ²Nv-²lv-¹p'ër, ²Nv-²lv-¹na ⁽¹⁸²⁾, ²Llū-¹shwua ²Ä-¹wu-²wüa ⁽¹⁸⁴⁾ to ²Ssi-²gkaw-¹ngaw, ²Ndaw-²gkaw-¹ngaw ⁽¹⁸⁵⁾ to ²Gkü-¹p'ër-¹ngyu ⁽¹⁸⁶⁾, to ²La-¹zhër-¹gko and ²La-⁴yu-¹gko ⁽¹⁹⁰⁾ (in ²Gkv-²bö), ²Szi-¹bbü-¹gko and ²Szi-¹här-¹gko alpine mountain spirits or local Nāgas.

Page 12: To ³Shwua-²wüa ¹a-²k'o ³khü ⁽¹⁹⁵⁾ ³Lü ³khü ⁽¹⁸⁸⁾ ¹Shwua-²ngaw-²wüa ⁽¹⁸⁹⁾, to ¹Ngu-²bä ²Yi-¹gv-²wüa ⁽¹⁸⁹⁾, ³Ghügh-²lä-²lä-¹gka-³haw, ¹Gka-²gkv-³t'a-¹p'ër-²k'ö ⁽¹⁹¹⁾, to ²Müan-²ssu-¹ngyu, ²Ssä-¹bpi ¹zhër-²nv-²lv ⁽¹⁸¹⁾, ¹A-²p'a-¹p'ër ⁽²³¹⁾ a cliff Nāga, to ²La-³shi ³Ch'ou-²mä-¹ngyu ⁽¹⁹¹⁾ to ³Ds'i-²man-²wüa ⁽²⁴⁵⁾, to ²Ghügh-¹k'o ²Ä-¹na-¹ngyu ⁽¹⁹²⁾, from ²Ba-²lër-²ö-²dso ¹dü ⁽²⁰⁴⁾ down to ²Gyi-³na-²la-¹dsu-²t'an and back again to all the mountain spirits (*en route*). To all the mountain spirits (local Nāgas) from the top of Mt. Kailas to ¹Hä-²yi-³t'a-¹p'ër-²k'ö and back again to all the local Nāgas from ²La-¹ssaw-³dto-²k'ö-¹p'ër ⁽²⁴⁶⁾ to ²Bbü-³lv-²zhi-¹zaw-²man ⁽²⁰⁵⁾ and back again. To the ¹Zhër-³ndaw and ¹Gko-³ndaw ⁽²⁰⁷⁾ local Nāgas, we offer the lamp.

Page 13: The family offering the lamp and burnt offering (³Ch'ung-²bpa) is desirous of obtaining long life from the heavens on high, full of stars, created by the ¹P'ër over Kailas, from the ¹Ssan who spread the earth full of grass at the foot of Mt. Kailas; from ²Dzi-¹la-¹ä-²p'u-²müan and ³Ts'ä-¹khü-¹ä-²dzi-²ndaw ⁽²⁴⁷⁾, from ²Gyi and ²Bbüe ⁽²⁴⁸⁾, from ²Müan-³llü-¹ddu-²ndzi, who dwells between heaven and earth, before whom we

offer the lamp and ³Ch'ung-²bpa, we are desirous of obtaining long life; also from the ¹Dto and ¹Wu ⁽¹⁴⁹⁾, from the ²Ngaw ^(41, 172), from ³Dsu and ¹Ho ^(42, 150),

Page 14: from ²Dzu and ²Wua ⁽¹⁵¹⁾, ³Llū and ²Hār ⁽¹⁵²⁾, from the 12 generations of the ²Ngaw-¹la of the spirits of Power = ¹ndshēr, from ¹Ö-²mā-¹hā ⁽¹⁵⁴⁾, from the 33 celestial ²Ngaw-¹la ⁽¹³³⁾ from the 22 terrestrial ²Ngaw-¹la ⁽¹³³⁾, ¹P'ēr ¹Ssan ²Ngaw-¹la, ²Ngaw ¹Wu ²Ngaw-¹la, ²Ö ¹Hā ²Ngaw-¹la ⁽⁴⁰⁻⁴²⁾ we are desirous of long life. The family lighted the golden lamp, a lamp as large as Mt. Kailas, the mother of all the mountains, a lamp the size of the wish-granting tree ⁽⁷⁷²⁾ the mother of all the trees; a lamp the size of lake Manasarowar ⁽²⁴⁹⁾ the mother of all the waters, a lamp the size of ³Dsä-²dsä-¹ha-²lv-²mā ⁽²⁰⁵⁾ the mother of all the rocks;

Page 15: the family is desirous of long life like that of Mt. Kailas who never grows old, like that of the wish-granting tree whose leaves never drop, like that of lake Manasarowar who never dries up; like that of a long river which flows continuously = (²gyi-³na ²man-¹shēr); like that of the ³Dsä-²dsä-¹ha-²lv-²mā, who never grows old. (See ¹Ts'o-²mbēr ²t'u). Like that of ²Boa-¹shi ¹gkyi-²nv-²lv who never grows old; like that of ²La-²lēr-¹ha-²yi-¹bi (Yangtze) which never dries up; the family lights the golden lamp, let us be courageous and quick like ²Bpa-²wua ²Yu-¹ma ⁽¹²⁴⁾, let us have ¹Nnü and ¹Ö ⁽⁴³⁾ like that of the ²Bi-³shi-²nyi-¹lu ⁽²⁵¹⁾ also called ²Ha-¹shi-²nyi-¹lv; let us be as rich and abundant as the bee and honey of the cliffs.

Page 16: Let us be like the white-as-conch lion who never can become ill; like the dragon who roars and whose throat can never become sore, like the Garuḍa who never ages; the family lights the silver lamp, let it be as brilliant as silver, the golden lamp let it be as bright as gold; the turquoise and cornelian lamp, let it be as bright as these. After this let all be bright and well; let us have ten sons who fill ten houses, ten daughters who will spread to ten lands, let the bride who is bought have many children, let us have ¹nnü and ¹ō, riches and abundance, a white head and long teeth, we were desirous of long life and have obtained it, let our years be long, let the ²dto-¹mba's years also be numerous.

(234) The ¹Na-²khi phrase is: ²gkv-¹p'ēr ¹ndsa-¹shēr = head white, teeth long, actually long life is meant; old ¹Na-²khi always suffer from pyorrhoea and consequent receding gums, due to lack of dental hygiene, this being a sign of old age, it is hoped that one will live long enough for such a condition of the gums to set in.

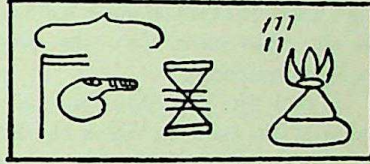
(235) The names of the other three were: ³Ssu was called ³Ssu-²zo-²ngv-²szī-²gv; ¹Yu- was called ¹Nddü-²t'khi-²ngv-¹yu-²gv, and ¹Mā was called ²Dzī-²k'ö-¹mā-²ssā-¹khō. See: The ²Muan ¹bpō ceremony, etc., in *Monumenta Serica*, Vol. XIII, pp. 117-118.

(236) The name of this ²Hä-¹ddü or great god appears only in books of this nature when offerings are made to the gods, etc., but nothing is related about his origin.

(237) These two are man and wife and apparently of royal lineage for they have the titles ²gyi-²bbü and ²gyi-²mun equivalent to the Tibetan rgyal-po and rgyal-mo, i. e., king and queen respectively, but nothing is known of their origin.

(238) This is a ²bpö-¹mbö or ²dto-¹mba, the Tibetan Bön-po བོན་པོ་; he is represented by a ¹bpö-²ss (ceremonial stick see: note 96) a stick of poplar with two side branches representing his arms, they face the demons in an altar arrangement as at the ²Här-²la-¹llü ³k'ö ceremony, their arms are upright, their backs are turned to the place the gods reside but face the demons. He and the two following are spirits of power, their power is invoked when the ²dto-¹mbas evict or suppress the demons at a ceremony. He is figured in the ²dto-¹mba books thus:

Of his name only the syllables ²Müan = heaven, ¹shwua = high, ¹ä = a wild duck, ²p'ä = a weaving stool, and ²wuä = five, are written, the last symbol represents the ²dto-¹mba. With the exception of ²Müan-¹shwua, which indicates that he dwells in the high heavens, the other symbols are phonetically used.



(239-240) The first is a left-handed ²bpö-¹mbö that is he has one left arm only, ²wan = left; the second is a right-handed ²bpö-¹mbö, with only a right arm, ¹yi = right; they are also spirits of power who are invoked at suppressing demons.

They are also represented by ¹bpö-²ss, of poplar sticks, one with a left upright branch, the other a right upright branch representing their arms; eyes, mouth, etc., are carved on one side of the stick, they also face the demons at a ceremony, their supposed power, personality, the ¹Na-²khi ¹ndshër, is to keep them in awe. They are associated with nine other ²dto-¹mbas and seven ²Llū-¹bu (see note 58) they are also represented by two ¹bpö-²ss, i. e., two poplar sticks but without arms, on the ²bpö-¹mbö, nine cuts are made from the left side towards the center, on the one representing the seven female ²Llū-¹bu seven cuts are made from the right edge towards the center. See also note 391.

(241) In the manuscript the first two syllables are read ¹yü-³dzi, colloquially ¹yü-³dzi with a short i hardly audible. A great god who grants births. In a ms., no. 1988 of the ²Szi ³chung ¹bpö ceremony entitled ²P'u-¹la ¹ddü ³ssaw = inviting (all) the great gods, it is related that in the beginning a white brilliant something (which later became the sky) caused a magic and there came forth the ¹Yü-³dzi ²p'u-¹la. There are also ¹Yü-³dzi ²bpö-¹mbö, ¹Yü-³dzi ²Ngaw-¹la, ¹Yü-³dzi ¹Ssaw-³ndaw Nāgas who grant births. It is related further that the five elements caused a magic and there came forth the white eagle = ³gko-¹p'ër of the ¹Yü-³dzi, he was given the name ²Ndv-²wüa-¹lër-¹ma of the ¹Yü-³dzi. They are all invited by the ²dto-¹mba when the gods are invited, but only when performing the ²Szi ³chung ¹bpö ceremony. They are the birth giving, life giving gods, etc., who ensure ¹nnü and ¹ö (see notes 43, and 150). ¹Yü means to be born, and ²dzi in the second tone stands for people.

(242) ²Shou-¹la-²wüa-(³wu-) ¹gko is identical with the Bön gShen-lha-od-dkar གཤེན་ལྷ་འོད་དཀར་, like the ¹Na-²khi deity he is the father of all the Bön gods, i. e., they are emanations of the mystic divinity Shen-lha-ö-(wo-) kar, he is white in colour as the words wo-kar = white light indicate. The Tibetan word od འོད་ is colloquially pronounced wo, the ¹Na-²khi wu. See: Sarat Chandra Das, Principal Deities of the Bon Pantheon in: *J. Buddh. Text Soc. of India*, Vol. I, 1893, Pt. III, App. I, page 1.

He is also mentioned in the Bonpo Sūtra I. c., p. 50, translated by Schiefner as the gShen god emanating white rays. See also ²Mūn ¹bpö, etc., in *Monumenta Serica*, Vol. XIII, p. 47, n. 86. He is also called ³Shi-¹la-³wu-¹gko.

(243) They are the five regional ²Ghūgh-²ddo ²la-²mun ³mi the Tibetan gYung-drung lha-mo གཡུང་རྒྱུད་ལ་མོ་. See also note 169. Associated with them are five

regional Nāgas; the eastern one is a Nāga with a tiger's head, from whom water issued as did from the other four; the southern one is a Nāga with a dragon head; the western one called ¹Mi-³yu-¹ma-²mbu is a Nāga with a peacock's head, the name for peacock in Tibetan is rma-bya རྩ་བླ་ pronounced Mambya, the last two syllables in the ¹Na-²khi name are apparently related to the Tibetan name. The northern one is a Nāga with a frog's head; the central one is a Nāga with a lark's (= ²lo-¹man) body, but Garuḍa head. See also ²Bpö-¹mba ²t'u = the origin of the Amṛta vase, *ms.*, no 1315 of the ³Ch'ou ¹na ¹gv ceremony).

(244) The ¹Gyi ²Llū-²mun are the house Nāgas, and the ¹D'a ²Llū-²mun are the Nāgas of the land on which the house stands. The land of a dwelling is called ¹d'a.

(245) ³Ds'i-²man-²wūa is a village at the foot (east) of a spur called ³Gkaw-¹gku, the Chinese Huang-shan-shao 黃山哨, directly west of Li-chiang.

(246) ²La-¹ssaw-³dto-²k'ö-¹p'ër means Lhasa hill foot white, that is Lhasa ལ་ཤ་ = the land of the gods, situated at the foot of the white hill. Lhasa the capital of Tibet is situated at the foot of the hill (actually the red hill) on which the Potala stands. White being the color of the gods the ³dto-¹mba refer to the hill as white.

(247) ²Dzi-¹la-¹ä-²p'u-²mūn is considered the second Heaven which the ¹Na-²khi worship; it is the heaven in which ²Dzi-¹la-¹ä-²p'u dwells (see note 143); ³Ts'ä-¹khü-¹ä-²dzi-²ndaw is the second Earth worshipped by the ¹Na-²khi, ³Ts'ä-¹khü-¹ä-²dzi was the wife of ²Dzi-¹la-¹ä-²p'u. The latter was the father or ³Ts'ä-¹khü-²bu-¹bu-³mi who became the wife of the only survivor of the flood ¹Ts'o-²zä-³llü-²ghūgh, and thus the post-flood ancestor of the ¹Na-²khi. The words ²Dzi and ¹Ts'o meaning the people may have their origin in the first syllable of the name ²Dzi-¹la-¹ä-²p'u and the first syllable in the name of ¹Ts'o-²zä-³llü-²ghūgh. See notes 19, 147, also ²Mūn ¹bpö etc., I. c., p. 158, notes 284, 285.

(248) Their actual names are ²K'wua-¹dtv-¹mbër-²ddv ²Gyi and ²La-²lër-¹dü-²ndzi ²Bbūe respectively. The first is a male spirit who causes thunder and lightning, the second is his wife who is responsible for earthquakes and floods. They are propitiated so that the evils which they are capable of perpetrating may not be inflicted on the people. He rides a dragon horse or ¹lv-²zhwua, the Chinese lung-ma 龍馬 and Tibetan rlung-rta རྩུང་རྩ་; he carries a sharp sword in his hand and is dressed in a gar-

ment of flames; he came from the north, she from the south. She rides a mare with a thin mane, carries a serrated sickle and wears a garment of flames. See ²Gyi ²Bbūe ²k'ö ¹bpö or the Sacrifice before ²Gyi and ²Bbūe in ²Mūn ¹bpö etc., in I. c., pp. 141-146.

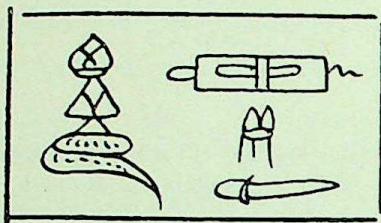
(249) For an account of the wish-granting tree and lake Manasarowar see *ms.*, ¹Khyu-³t'khyu ¹Ssu ¹a of this ceremony. See notes 772 and 771 respectively.

(250) ³Dsä-²dsä-¹ha-²lv-²mä or the ³Dsä-²dsä golden rock; it is not known what this rock or rocks represent, ²dsä-²dsä has the meaning of joining, connecting, uniting. In ¹Ts'o-²mbër ²t'u of the ³Ch'ou ¹na ¹gv ceremony *q. v.*, it is related that the ¹Ssan-³mi ²shër-²gkv or the seven females who made the Earth had not enough to fill a void, so they

used a large golden rock to fill it. It is also possible that ¹ha-²lv-³mā is equivalent to the golden foundation of the Earth as believed to exist by the Tibetans.

(251) The ²Ha-¹shi-²nyi-¹lu or the golden fishes may be the same as serve as one of the eight glorious emblems of the Buddhists, the Tibetan Rin-chhen gser nya dbyang-skyod རིན་ཆེན་གསེར་ཉ་རྒྱུང་སྟོན. As the spawn of fish is very numerous their desire is to have as much ¹nnü and ¹ō as the golden fish.

Another name occurring in ²dto-¹mba books is ²Bi-³shi-²nyi-¹lu and this is said to be derived from ²bi = ²Yi-¹bi = the Yangtze, ¹shi = golden or yellow, ²nyi = fish, and ¹lu = to roam to swim, to wander. However the ²Ha-¹shi-²nyi-¹lu are identical with the two golden fish of the Tibetan Buddhists.



¹SSU ¹K'V ²GKV-³CHUNG
TO INVITE THE ¹SSU (NĀGAS)

VOLUME ONE

Explanation of symbols in title:

The first symbol represents a Nāga or ¹Ssu, colloquially called ²llū-²mun, the upper right is a picture of the single jew's harp made of bamboo with vibrant tongue, it is held at one end close to the open mouth, and by pulling the string fastened to it on the right the tongue is set to vibrate, while the person holding it breathes on it. This jew's harp is called ¹Dta ²kwuo ¹kwuo, the phonetic value of the symbol is ¹k'v and as such it is used for ¹k'v = to invite; ¹kwuo is a corruption of ¹k'v, ²k'v-¹k'v means friction, ¹dta = to pull, *i. e.*, the string. It is also called ³Mūn-¹shi ³mūn ²k'v-¹k'v = bamboo yellow bamboo friction. See: The Romance of ²K'a-²mā-¹gyu-³mi-¹gkyi in *B.E.F.E-O.*, t. XXXIX, pp. 9-13, Plates X, XI. ²Gkv = head, is the symbol immediately below the jew's harp, below it is the symbol ³chung = awl, here it stands for ³chung = to join on, *i. e.* to join on to the head; these symbols are only used in this connection when a text consists of more than one manuscript; the ¹Na-²khi have usually two, as in this case, but never more than three; the central or middle volume is then called ³lū-³chung, ³lū meaning center.

The original is in the Library of Harvard-Yenching Institute of Cambridge, Mass., and is *ms.*, no. 1386.

Translation of text:

Page 1: To-day everything is propitious etc., the ⁴Ssu ²ggö ²bpö-¹mbö, ¹Yu-³nyi-¹gkyi-²ngu is invited by the family to invite the gods and to perform ³gko ³ō, let all the gods receive the grain. They invite him to make seven white ³K'o-¹byu, ¹Mä-²ss⁽²⁵²⁾ like the horn of the unicorn, five tall ones, erect clumps of bamboo, poplars and a ¹Ssu-³dta ²ngv-³chër (*q. v.*), offer ²non-²zhi ¹dshi-²zhi⁽²⁵³⁾, and medicine, and food and repay the Nāgas with stags, serow, with Stone and Amherst pheasants = ²Ffū and ¹Khü, snakes and frogs, and silver and gold ³K'o-

¹byu; with precious objects we beseech the Nāgas to descend. We repay the Nāgas but let us have long life, we repay them for the soul (they have stolen and the illness caused).

Page 2: To-day the family invites ²Dto-¹mba ³Shi-²lo to give medicine and white flowers to the Nāgas and invites them to descend. In the beginning there came forth something brilliant white and from the latter came forth white wind, fire, water and earth, also Mt. Kailas, Lake Manasarowar, and the ²Ndzī-¹wūa-²wuà-¹ssü = the five elements; from them came forth the wind, fire, water and earth ¹Gkyi-²k`u <sup>1</sup>K'o-<sup>3</sup>lo <sup>(254)</sup>; from the top of Mt. Kailas the Nāgas are to descend on the <sup>1</sup>Gkyi-<sup>2</sup>k`u ¹K'o-³lo and from the Lake Manasarowar on the ²Ä-²bpä ⁽²⁷⁹⁾ ¹K'o-³lo (or Maṇḍala).

Page 3: The thousands of ¹Ssu and ²Lv are to descend on the hemp bridge as is the custom; we invite the Nāga ²Ssu-¹ssü-²szi ⁽²⁵⁵⁾ the ¹Dtü, ²Nyi, ²Lü and ¹Ssu Nāgarājas to descend on the hemp bridge as is the custom; the ¹Ssu Nāgarāja ¹Dtv-²mi protects the family, gives long life, riches and abundance ⁽²⁵⁶⁾, ¹Nnü and ¹Ö ⁽⁴³⁾ this the Nāgarāja provides; long life (and) long teeth ⁽²⁵⁷⁾. In the East we invite to descend as is the custom the ¹Ssu (Nāga) king ¹Ts'o-³ch'i, to behold the grain and precious objects. In the South

Page 4: we invite to descend as is the custom the ¹Ssu (Nāga) king ¹Ö-³mbu to behold etc. In the West we beseech (or invite) the ¹Ssu (Nāga) king ¹Ggö-¹wu-³dsho to descend and behold etc.; in the North we invite the ¹Ssu (Nāga) king ¹Dto-³mi to descend, etc.; in the southeast we invite the ¹Ssu (Nāga) king ¹Ch'ung-³ch'i to descend, etc.

Page 5: In the southwest we invite the ¹Ssu (Nāga) king ²Ch'ēr-²nyi-¹ggö-³wu to descend, etc., in the northwest we invite the ¹Ssu (Nāga) king ¹Ts'o-²mi to descend, etc., in the northeast we invite the ¹Ssu (Nāga) king ¹Ts'o-²ch'i to descend, etc.; in the southeast we invite ²Lü-²chwua-²mun ⁽²⁵⁸⁾ (Nāgi) ²Wu-²de-¹ma ⁽²⁵⁹⁾ to descend, etc.; in the southwest we invite ²Lü-²chwua-²mun (Nāgi) ²Ndsi-²de-¹ma to descend, etc.

Page 6: In the northwest we invite ²Lü-²chwua-²mun (Nāgi) ²Wu-²p'u-¹ma-²lv to descend, etc.; in the northeast we invite ²Lü-²chwua-²mun (Nāgi) ¹Ndo-²de-¹ma to descend, etc.: we invite the ¹Ssu (Nāga) king ²Ngv-²lü-³gko-³bpü to descend, etc.; in the East we invite the ¹Ssu (Nāga) king ²Ts'an-¹ndshēr-¹ggö-³wu to descend, etc.

Page 7: In the South we invite the ¹Ssu (Nāga) ²Nyi-¹ggö-³wu to descend, etc.; in the West we invite the ¹Ssu (Nāga) ³Ch'ēr-¹la to descend, etc.; in the North we invite the ¹Ssu (Nāga) ²Mi-³dta ⁽²⁶⁰⁾ to descend, etc.; in the southeast we invite the ¹Ssu (Nāga) king ²Dsaw-

²dsu-²t'u-²nyi-¹ggö-³wu to descend and partake of the grain and precious objects. In the southwest we invite the ¹Ssu (Nāga) king ²Nyi-¹ggö-³wu-²ndsī-¹ddo to descend etc., in the northwest

Page 8: we invite the ¹Ssu (Nāga) king ²Ndsī-¹ddo to descend, etc.; in the northeast we invite the ¹Ssu (Nāga) king ¹Gyu-²ssu-²wàa to descend, etc.; in the southeast we invite the ¹Ssu (Nāgī) queen ²Lü-²chwua-²mun ¹Dtēr-²wuà-¹ma to descend, etc., in the southwest we invite the ²Lü-²chwua-²mun (Nāgī) ²Ggü-²mùan-³lv to descend, etc.; in the northwest we invite the ¹Ssu (Nāgī) queen ²Lü-²chwua-²mun ¹Ddv-²ds-²ndshwua-²nan to descend and partake of the grain and precious objects.

Page 9: In the northeast we invite the ¹Ssu (Nāgī) queen ²Lü-²chwua-²mun ¹Wu-²zä-²mùan-¹ma to descend, and partake, etc., in the South we invite the ¹Ssu (Nāga) king ¹Ma-¹dgyü to descend, etc., in the East we invite the Nāga ¹Gyu-²ssu-³llü to descend, etc.; in the South we invite the ¹Ssu (Nāga) king ²Mbe-²ndaw to descend, etc.; in the West we invite the ¹Ssu (Nāga) king ¹Khi-²lü-²gkaw to descend, and partake of the grain and precious objects as is the custom.

Page 10: In the North we invite the ¹Ssu (Nāga) king ²Nyi-¹ggö-³wu to descend, etc.; in the southeast we invite the ¹Ssu (Nāga) king ¹Ndo-²de-²mùan-¹ma ⁽²⁶¹⁾ to descend, etc.; in the southwest we invite the ¹Ssu (Nāga) king ¹Ö-¹dtv to descend, etc., in the northwest we invite the ¹Ssu (Nāga) king ³Dta-²mbe to descend, etc.; in the northeast we invite the ¹Ssu (Nāga) king ³Ch'ēr-²dto to descend and partake, etc.

Page 11: In the southeast we invite the ²Lü-²chwua-²mùan ⁽²⁶²⁾ Nāga (Nāgī?) ³Ssä-¹gkyi-¹ndo-²de-¹ma to descend and partake, etc.; in the southwest we invite ²Lü-²chwua-²mun (Nāgī) ²Yi-¹ndo-³dsho to descend, etc.; in the northwest we invite the ²Lü-²chwua-²mun (Nāgī) ¹Ndo-²de-¹ma-¹na to descend, etc.; in the northeast we invite the ²Lü-²chwua-²mun (Nāgī) ¹Nv-²gkyi-¹ndo-²de-¹ma to descend, etc.; in the West we invite the ¹Ssu (Nāga) king ¹Ddo-²zo to descend, etc.

Page 12: In the East we invite the ¹Ssu (Nāga) king ³Ch'ēr-²gkyi to descend, and partake, etc.; in the South we invite the ¹Ssu (Nāga) king ²Dta- (zhwua) ¹lër ⁽²⁶³⁾ to descend, etc.; in the West we invite the ¹Ssu (Nāga) king ²Tgkye-³llü to descend and partake, etc.; in the North we invite the ¹Ssu (Nāga) king ³llü-¹ssu-¹gyu, to descend, etc.; in the southeast we invite the ¹Ssu (Nāga) king ²Bpä-²ma ⁽²⁶⁴⁾ to descend, etc.; in the southwest

Page 13: we invite the ¹Ssu (Nāga) king ¹Zaw-³wu-²wu to descend, etc.; in the northwest we invite the ¹Ssu (Nāga) king ²Tgkye- (Zö) ¹ddo to descend, etc.; in the northeast we invite the ¹Ssu (Nāga) king ¹Wuà-²wàa to descend, etc.; in the southeast we invite the ²llü-²chwua-²mun

(Nāgī) ²Bpā-¹muān-²ssī-¹mun-³dsho to descend, etc.; in the southwest we invite the ²Lü-²chwua-²mun (Nāgī) ²Bpā-¹muān-³aw to descend and partake, etc.;

Page 14: in the northwest we invite the ²Lü-²chwua-²mun (Nāgī) ²Bpā-¹wu-³dsho to descend, etc.; in the southwest we invite the ²Lü-²chwua-²mun ²Bpā-²ddo-¹ma to descend, etc.; in the North in ¹Dü ¹ddü ¹lo ²nnü ¹ndsu ⁽²⁶⁵⁾ we invite the ¹Ssu (Nāga) king ²Ö-²bpā-¹ndi who reposes on a golden throne, to descend. In the East we invite the Nāga ¹Ssu-²t'u ¹lv-²gkv-¹p'ēr ⁽²⁶⁶⁾ to descend and partake, etc.; in the South we invite the ¹Ssu (Nāga) king ²Lv-²ndsī to descend and partake, etc.

Page 15: In the West we invite the ¹Ssu (Nāga) king ¹Ssü-²dta to descend and partake, etc.; in the North we invite the ¹Ssu (Nāga) king ²Dzhi-²szü-²ndshwua to descend, etc.; in the southeast we invite the ¹Ssu (Nāga) king ²Ch'ēr-¹dtēr-²mi to descend, etc.; in the southwest we invite the ¹Ssu (Nāga) king ¹Na-²ggü to descend, etc.; in the northwest we invite the ¹Ssu (Nāga) king ²Tgkye-¹ddo to descend, etc.; in the northeast we invite the ¹Ssu (Nāga) king

Page 16: ¹Dtv-²de to descend, etc.; in the southeast we invite the ²Lü-²chwua-²mun (Nāgī) ¹Gv-²ngv-¹ma to descend, etc.; in the southwest we invite the ²Lü-²chwua-²mun (Nāgī) ²Ndsī-²bpā-¹ma to descend, etc.; in the northwest we invite the ²Lü-²chwua-²mun (Nāgī) ²Ndsī-¹wu-¹ma to descend, etc.; in the northeast we invite the ²Lü-²chwua-²mun (Nāgī) ¹Na-²ghügh-¹bbēr-²wu-¹wu to descend, etc.

Page 17: In the southeast dwelling in the vast land we invite the ¹Ssu (Nāga) king ¹Gko-¹na-¹ddo-¹gkü-¹gko-²wüa to descend and partake, etc.; in the East we invite the ¹Ssu (Nāga) king ¹Lēr-³ch'i-²mbe-²wüa to descend, etc.; in the South we invite the ¹Ssu (Nāga) king ²Ndshi-²t'khyu-²gko-²bpa to descend and partake, etc.; in the West we invite the ¹Ssu (Nāga) king ²Dso-¹na-³ch'ou-²mbu-²wüa to descend, etc.; in the North we invite the ¹Ssu (Nāga) king ¹Nun-²de to descend, etc.;

Page 18: in the southeast we invite the ¹Ssu (Nāga) king ²Ggö-¹lo-³ts'an-²ndshwua to descend, etc.; in the southwest we invite the ¹Ssu (Nāga) king ²Lv-²yi to descend, etc.; in the northwest we invite the ¹Ssu (Nāga) king ²Ndshi-²mi to descend, etc.; in the northeast we invite the ¹Ssu (Nāga) king ¹Dtan-²yi to descend, etc.; in the southeast we invite the ²Lü-²chwua-²mun (Nāgī) ¹Wu-²p'u-¹ma to descend, etc.

Page 19: In the southwest we invite the ²Lü-²chwua-²mun (Nāgī) ¹Gko-³lv-²lv-¹ma to descend, etc.; in the northwest we invite the ²Lü-²chwua-²mun (Nāgī) ¹Wu-¹ma-¹dta to descend and partake, etc.; in the northeast we invite ²Lü-²chwua-²mun ²Bpā-²ma to descend, etc.; in the southwest we invite dwelling in the vast land the ¹Ssu (Nāga) king

¹Ddv-¹dggyu sitting on a golden frog throne ⁽²⁶⁷⁾ to descend and partake, etc.; in the East we invite the ¹Ssu (Nāga) king ²Mi-¹dtv

Page 20: to descend, etc. In the South we invite the ¹Ssu (Nāga) king ²Dto-²wūa to descend and partake (all of) the grain and precious objects prepared for him as is the custom. (The large figure at the end or covering the rest of the page is a ¹Lēr-²mbu-¹ch'i or Śrīvatsa).

(252) ¹Mä-²ss is the wood = ²ss, of the ¹Mä tree = *Rhus verniciflua*, the wood of which is white with greyish black streaks; it grows in the warmer valley of the Yangtze to the west of Li-chiang. This wood was exclusively used in former times for the making of ³K'o-¹byu, but as it is not a large tree and the slats used for ³K'o-¹byu are not even or flat, the ²dto-¹mbas nowadays prefer the wood of the yellow pine (*Pinus yunnanensis*). However three kinds of wood are used, the ³Khyü-²ss = Juniper wood, and the wood of the fir tree (*Abies*) which grows in the alpine region of the snow range. See: ³K'o ²t'u ³k'o ³bbūe of this ceremony. The ¹Na-²khi ³K'o-¹byu is equivalent to the Tibetan khram-shing or khram-khai-shing ཁྲམ་ཤིང་ or ཁྲམ་ཁའི་ཤིང་, as related in the description of the ¹Ssu ²wūa ²ngv-²wūa: q. v.

In the region of ²Bbēr-²ddēr to the north of Li-chiang across the Yangtze in Chung-tien 中甸 territory, the ¹Na-²khi ²dto-¹mba use the ¹Mä-²ss exclusively, but their ³K'o-¹byu are very narrow and rounded on one side, see: *The Ancient ¹Na-²khi Kingdom*, etc., Plate 135, also Plate 7 this book.

(253) ²Non is glutinous rice, ¹dshi like ²ā is a general term for grain, but does not include rice; ²zhi is distilled liquor.

(254) The ¹Na-²khi ¹Gkyi-²k'u ¹K'o-³lo is the Maṇḍala or the Tibetan dkyil-hKhor-lo དཀིལ་ཁོར་ལོ་, the word ²k'u stands for gate and has reference to the eight gates of the eight regions of the compass, the word ¹gkyi which in ¹Na-²khi means cloud, has been used phonetically for the Tibetan dkyil = center, pronounced kyi, dkyil hKhor = circle, disk, but especially used as the equivalent for the Sanskrit Maṇḍala.

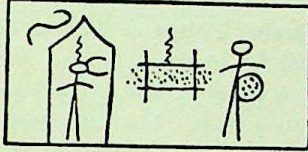
In the text the wheel is only written in the last rubric of page 2; under the symbols for wind, fire, water and earth, in rubric seven, is the symbol ³p'ä which stands for ³t'u-³p'ä = hemp cloth, and below it is the symbol for shears = ³gkyi, here it stands for ²gkyi = to place, to put, i. e. the ¹gkyi ²k'u ¹k'o-³lo on the hemp cloth, but as the ¹K'o-³lo or wheel rests on a hemp cloth (the only type of cloth known to early primitive ¹Na-²khi) covering the table, the two symbols ³pä and ²gkyi are synonymous for the wheel or ¹K'o-³lo. This shows the manifold uses ²dto-¹mbas make of symbols to indirectly denote an object; here the two symbols indicate, the first, an object on which the particular wheel is placed, and the second the action of the placing of the wheel, yet the word ²gkyi, here read ¹gkyi is also the first syllable in the name of the wheel.

(255) The ¹Naga ²Ssu-¹ssü-²szī or the generation of the Nāga ¹Ssu-²ssü; it seems that this is the first generation of Nāgas, he came forth or was born at the same time as the ²Dzī and ¹Ts'o i. e., the people, both the Nāga and the people had one father but two mothers, the mother of the people was ²K'ö-¹ddv-²gv-³lēr, and the

mother of the Nāga ²Ssu-¹ssü was ²K'ö-¹ddv-²gv-²ssu. See discussion under ¹Khyu-²t'khyu ¹Ssu ¹a, also the *ms.*, of ²K'ö-¹ddv-²gv-²ssu ²mā this ceremony.

(256) This is expressed by a full grain box and a full stomach, the symbol for long life, an erect wavy line, is added to the full grain box to indicate sufficient food for the whole span of life permitted to the family. The wavy line is also added to the top of the head of the figure within the house; the horseshoe shaped line extending from the head of the figure represent long teeth, see: note 257.

The symbol over the house indicates protection; the last symbol is a man with full stomach.

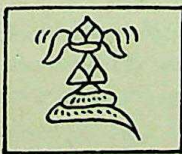


(257) ²Szi-¹shër = long life is written here with the wavy line extending upwards from the head of the figure of the man, and ²ndsa-¹shër = teeth long, by two long lines extending from the man's mouth; long teeth, i. e. receding gums are a sign of old age and therefore considered desirable, the same as ²gkv-¹p'ër = head white, with which the phrase is usually associated. See also note 234.

(258) What the phrase ²Lü-²chwua-²mun actually stands for is now no more known; it is believed however that ²Lü stands for the clan of Nāgas known as ¹Lü-²nyi-¹ssaw-²ndaw, for there is also a phrase ²Ssu-²chwua-²mun, ¹Ssu denotes the clan of Nāgas dwelling in lakes, springs, rivers, etc. The final syllable ²mun denotes a female (or Nāgī), the Tibetan mo མོ. What the word ²chwua indicates is not known.

There is also a phrase ²Lü-²chwua-²müan, the last syllable written with the symbol for heaven is said to denote a male. Nāga names ending in ¹ma usually also denote females or Nāgī. The ²dto-¹mbas are however not particular when writing about or depicting Nāgas, once they picture a Nāgī with a female headdress, and then again a Nāga when there should be a Nāgī instead. In writing ²gyi-²bbü the Tibetan rgyal-po = king, they will write both syllables or only the first one, leaving out ²bbü in most of the texts, sometimes they are omitted altogether and it must then be taken for granted that a plebeian Nāga is meant, but that is not altogether certain.

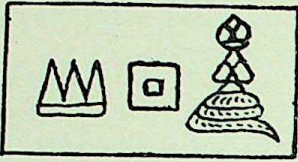
(259) As has been remarked in the foregoing note, most names of Nāgas ending in ¹ma denote Nāgī. The name of this Nāgī is written not entirely with phonetics; the first syllable ²wu is an ideograph, and means *tinitis* or ringing in the ears, it is indicated by two short lines on both sides of exaggeratedly drawn ears:



The word ²de = seven is here read in Tibetan, seven in Tibetan is bdun བདུན, read dūn, the ¹Na-²khi have no final conso-

nant hence pronounce the word ²de, seven in ¹Na-²khi is ²shër. The use of the syllable ²de indicates Tibetan origin of the Nāga.

(260) The ¹Ssu Nāga ²Mi-³dtā is probably identical with the Tibetan Nāga Mig-bkra མིག་བརྒྱ, pronounced Mig-tra, he is equivalent to Citrākṣa, see: *Mem. As. Soc. Beng.*, Vol. IV, no 2 (1916) p. 165; in this latter publication this Nāga is listed as a kLui-rgyal-po ཀུའི་རྒྱལ་པོ་ or Nāga king. He is figured in our *ms.*, thus:



, as he is however a regional, here the northern Nāga,

I believe he is a Nāga king and not a plebeian one, the ²dto-¹mba finding that he had no room omitted the syllable ²gyi in ²gyi-²bbū = king.

(261) This is an instance where a name ending in ¹ma denotes a Nāga king and not a Nāgi.

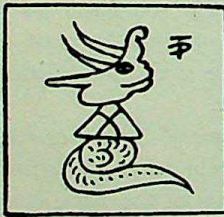
(262) In this case it is not certain whether a Nāga or Nāgi is meant; instead of the final syllable ²mun we find the symbol for ²mūan = heaven, which according to a very well versed old ²dto-¹mba, is said to denote a male (Nāga) his name however ends in ¹ma which otherwise would indicate a Nāgi. The haphazard and lazy way of the ²dto-¹mbas writing their manuscripts makes the translating of texts, and transcribing of names more or less uncertain.

(263) In the manuscript this name is written with the symbol ²dta = to speak, below it is the head of a horse, horse is often read ²dta from the Tibetan rta རྩ, whether the first symbol is to indicate that horse is meant or that besides ²dta the syllable ²zhwua = horse, must be read in addition is not certain.

(264) He is the Nāga king Padma, the Tibetan pad-ma བདེན་མོ་, pronounced Pe-ma. He is a ¹Ssu Nāga king who dwells in water; the name padma = lotus has probably been chosen on account of its association with ponds.

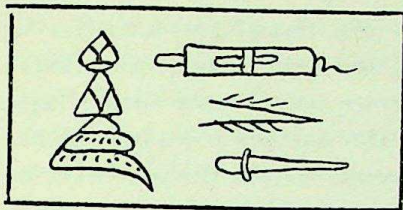
(265) This phrase translated reads "land vast inside (center) he dwell"; this phrase is probably identical with that occurring in the Bonpo Sūtra translated by Schiefner, where new paragraphs commence with "Auf des grossen Dvipa" (im Norden etc., etc.) as the case may be. Our phrase is "dwelling in the vast land in the north", etc., Dvipa being unknown to the ¹Na-²khi.

(266) The symbol below that of ¹Ssu denoting the Nāga clan, can have more than one reading, and unless the name of this particular Nāga is known it cannot be read with certainty. My ²dto-¹mba read it "²t'u", it can however be read ²ch'ér. ¹Lv-²gkv-¹p'ér means dragon head white, the Nāga here mentioned is depicted with a dragon head with the phonetic character ¹p'ér = white to the right of the dragon head.



(267) ¹Ddv-¹dgyu is equivalent to the Tibetan Dung-skyong རྩ་སྐྱུང་, the Sanskrit Śaṅkha-pāla the conch-shell keeper. The ¹Na-²khi name is partly translated and partly transcribed, ¹ddv is the conch; also called the white protector of the conch-shells kLu-rgyal-dkar-po-dung-skyong ཀླུ་རྒྱལ་དཀར་པོ་དུང་སྐྱུང་; like in our ¹Na-

²khi ms., he is said to dwell in the southwest; see: Vogel, *Indian Serpent Lore*, p. 226; there he is mentioned as being of a yellowish color. In our ms., he reposes on a golden frog throne. According to the Bonpo Sūtra l. c., Śaṅkha-pāla is ruler of the Kṣatriya Nāgas the Tibetan rgyal-rigs རྒྱལ་རིགས་, the royal caste of Nāgas, they are mentioned in the Bonpo Sūtra l. c., but not in the White Nāga hundred thousand translated by Laufer. The Kṣatriya Nāgas according to the Bonpo Sūtra l. c. p. 3, repose on golden thrones, like our ¹Ddv-¹dgyu.



¹SSU ¹K'V ³MAN-³CHUNG
INVITING THE ¹SSU,
LAST VOLUME

Explanation of symbols in the title:

See: Vol. one or ²gkv-³chung; of the last two symbols the first is read ³man = tail, the tail of an animal which it represents, as it is the last or tail-end volume this symbol is used, the second represents an awl called ³chung, it is here used phonetically for ³chung = to join on, attach, that is here to the first volume or head = ²gkv.

The ms., no. 1392 is in the library of Harvard-Yenching Institute of Cambridge, Mass. It was, like the first acquired many years ago from a ²dto-¹mba of the Li-chiang district.

Translation of text:

Page 1: In the West we beseech the ¹Ssu (Nāga) ²gyi-²bbū (= king) ¹Lo-²tgkye to descend to behold and take the grains and precious objects; in the North we beseech the ¹Ssu king ²Bpā-²ch'i to descend etc.; in the southeast we beseech the ¹Ssu king ¹Za-²t'khyu to descend etc., in the southwest we beseech the ¹Ssu king ²Shi-²hpā-²wūa to descend etc., in the northwest ⁽²¹⁾ we beseech the ¹Ssu (Nāga) king ³Gko-²shi-²de to descend, to behold and to receive the grains and precious objects.

Page 2: In the northeast we beseech the ¹Ssu (Nāga) ²gyi-²bbū (= king) ¹Lo-²t'gkye to descend, etc.; in the southeast we beseech the ¹Ssu (Nāgi) queen ²Lü-²chwua ²mun ²Dzhu-¹ma to descend, etc.; in the southwest we beseech the ¹Ssu (Nāgi) ²Lü-²chwua-²mun ³Dsho-²yi-¹ma to descend etc.; in the northwest we beseech the ²Lü-²chwua-²mun (Nāgi) ²Ddv-¹gkü-¹ndo-³dsho-¹ma to descend, etc.; in the northeast we beseech the ²Lü-²chwua-²mun (Nāgi) ¹Nv-²yi-¹ma

Page 3: to descend, etc.; in the northwest, dwelling in the vast land, we beseech the ¹Ssu (Nāga) king ²Bpā-¹ma ⁽²⁶⁴⁾ reposing on a green snake throne to descend, etc.; in the East we beseech the ¹Ssu (Nāga) king ¹Dtv-²de to descend and partake of the grain and precious objects; in the South we beseech the ¹Ssu (Nāga) king ¹Khi-²lü-²gkaw to descend etc.; in the West we beseech the ¹Ssu (Nāga) king ¹Dtv-²de to descend,

etc.; in the North we beseech the ¹Ssu (Nāga) king ²Ö-²bpä-²ndshwua to descend etc.;

Page 4: in the southeast we beseech the ¹Ssu (Nāga) king ²Lü-²ss to descend; in the southwest we beseech the ¹Ssu (Nāga) king ¹Ddv-²t'khyu ⁽²⁶⁸⁾ to descend; in the northwest we beseech the ¹Ssu (Nāga) king ²Ssī-²wuà-²bpä to descend, etc.; in the northeast we beseech the ¹Ssu (Nāga) king ¹Dtv-³bpü-²ch'i to descend, etc.; in the southeast we beseech the ²Lü-²chwua-²mun (Nāgī) ²Wu-¹wu-³gko-²ndsī to descend, etc., in the southwest we beseech the ²Lü-²chwua ²mun (Nāgī)

Page 5: ¹Wu-²mbe-³gko-²ssu-²muàn to descend, etc.; in the northwest we beseech the ²Lü-²chwua-²mun (Nāgī) ¹Wu-²zä-²ndsī to descend, etc., in the northeast we beseech the ²Lü-²chwua-²mun (Nāgī) ¹Wu-²p'u-¹ma to descend, etc.; in the northeast we beseech the ¹Ssu (Nāga) king ¹Ts'o-²ch'i dwelling in the vast land and reposing on a red duck throne to descend, etc.; in the East we beseech the ¹Ssu (Nāga) king ¹La-¹p'ēr-²gkv-¹dzu (= born with the head of the white tiger) ⁽²⁶⁹⁾ to descend, etc.;

Page 6: in the South we beseech the ¹Ssu (Nāga) king ¹Ts'o-³ndzī ²gkv-¹dzu (= born with the head of an elephant) ⁽²⁷⁰⁾ to descend, etc.; in the West we beseech the ¹Ssu (Nāga) king ¹Gyi-²ghügh ¹här ²gkv-¹dzu ⁽²⁷¹⁾ (= born with the head of a green water buffalo) to descend, etc.; in the North we beseech the ¹Ssu (Nāga) king ²Ndsī-²bpa to descend, and behold the grains and precious objects (prepared for him); in the southeast we beseech the ¹Ssu (Nāga) king ¹Wu-³gko-³lv-²nnü to descend, and partake of the grain and precious objects (prepared for him); in the southwest we beseech the ¹Ssu (Nāga) king ¹La-²wüa to descend and partake, etc.; in the northwest we beseech the ¹Ssu (Nāga) king ¹Gko-²ch'ung to descend and partake etc.

Page 7: In the northeast we beseech the ¹Ssu (Nāga) king ²Szi-²de-³lv to descend and partake etc.; in the southeast we beseech ²Lü-²chwua-²mun (Nāgī) ¹Lër-²ssī-²muàn-¹ma to descend etc.; in the southwest we beseech the ²Lü-²chwua-²mun (Nāgī) ¹Ndo-²ch'i-²muàn-¹ma to descend, etc.; in the northwest we beseech ²Lü-²chwua-²mun (Nāgī) ¹Yü-²ggö-²szi-¹ma ⁽²⁷²⁾ to descend, etc.; in the northeast we beseech ²Lü-²chwua-²mun (Nāgī) ¹Ndsu-²ggö-¹ma

Page 8: to descend and partake of the grain and precious objects (prepared for her). The family invites the ²dto-¹mba in a propitious month and year (to offer to the Nāgas) ²Non-²zhi ¹dshi-²zhi (= glutinous rice wine and barley wine), and ²Non-²haw ¹dshi-³haw (= glutinous rice food and grain food), ²Hö-²lü-¹mbbü ⁽²¹⁾ and repays them till their eyes are full ⁽²⁸¹⁾; he repays them with a ¹Ssu-²wüa ²ngv-²wüa, i. e., a ¹K'o-³lo (Maṇḍala) ²Mbüe-¹shi (= oak), ³Müen-¹ts'ä (= cane-

brake), ²Law-²k'aw (= poplar), and a branch of juniper from the foot of the mountain, a white wool and white hemp bridge (to descend on), he repays them with ¹Mä-²ss ³k'o-¹p'ër from ²Dzi-²k'ö-¹ssi-²mä-³k'o (²⁷³), 7(00) white ³K'o-¹byu, 5(00) tall ³K'o-¹byu, he repays them (with) (²⁷⁴) (for the killing of) stags and serow (²⁷⁵), wild pigs and bears, deer and musk deer, Stone and Amherst pheasant (²⁷⁶), snakes and frogs, till their eyes are full of the grain and precious objects; let them (the Nāgas) come and drink medicine,

Page 9: let them descend on the ²Bpä-¹ma ¹K'o-³lo (²⁷⁷) and on the ¹Ssu-²wüa ²ngv-²wüa (= the nine houses of the ¹Ssu q. v.); we pay them for long life and also pay ransome for the soul (²⁷⁸). To-day the family prepares ²ä-²bpä (²⁷²) ²Ghügh-²ddo ¹K'o-³lo (²⁸⁰), a white hemp bridge, a ¹Ssu-²wüa ²ngv-²wüa, ¹Mä-²ss ³k'o-¹p'ër, silver and golden ³K'o-¹byu, and repays them for (with) stags and serows, deer and musk deer, for trees cut, and stones or rocks dug, for the water of the valley, we repay them for long life with food and wine (v. s.) till their eyes are full (²⁸¹). In the East we beseech the ¹Ssu (Nāga) king ³T'a-²yu (²⁸²) to descend and to behold the flowers, and be repaid till his eyes are full,

Page 10: with grain and precious objects, kneeling, we offer him all this and repay him for long life, and pay ransome for the soul. The family in the South beseeches to descend as is the custom the ¹Ssu ¹här ²Lv ¹här (¹⁷³) and the ¹Ssu (Nāga) king ²Dsaw-²bpü (²⁸³) with the turquoise earrings, and repays them with ³K'o-¹byu (all is repeated as on the previous page) for the sky above the land, for the cultivated and uncultivated fields (²⁸⁴), for the trees, rocks, the water in the valley, for pheasants, snakes and frogs (killed), repays them with food, wine thousandfold, a ¹Gkyi-²k'u ¹K'o-³lo (²⁵⁴), the ¹Ssu-²wüa ²ngv-²wüa, and flowers till their eyes are full; kneeling we repay them for long life (granted) and for ¹nnü and ¹ō (⁴³).

Page 11: To-day the family invites the ²dto-¹mba and repays the Nāgas with ²Hö-²lü-¹mbbü, grain, food, a ²Lü-²dto (²⁸⁵) for all different animals (all their names are repeated again), for the sky above the land, for the land, the wood and stone houses, for rocks, trees, repays with medicines, etc. etc. etc., for long life, pays ransome for the soul, with an ²Ö-¹här ²hpä-²ma ¹Gkyi-²k'u ¹K'o-³lo (²⁸⁶), a ¹Ssu-²wüa ²ngv-²wüa, let them descend and behold the grain and precious objects (²⁸¹) which we offer kneeling, being desirous of long life and ¹Nnü and ¹Ö. In the West we beseech the ¹Ssu (Nāga) king

Page 12: ¹Bpä-³ch'i to descend, and the western ¹Ssu Nāgas, thousands (of them) we repay for the sky above, for the land below, for the villages and houses, for the rocks and trees of the mountains, for

the water in the valleys, for the snakes and frogs (killed or injured) for the cornelian (taken from) the mountain, the gold washed in the rivers, and for the fish taken from the waters. We repay them with ¹Mä-²ss ³k'o-¹p'ër from ²Dzī-²k'ö-¹ssī-²mā-³k'ö⁽²⁷³⁾, with 7(00) white and 5(00) tall ³K'o-¹byu, with silver, gold, turquoise and cornelian ³K'o-¹byu, with nine poplars, 9 bamboo, ²Ddv-¹p'ër-²hoa-²ss⁽²⁸⁷⁾, and the ²Hoa-¹p'ër⁽²⁸⁸⁾, an ²Ö-här ²bpä-²ma ¹K'o-³lo⁽²⁸⁶⁾, a ²Ghügh-²ddo ¹K'o-³lo (Swastika Maṇḍala) a ²Lü-²dto⁽²⁸⁵⁾, 9 flowers, and nine kinds of medicine,

Page 13: we beseech them to descend and offer them (all this) till their eyes are full. We repay you for long life, and kneeling we ransom the soul. The family invites the ²dto-¹mba on a propitious day to repay the Nāgas with all the afore-mentioned objects (all is again repeated as on the previous page).

Page 14, rubric 5: In the north we beseech the ¹Ssu (Nāga) king ²Ddv-³dgyu⁽²⁶⁷⁾ to descend (and kneeling) we offer him etc., etc., (all the names of the previously mentioned objects are again repeated).

Page 15, rubric 5: To-day in the region between heaven and earth we beseech the ²Ssu ²ggö ²swue-²pä (¹Ssu Nāgarāja) ²Dso-¹na-¹lo-³ch'i^(52, 289) to descend; the ²dto-¹mba repays him with all the previously mentioned objects (all is again repeated).

Page 16, rubric 3: May long life be granted, ten sons to occupy ten houses (create ten families), and ten daughters to spread to ten (lands) places. (This is followed by a Dharaṇī for the ²Dtū Nāga clan): ⁴Mba ²lä-⁴gyi ⁴yi ²ssō-¹wuà-²haw; for the ²Lü Nāga clan: ⁴Mba ²lä-⁴gyi ⁴yi ²ssō-¹wuà ²haw; for the ¹Ssaw-³ndaw Nāga clan: ⁴Mba ²lä-⁴gyi ⁴yi ²ssō-¹wuà-²haw; for the ²Nyi Nāga clan:

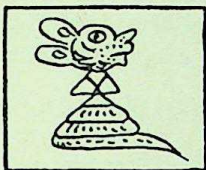
Page 17: ⁴Mba ²lä-⁴gyi ⁴yi ²ssō-¹wuà-²haw, ⁴Mba ²lä-⁴gyi ⁴mba ²lä-⁴gyi ¹ho ²p'ä ²ssō-¹wuà-²haw. ²Dto-¹mba ³Shi-²lo pronounces the ³Hoa-²lü (Dharaṇī): ²Ö ²müan ¹k'v, ¹na ²bpä ¹k'v ²dtü ²ndü ¹k'v, ¹k'v ¹k'v ¹k'v ³llü ²ssō-¹wuà-²haw; ²ö ²müan ¹na, ²ngaw ³shou ²bä, ²ssō-¹wuà-²haw; ⁴Dtan ²shi ²bpä ¹mbaw ¹ndso ²li ²ts'u ¹gkyi ¹gyu ²ndër ¹shu.

(268) Whether this is a different spelling from that of the name of the Nāga king ¹Ddv-³dgyu is difficult to say. The ²dto-¹mbas as already stated are very careless in choosing their phonetics when transcribing names, especially such as they are not familiar with.

The symbol used here is that of the demon ¹ddv, it has the same sound value as that for conch = ¹ddv but the second syllable is ²t'khyu and not ¹dgyu, thus he is probably different from ¹Ddv-³dgyu, see note 267.

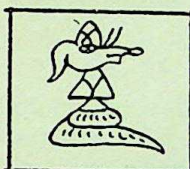
(269) All the different Nāga kings or ¹Ssu ²gyi-²bbü with various animal heads are not mentioned by name in the ¹Na-²khi mss., but only like in this instance, as "born with a white tiger head or ¹La ¹p'ër = tiger white, ²gkv-¹dzu = head born (with). This

Nāga occurs also in the Bonpo Sūtra translated by Schiefner, *l. c.*, p. 69, f. 121 viz: “zu dem Nāga mit Menschenkörper und Tigerkopf etc.”. In the Bonpo Sūtra such Nāgas are also not mentioned by name. He is depicted thus in our ¹Na-²khi ms.:



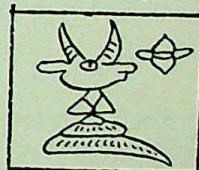
The words ¹La-¹p'ēr-²gkv-¹dzu are not written out phonetically, but are indicated by the tiger head.

(270) The elephant-headed Nāga king or ¹Ts'o-³ndzī = elephant, ²gkv-¹dzu head born (with) is a south regional Nāga king in our ms.; in the Bonpo Sūtra, *l. c.*, p. 68, f. 120 he is mentioned as being turquoise blue, like in the ²Dto-¹mba religion, blue or green being the color of the south; it may well be that in olden times the word ¹hār = green or blue was read, but it is not written, while in the eastern Tiger-headed Nāga king, the color for east = white is mentioned. In the Bonpo Sūtra four elephant-headed Nāgas are mentioned each king of the color of the region. He is figured in our ms., thus:



on his head he wears the jewel or ¹Non-²bü like the other Nāgas, and as the post flood ancestor of the ¹Na-²khi race who with the Nāgas had one father, but two mothers.

(271) The ¹Gyi-²ghüh = water ox, ¹hār = green, ²gkv-¹dzu = head born (with) Nāga king has his counterpart in the Bonpo Sūtra, where an ox-headed Nāga king

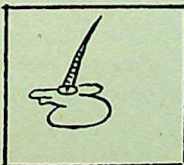


is mentioned, *l. c.*, p. 68. He is figured thus in our ms.,

the symbol to the right of the head is read ¹hār = green, it represents a turquoise.

(272) The first syllable in the name is represented by ¹yü = monkey, here used phonetically only; this is one of the few instances where the serpent is crowned by a woman's head.

(273) See note 252. ²Dzī-²k'ö-¹ssi-²mā-³k'o is a place name, it is written in our text with one symbol, that of the unicorn called ¹Ssi-²mā-²k'o or ¹ssi-²mā-²k'o-¹t'khi = the ¹ssi = unicorn ²mā = one, a, ²k'o = horn, ¹t'khi = spine, i. e. the unicorn (with) one horn (like a) spine. The place is apparently in the Yangtze valley to the west of Li-chiang where the ¹mā-²ss (varnish tree) grows. On page 9 of this ms., the symbol is amplified with the symbol ²k'ö = foot attached



below, and the symbol ²mā to the right.

(274) The Nāgas are repaid with ³K'o-¹byu on which the animals mentioned in the sentence are painted, *en lieu* of such animals which the ¹Na-²khi have killed. All wild animals are looked upon as the property of the Nāgas.

(275) The stag, a species of Cervus, the Asiatic elk or Sambar, the ¹Na-²khi ³ch'wua, they are said to dwell at ²Nv-²lv ¹nddū-²t'khi-²ghüh i. e., on the snow range where the mist and fog settles; it is the Chinese Ma-lu 馬鹿.

The ²Yi is the serow, *Capricornis sumatraensis milne-edwardii*; the Chinese Shan-lü 山馬鹿, which inhabits the cliffs of the Yü-lung Shan at 15,000–16,000 ft.

(276) The Stone pheasant is called ²Ffu or ²ffu-²gkyi-²bä-¹hö, the *Phasianus colchicus elegans*; the Amherst pheasant is called ¹Khü, it is the *Chrysolophus Amherstiae*. The former occurs in the pine forests of the lower slopes of the snow range from 9,000–10,000 ft. elevation, the latter in the spruce forests at 11,000 ft.

(277) The ²Bpä-¹ma ¹K'o-³lo is the Lotus Maṇḍala or the Padma hkhör-lo of the Tibetans.

(278) When a person is ill it is often believed that the Nāgas have stolen his soul, hence the person has become ill, this can only be established by divination. The ¹Ssu-²wüa ²ngv-²wüa, etc., are offered to the Nāgas or given in ransome for the soul stolen. Chickens are liberated, i. e., given to the Nāgas in return for the soul stolen by the Nāgas, this is called ²dzhu-¹zhwua or ³ts'ü-¹zhwua. See: the ms., ²Gkaw-¹lä-³ts'ü ¹ö ³shër, also ¹A ²nnü ¹Ssu ²dzhu-¹zhwua of this ceremony.

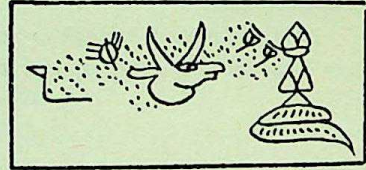
(279) ²ä-²bpä means many, numerous, all.

(280) This is the Swastika Maṇḍala, the Tibetan gYung-drung hkhör-lo གཡུང་དྲུང་མཁོར་ལོ་

དྲུང་མཁོར་ལོ་

(281) The meaning is that so much is offered them that they are satisfied, they are repaid with so many precious objects = ¹ö-¹ghügh ²dze-²ghügh that their

eyes cannot behold more, this is depicted thus:



the first is a measure full of grain and stands here for the verb ²dzhu-¹zhwua = to pay ransom, to repay, it shows the pouring out of the grain; the next two symbols are the ear of wheat = ²dze, and the head of an ox = ²ghügh, both stand for precious objects, the dots around the symbols express quantity; the last symbol represents a Nāga with exaggerated eyes out of which he looks, the many dots around his eyes indicate that they are full, that he has plenty of what had been given him.

(282) ³T'a-²yu is the great white Nāga king who dwells in the East. He is identical with the Tibetan kLui-rgyal-po mTha-yas ཀླུ་རྒྱལ་པོ་མཐ་ཡས་, pronounced

Tha-ye. He is the Indian Ananta or Śesha the world serpent, extolled as the sovereign of all Nāgas. The ¹Na-²khi mss., relate that he dwells in a white lake ruling over white rocks and white cliffs. The Tibetans consider him the king of all the snakes and the first of the eight great chiefs of the kLu or ཀླུ་ཆེན་བརྒྱད་ kLu-chhen-brgyad. See: Vogel

l. c., p. 192; Schiefner, l. c., p. 26, 67; Laufer, l. c., 109.

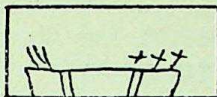
(283) The second of the great Nāga kings is ²Dsaw-²bpü, he rules over the southern quarter and is green (blue). He is equivalent to the Tibetan hjog-po འཇོག་པོ་ pronounced

Jog-po, he is the Indian Takshaka, and as such is considered the most typical snake demon, poisonous, fierce and relentless. In ¹Na-²khi mss., he dwells in the south in a blue lake and rules over green spurs. Like in our ¹Na-²khi ms., he is second to Tha-ye

also in Tibetan literature where he ranks as the second of the eight great chiefs of Nāgas. In our *ms.*, he is depicted as wearing turquoise earrings.

(284) Cultivated and uncultivated fields are collectively called ²Ndër-¹k'ö and

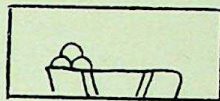
are usually depicted thus:



the lower part represents a field, the

left upper grass, hence an unplowed meadow, this is called ¹k'ö, the upper right represents men plowing hence a cultivated field called ²ndër. The symbol used in

this manuscript shows instead of grass rocks



hence wasteland.

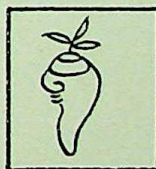
The plowing of a grassy plot which has never been plowed is called ¹k'ö-³ch'i.

(285) The ²Lü-²dto is a ²dto-²ma, Tibetan gtor-ma གཏོར་མ།, which is offered to the Nāgas, it is made of barley flour dough and is put in a cup on the table in front of the ¹Ssu-²wüa ²ngv-²wüa q. v. The first syllable has reference to a clan of Nāgas known as ¹Lü-²nyi ¹Ssaw-³ndaw, the second to the ²dto-¹ma. There is a *ms.*, entitled ¹Ssaw-³ndaw ¹lü-²dto ³p'i q.v., also ¹Lü-²nyi ¹Ssaw-³ndaw ²non-¹ö ³yu which deals with that particular clan of Nāgas. The ²dto-²ma is bottle-shaped resting on a lotus with a snake entwining the ²dto-²ma, a Juniper twig is stuck in the top of it. See first page of *ms.*, no 1116 where a coloured miniature appears of the ²dto-²ma.

(286) ²Ö-¹här ²bpä-²ma ¹gkyi-²k'u ¹k'o-³lo is a turquoise blue lotus maṇḍala: see note 254.

(287) The white-as-conch ²hoa-²ss or white birch, *Betula* sp? ²ddv-¹p'ër = conch

white, ²hoa = birch, ²ss = wood. It is usually written thus



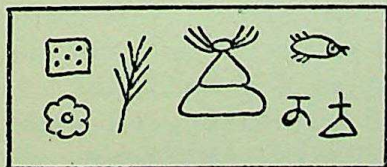
, or as in

this *ms.*, p. 12, rubric 5,



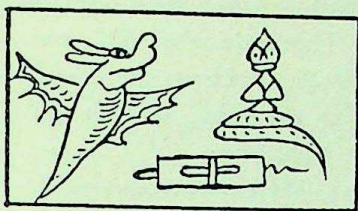
(288) The ²Hoa-¹p'ër is the Tibetan eared pheasant, *Crossoptilon Crossoptilon Crossoptilon*. See: The Birth and Origin of ²Dto-¹mba ³Shi-lo in *B.E.F.E.O.*, t. XXXVII, fasc. 1 (1937), pp. 31-33, Plate XII.

(289) The name of the Nāgarāja ²Dso-¹na-¹lo-³ch'i is here written differently:



The first two symbols are both read ²ssu, the upper usually stands for the Nāga clan ¹Ssu, the lower is ²ssu = wool, and has apparently been added to emphasise the

phonetic value of the upper symbol. The third is read ²ss = wood, and stands for ²Swue in the name ²swue-²p'ä = chief, as there is no symbol for that sound complex, the syllable ²p'ä is not written, but instead the symbol ²ndsī = chief. Below the symbol ²ndsī is that for a hoe = ³dsaw, it should have the symbol ²dso for lizzard, it is the first syllable in the name of the Nāgarāja ²Dso-¹na-¹lo-³ch'i, here the syllable ³llü = tick is written instead of ¹lo, but they are not written in proper sequence.



¹HA-²YI-²DZĪ-¹BOA ¹SSU ¹K'V
THE BAT INVITES THE NĀGAS

Explanation of symbols in the title:

The first symbol represents a bat he is always the messenger who invites gods, goddesses and Nāgas, he is called ¹Ha-²yi-²dzi-¹boa, this is apparently his name for bat in the colloquial language is ²bi-¹boa, in Tibetan pha-wang ཕ་འཇམ་མཁའ་. The other two symbols have been explained.

See: ¹Bpö ¹p'a ³gko ¹shu of the ³Ch'ou ¹na ¹gv ceremony. This *ms.*, is a rare one, in fact the only one I have come across where a bat invites Nāgas. It is no. 1005, and belonged to the ²dto-¹mba Yang Fu-kuang 楊福光 or rather his father, who lived in the village of ²Ghügh-¹k'o, the Chinese Ch'ang-shui 長水, west of Li-chiang, at the foot of ²Ghügh-¹k'o ²Ä-¹na ¹Ngyu. It is now in the library of Harvard-Yenching Institute of Cambridge Mass. The name of the actual village is ²Mbe-²gkv-²ts'u-¹k'o-¹ndv (see n. 508).

There is little in this *ms.* which deals actually with the bat, except that a family was ill and the bat told them to invite five regional Nāgas and perform ²Ssu ¹gv.

Translation of text:

The first eight pages are very similar to ¹Ssu ¹k'v *q. v.*, they deal mainly with the objects used at the ²Ssu ¹gv ceremony and offered to the Nāgas, and the inviting of the five regional Nāgas to the ceremony, etc. On page nine, second rubric commences a story somewhat different from the text in the regular ¹Ssu ¹k'v *mss.*

Page 9, rubric 2: In the beginning when heaven, earth, the sun, moon, stars, planets and the earth came forth, there was also born the celestial ²Ssä-²chwua-³gko-²mun⁽²⁹⁰⁾. She could not take care of the trees on the mountain, nor of the rocks in the valley; she reared wild pigs and bears in the great forests, snakes on trees and frogs⁽²⁹¹⁾

on the rocks; in two valleys sparsely wooded she reared the ²ffu = Stone pheasants and the ¹k^hü or Amherst pheasants. ²Ssä-²chwua-³gko-²mun had no place of her own to live in, nor had she her own sky above her ⁽²⁹²⁾, nor had she a house to live in. Therefore she did not cut trees on the mountains, or dislodge rocks in the valleys; she never laid traps on the mountains nor led her dogs to the hunt, neither did she fish in the valleys. One day ²Ssä-²chwua-³gko-²mun

Page 10: led her horse above the temple ⁽²⁹³⁾ to the water to drink, the horse's hoof stepped on a snake and tore it in half; she then rode her horse which stepped on the leg of a frog on the land. Thereupon the ¹Ssu (Nāgas) became ill, she also became ill and developed boils on her body, her head reeled. At night the demons came, but she could not chase them nor could she perform ceremonies; in the morning she could not entertain guests. A ²Llü-¹bu ⁽⁵⁸⁾ sorceress dwelling on a cliff saw with her keen eyes the cause of her illness on the bones ⁽²⁹⁴⁾. She saw that ²Ssä-²chwua-³gko-²mun had stirred up enmity ⁽²⁹⁵⁾ between herself and the ¹Ssu and ²Lv, (i. e., the Nāgas and dragons). ²Ssä-²chwua-³gko-²mun had killed snakes on trees and frogs on the rocks, the Nāgas had become ill and she had developed boils (leprosy) in the house. The sorceress told her to send a fleet-footed boy to ¹Yu-³nyi-¹gkyi-²ngu ⁽¹⁵⁷⁾ to perform ²Ssu ¹gv, i. e., to erect a ¹zhi-²lv ²ssu-¹p'ër ⁽⁸⁴⁾,

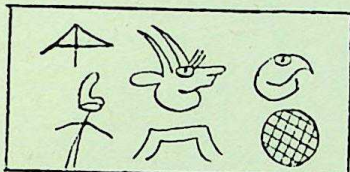
Page 11: to give him silver, gold, turquoise (and) cornelian, to erect a ¹Ssu-²wüa ²ngv-²wüa *q. v.* a ³khyü-³t'a ⁽²⁹⁶⁾ nine clumps of bamboo, poplars, grain (for ³gko ³ö *q. v.*), medicine, etc., (also) 7(00) white ³K'o-¹byu and 5(00) tall ³K'o-²byu, the top shaped like the head of a frog, and the base like the tail of a snake.

As her soul was probably hidden (by the Nāgas) in a lake the ²dto-¹mba redeemed her soul from the ¹Ssu and ²Lv, she was desirous of long life, and repaid them for her soul. She had stolen nothing but she repaid them, she had killed nobody yet she paid life money ⁽²⁹⁷⁾, for captured wild animals she repaid them with ³K'o-¹byu (7, 252), she repaid the snakes on the trees and the frogs on the rocks. On account of her horse stepping on the tail of a snake ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾ pronounced a ³Hoa-²lü ⁽⁶⁵⁾: ²Ä ²bpa ²k'u ²sso-³gko, and the snake's tail was whole again. Because her horse's hoof stepped on the legs of a frog, ³Shi-²lo pronounced a ³Hoa-²lü: ²K'u ²bpa

Page 12: ⁴k'v ¹k'v ¹k'v ²sso ³gko, and the frog's legs were whole again. The Nāgas had no more illness. ²Ssä-²chwua-³gko-²mun performed ²Ch'ër ³k'ö ⁽²⁹⁸⁾ to the ¹Ssu and ²Lv, she gave them medicine for headache, eye ache, tooth ache, tongue ache, hand and foot ache,

she repaid them with ²Hö-²lū-¹mbbū⁽²¹⁾ and the ²dto-¹mba recalled her soul; ²Ssä-²chwua-³gko-²mun (thereupon) had no more illness and no fever. The family of to-day does likewise.

(290) ²Ssä-²chwua-³gko-²mun was the daughter of ²Müan-³lū-¹ddu-²ndzi, q. v. note 10. She is fully described in a ms., of the ²Mbbüe 'd'a 'nv, a funerary ceremony for efficient and courageous women. Her name is writtem thus:



The first upper symbol a conventional sign for ²müan = heaven, indicating that she was of celestial origin, the remaining four symbols next to the female figure (indicated by the high hairdress), are ²ssä a goral, below ²chwua a bed or throne, ³gko an eagle, and ²mun a winnowing tray.

(291) The ¹Na-²khi look upon the frogs as the children of the Nāga and will refrain from injuring them. According to Waddell (see Frog-worship amongst the Newars, etc., in *The Indian Antiquary*, Vol. XXII, 1893, pt. 278, p. 292) the frog is worshipped by the Nēwārs as an amphibious divinity subordinate to the Nāga demigods, and associated with the latter in the production and control of rain and water supply.

(292) The ¹Na-²khi reckon the sky above a piece of land as the property of the person to whom the land belongs.

(293) The ¹Na-²khi never had any temples, and all ceremonies were performed either in the court of a house or on meadows, or near springs. The word temple here used is perhaps a misnomer, in the text it is written ²hä-¹gyi = god house.

(294) A type of casting horoscope called ¹P'i 'khyu = shoulder blade read (see). A mutton shoulder blade is used, on the surface tinder (of Edelweiss) is pasted and then lighted; the resulting cracks in the periosteum are then examined and interpreted by means of a ³Dso-²la book also called ¹P'i-³khyu (see ms. no. 2635 in the library of Harvard-Yenching Institute of Cambridge Mass.).

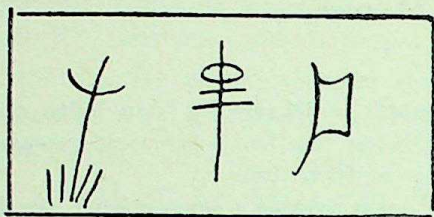
This type of horoscope according to ¹Na-²khi mss. was peculiar to, or is attributed to have been employed by a tribe called the ²Niu-¹niu and their horoscope was called ²ds'i 'gko 'gkü, also 'p'i 'gkü. The former means shoulder blade inside burn, the latter, shoulder blade burn. See: The origin of the ³Tso-²la books, etc., in *Journ. W. China Bord. Res. Soc.*, Vol. VII (1936), plate I.

(295) To stir up enmity is called ²dtv-¹dtv in ¹Na-²khi, also to come in conflict with someone.

(296) A ³khyü 't'a is a pagoda made of the ³khyü or juniper wood.

(297) The paying of life money is really a Tibetan custom; if a person is shot, although he may have been a thief and was shot while found stealing, life money must be paid to his relatives or to the tribe to which he belonged, this is especially true in the grass lands of eastern and northeastern Tibet among the nomads. The custom of paying life money among the ¹Na-²khi evidently dates back to the times when they were nomads in the grasslands of northeastern Tibet.

(298) Medicine (present) sprinkle, see the ms. no 1035 ¹Ssu 'ch'ër 'k'ö, sprinkle medicine on the Nāgas.

¹BPÖ ²LÜ ²K'U

(This title is untranslatable)

Explanation of symbols in the title:

The first symbol is read ¹bpö and means to pray, chant religious manuscripts, perform a ceremony; it represents a tree and other paraphernalia used at ceremonies such as ³K'o-¹hyu, ¹bpö-²ss, etc. The second symbol is read ²lü and as such represents a spear, here its phonetic value is borrowed for ²lü = to pronounce, set forth, make known. The third symbol represents a gate = ²k'u, like the previous symbol it is used phonetically for ²k'u = to spread out, as the paraphernalia at a ceremony, it can also mean to speak out, 'to make known' and as such amplifies the word ²lü. Every ceremony has among the various books chanted one entitled ¹Bpö ²lü ²k'u, while the title is the same the contents are different. In it is usually explained the origin, as in this case of the Nāgas, of demons, spirits, etc. It is more or less a key book to each ceremony and contains most of the information pertaining to the particular ceremony to which it belongs.

This *ms.*, no. 1400, was secured in the Li-chiang district some 23 years ago, and is now in the Library of Harvard-Yenching Institute of Cambridge, Mass.

Translation of text:

Page 1: In the beginning when everything was inarticulate, and nothing had appeared (as yet), on the left there came forth a ²Ssan-¹nyi⁽⁵⁸⁾ who was well versed. They came to him to have their horoscope cast, the ²Llü-¹bu's⁽⁵⁸⁾ keen eyes saw on the shoulder blade⁽²⁹⁴⁾ the reason of the illness; the headman (of the village) realized the truth, they (all) awakened to it. The family dwelt at ²Lv-²nggü-¹p'ër-³ds'i-²ts'o; the ²dto-¹mba said: the demons we know we can evict by chanting, those we do not know, we cannot. All the unknown demons are chased to ²Müan-²ngv-¹gkyi⁽²⁹⁹⁾.

Page 2: The ²Llū-¹bu⁽⁵⁸⁾ told them not to entertain guests they do not know⁽³⁰⁰⁾, all unseen, (*i. e.*, unknown) guests must be sent to ¹Dū-³mi-²k'u, we do not know what illness, but the demon is sitting in the center of the bone, we cannot see the demon but he is within the mutton shoulder blade⁽²⁹⁴⁾. As all unknown demons and unseen guests (should not) be entertained, they sent a fleet-footed boy to have horoscopes cast as the ²Mūan-²ssu-²ssaw-¹ssu-³ssu⁽³⁰¹⁾, the ²Gyi-¹aw-³dso-²la-³lū⁽³⁰²⁾, the ²Niu-¹niu-¹ds'i-¹gko-³gkü⁽²⁰³⁾, the ²Gv-¹dzu-¹k'ö-³dtër-¹p'ër⁽³⁰⁴⁾ the ³Lu-²lu-

Page 3: ¹a-¹mbbu-³ts'u⁽³⁰⁵⁾, the ²Lä-²bbü ¹B'a-²man-³dto⁽³⁰⁶⁾, and the ¹Na-²khi-¹p'a-²dso-¹p'a⁽³⁰⁷⁾, the 360 of them he went to investigate, nothing came forth (was manifest) from them, except in the mutton shoulder blade there became known that it was the ¹Ssu and ²Lv (Nāgas and dragons) (who were responsible for the illness). For known demons ceremonies must be performed, and the Nāgas must be entertained.

Page 4-5: The text of these two pages is composed of allegoric comparisons, and some of the phrases are no more understood.

Page 5, rubric 8: One morning the rich householder went up a high mountain to herd his sheep, he did not chase the stags or serows⁽²⁷⁵⁾ (did not frighten them) belonging to ²Llū-²mun ²Ssu-¹ssü-²szi⁽²⁵⁵⁾.

Page 6: One morning a woman went to look after the grain and she arrived at ¹Yu-¹gyi-²gkv (a spring), but she did not destroy the home of the Nāga, arrived at the white alpine meadow they did not pluck the ²ngyi-¹baw-¹p'ër⁽³⁰⁸⁾, arrived at the black lake he did not fish with the blue net, arrived on the high snow range he did not cut wood out of which combs are made⁽³⁰⁹⁾, arrived at ²Ssu-¹gyi-²man⁽³¹⁰⁾ he did not take out water to wash the comb; arrived on the black mountain he did not cut shingles (= ¹nggü) from the white spruce; arrived in the valley he did not cut the green bamboo; arrived in the big forest he did not cut large trees; arrived at the cliffs he did not use the ²k'ö-¹ssi⁽³¹¹⁾ to make traps; herding cattle he did not drive an unwanted animal up the mountain. The woman having harvested the grain did not carelessly throw some into the water.

Page 7: Clothing about which they did not care, they did not hang on trees. As they are unaccustomed to quarrel, they did not quarrel with ²Ssu-²bbü-²mbër-¹yu-²mūan⁽³¹²⁾, as they are not accustomed to fight, they did not fight with ²Mä-¹mä-²khi-¹zaw-¹dü⁽³¹³⁾. The father looks after the grandfather's livestock of the ³Non⁽²¹⁰⁾, and the grain of the ¹Ö-²mä-¹hä⁽¹⁵⁴⁾ hence he has an abundance of ¹nnü and ¹ö⁽⁴³⁾ where he dwells, and does not touch (or covet) the belongings of the Nāgas and dragons. The mother takes care of the grain barns of the

grandmother, hence she had livestock of the ³non, and barns full of grain, she was abundantly rich, and so did not store any grain (with her own) belonging to the Nāgas and dragons. When the northern cold comes in a year, they do not wear the garments belonging to the Nāgas and dragons. When famine comes from the south in a year to those born with soles ⁽³¹⁴⁾, they do not eat the food of the Nāgas and dragons.

Page 8: If the man (of this family) buys one thousand wives, the women of the Nāgas he leaves alone, if he sells ten thousand women to others, to the Nāgas he will sell none. When the family divides precious objects and there is not enough (to go round), they do not take any from the Nāgas (to make up deficiency). Dwelling in the home he rears good sons and daughters, and dwelling on the fields and waste lands he rears fine horses and cattle. We dwell in the land of ¹Ts'o-²zä-³llü-²ghügh ⁽¹⁴⁷⁾, and sleep in villages (actually at the foot of villages).

The first to appear were the three heavens ⁽³¹⁵⁾ after that the firmament (with) the sun, moon, stars and planets (= ¹Zaw ⁽³⁴⁾).

Page 9: There also appeared the ¹P'ër ¹Ssan ⁽⁴⁰⁾, ²Ngaw ¹Wu ⁽⁴¹⁾, ¹Ö and ¹Hä ⁽⁴²⁾, ¹Ndu and ¹Ssä ⁽²¹¹⁾, the able and the wise, those able to measure lengths (with measuring rods), and those able to measure distances by footsteps ⁽³¹⁶⁾, the village chief and his subordinates, the ²Dto-¹mba and the ²Llū-¹bu. There came forth the mountains and valleys, the ²Dzī and ¹Ts'o ⁽¹⁹⁾, at that time the ¹Ssu and ²Lv (Nāgas and dragons) had not yet appeared but as the head also has ears and horns, they (the Nāgas) also came forth with them. When the heavens appeared they were high, and when the land appeared it was vast, when the stars appeared there came forth tens of thousands, when the grass came forth (the blades) were as fine as a needle, etc.

Page 10: When the trees appeared they were not larger than the hair of the head. When ²Hä-¹ddü ²Ö-¹p'ër ⁽¹⁰⁹⁾ appeared there also came forth the ¹P'ër and ¹Ssan ⁽⁴⁰⁾, when ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾ came forth there also came the ²Ngaw and ¹Wu ⁽⁴¹⁾, when ¹Ssaw-²yi-²wüa-²de ⁽¹⁰⁸⁾ appeared there also came the ¹Ö and ¹Hä ⁽⁴²⁾, when ²Ö-¹gko-²aw-¹gko ⁽⁶²⁾ came forth there appeared ³Gkaw-³gkaw-¹gkaw-²ngaw ⁽³¹⁷⁾, he caused to appear the 99 sets of ²dto-¹mba books. When ²Müan-³llü-¹ddu-²ndzi ⁽¹⁰⁾ appeared between heaven and earth, there came forth at the same time the rocks and pegs of ²Ngaw ⁽³¹⁸⁾, also the 12 branches ⁽³¹⁹⁾ and longevity. There also came forth the 8 diagrams of the golden frog ⁽³²⁰⁾.

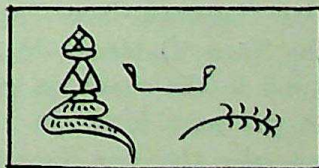
Page 11: The mirror came forth from the water ⁽³²¹⁾ the arrow from the mountain ⁽³²²⁾, the grain is obtained from the land, the silver from

³Dshi-¹p'ër-²k'o (³²³), the gold from ²Lo-¹ch'ung-²k'o (= a valley), the turquoise from ¹Ö-¹gyi-³ssu, the cornelian from the snow mountain, and the conch-shell from ²Lv-¹yu-³khü (a lake). The ²Dzi from ²Müan-²ngv-¹t'o (³²⁴), the yak from ²Dsä-¹lo-¹na (= ²Dsä black valley), the horse from ¹Dü-³lü-²gv (= center of the land), the ox from ³Ssu-²k'o-¹yu, the sheep from ¹Gko-²gv-¹p'ër (= white alpine meadow), the goat from ²Ndaw-¹yu-¹ndzër (³²⁵), the dog from ²Ssan-¹ngyu-²gkv (³²⁶), the pig from ²Ts'u-²k'ö-¹dgyu, the chicken from ²P'üe-¹mabbüe-¹ndv (³²⁷), when these 12 came forth, the ¹Ssu and ²Lv were forbidden to come forth, but as they wanted companions they also came forth (³²⁸), like ears and hoins accompany a head.

Page 12: In the beginning, the celestial ¹Ssaw-²yi-²wüa-²de is the mother of the ¹P'ër and ¹Ssan (⁴⁰), the sun is the mother of the day, the moon the mother of the night, ²Ghügh-¹yu-²ghügh-³gkü-²gkü is the mother of the stars and rainbow; ²Ghügh-¹yu-²ghügh-³p'u-²p'u is the mother of the clouds and wind; ²Ghügh-¹yu-²ghügh-³ts'ü-²ts'ü is the mother of the ¹Zä and ³Ts'ü (³²⁹). ²Ghügh-¹ndzi-²gko-³lä-¹mä is the mother of the crane and eagle, ²Boa-¹dü-²ds-¹lër-¹zhër is the mother of the leopard and tiger. ¹Ngü-³na-³shi-²lo ¹Ngü (Mt. Kailas) is the mother of all the mountains, ²Müan-³llü-²ndaw-¹gyi ³Khü (lake Manasarowar) is the mother of all the waters, ¹Ha-²yi-²boa-¹daw-¹ndzër (²⁴⁹) is the mother of all the trees, ³Dsä-²dsä-¹ha-²lv-²mä (²⁵⁰) is the mother of all the rocks. ²K'ö-¹ddv-²gv-²ssu (³³⁰) is the mother of the Nāga ²Ssu-¹ssü-²szī;

Page 13: ²K'ö-¹ddv-²gv-³lër (³³¹) is the mother of the ²Dzi and ¹Ts'o, ³Ts'a-¹khü-²bu-¹bu-³mi (¹⁴⁷) is the mother of the ¹P'ër and ¹Na (³³²), ²K'wua-¹dtv-¹la-²bbüe-²mä is the mother of all domestic and wild animals; ²Mi-¹ma-¹ssä-²ddo (³³³) is the mother of the ¹Ddv and ¹Dsä (³⁹) demons; ²Gkü-¹zaw-¹na-²mun (³³⁴) is the mother of all the ¹Ts'u and ¹Nyu (³³⁵); ¹Ssu-²mä-²na-¹bpu (³³⁶) is the mother of the ¹Ssu and ²Nyi (³³⁷). The Nāgas liberate their dogs and horses, throw rocks on people's houses, cause diseases to grain, and obstruct their water courses.

(Now follows a new chapter, ¹Ssu ²t'u-³bbüe or the origin of the ¹Ssu or Nāgas).



One must relate of the origin of the ¹Ssu and ²Lv (Nāgas and dragons) or not speak about them. At first when there were no human beings, heaven and earth were; in the center came forth white and black clouds, they caused a magic and there came forth white and black wind;

Page 14: from the latter came forth white and black dew, this dew caused a magic and there came forth the lake Manasarowar, the lake caused a magic and there came forth a golden egg, from it was born ²Ha-¹shi-³bpa-²mä (= the golden yellow frog). The frog for one year looked toward the east and there came forth a pair of silver eggs; one year he sat looking south and there came forth a pair of ²ō-¹här (blue) eggs; one year he sat looking west and there came forth one pair of ¹ch'ung-¹na (= black) eggs; one year he sat looking north and there came forth one pair of yellow eggs; one year he looked up in the center and there came forth one pair of spotted eggs; it was three years since the eggs had been laid, but there was no one to hatch them; they sent the bat riding ¹Khyu-²gu (= the Garuḍa's wife) to the top of Kailas and to the 18th storey heaven to invite ²Dto-¹mba ³Shi-²lo, he told the bat that as the eggs had been laid, they will certainly hatch. In the east there will come forth from the pair of silver eggs the ¹Ssu ¹p'ër ²Lv ¹p'ër (= the white Nāgas and white dragons); in the south from the pair of green eggs,

Page 15: the ¹Ssu ¹här ²Lv ¹här (= the green Nāgas and green dragons); in the west from the black eggs the black Nāgas and black dragons; in the north the yellow Nāgas and yellow dragons, and in the center from the spotted eggs the spotted (varigated) Nāgas and dragons. The air of heaven and the steam of the land incubated the eggs, also the clouds and wind, in the lake Manasarowar the Nāga ²Ngv-⁴ho incubated the eggs, also on a cliff (where) nine trees grew, also in 9 clumps of poplars, (thereupon) there were born after nine months and 13 nights in the east the ¹Ssu ¹p'ër ²Lv ¹p'ër and the ¹Ssu Nāgarāja ³T'a-²yu⁽²⁸²⁾ also the Nāga ³Ch'ër-²nyi-²t'o-²k'ö-²sso, also the Nāga ¹Ssaw-³ndaw-

Page 16: ²dso-³gkv, also the Nāga ³Ch'ër-³dta-¹dgyu-³wu⁽³³⁸⁾, the ²Ddv-¹p'ër-²la-¹p'ër⁽³³⁹⁾ and ²Ddv-¹p'ër-²ssi-²nggü⁽³⁴⁰⁾, they then went to dwell on white mountains and white cliffs and lakes. In the south from the green eggs there came forth the ¹Ssu ¹här ²Lv-¹här, also the ¹Ssu Nāgarāja ²Dsaw-³bpu⁽²⁸³⁾, the ¹Ssaw-²ndaw Nāga ²Bbüe-¹na, and the Nāga ²Ö-²de-¹la-³dzi, also ²Yi-²mbër-¹ho-³mun⁽³⁴¹⁾, they went to dwell in the south on green mountains, green cliffs and green lakes. In the west from the black eggs there came forth the ¹Ssu ¹na ²Lv ¹na, also the ¹Ssu Nāgarāja

Page 17: ²Bpä-²ma-³ch'i ³mbu, ¹Ssaw-³ndaw Nāga ¹La-³gko, also the Nāga ²Ssu-²ddo-¹tša-²dzi, also ¹Mi-³yu-¹ma-²mbu⁽³⁴²⁾ and the ¹Gv-¹na-¹gko-¹p'ër⁽³⁴²⁾; they went to dwell on black mountains, black cliffs and black lakes. In the north there came forth from the pair of yellow

eggs, the ¹Ssu ¹shi ²Lv ¹shi, also the ¹Ssu Nāgarāja ²Dto-³dgyu ⁽³¹³⁾, the ¹Ssaw-³ndaw Nāga ²Haw-²t'khi, the Nāga ²Gkyi-¹ndo-²ssu-³dzi also ¹Lēr-²bbū- (²mbö-) ¹gyu-³wu, also the ²Ha-¹shi-³bpa-²mā, ²Ha-¹shi-³ma-²yu and ²Ha-¹shi-¹ts'o-³ndzi ⁽³⁴¹⁾;

Page 18: they went to dwell in the north on yellow mountains, cliffs and lakes. In the center between heaven and earth ⁽¹⁷⁾ there came forth from the spotted pair of eggs the ¹Ssu ¹ndz'a ¹Lv ¹ndz'a, also the ¹Ssu Nāgarāja ²Bpa-²lēr-¹na, the Nāga ³Nyi-²dzhi-¹gko-³wuà ⁽³⁴⁵⁾ and the ²Ha-¹shi-¹yu-¹shi ⁽³⁴⁶⁾; they went to dwell on spotted mountains, cliffs and lakes.

In the white heavens there came forth ⁴Nyi-²ggö-²dti-²wuà ⁽¹⁷⁴⁾ and in the black lands ³Nyi-²ssä-²khyo-¹lo ⁽¹⁷⁵⁾ (they dwelt in their respective places), (there also) came forth the 25,000 (= ²nyi-²muan-²wuà-¹dtv) ⁽³⁴⁷⁾ ²Nyi Nāgarājas, also ¹Ssaw-³ndaw ¹La-²bpa-³ch'i-³mbu ⁽¹⁷⁷⁾, also ⁴Ssaw-²yi-

Page 19: ²la-²mūn-²dti-¹ma ⁽¹⁷⁸⁾ and the 99 ¹Ssaw-⁴ndaw ²ndzi ⁽³⁴⁸⁾. In ²Muan-³llü-²ndaw-¹gyi ³Khü (Manasarowar) there came forth ²Dso-¹na-¹lo-³ch'i ⁽¹⁷⁹⁾; on the top of Mt. Kailas there came forth ³Nyi-²dzhi-¹gko-³wuà ⁽³⁴⁹⁾. In the East there came forth the ²Nyi Nāgarāja, in the South the ¹Ssu Nāgarāja, in the West the ²Dtū Nāgarāja, in the North the ²Lü Nāgarāja and in the center the ¹Ssaw-³ndaw Nāgarāja. In the East there came forth the Nāgarāja ³T'a-²yu ⁽²⁸²⁾; in the South the Nāgarāja ²Dsaw-³bpū ⁽²⁸³⁾;

Page 20: in the West the Nāgarāja ²Bpā-ma-³ch'i-³mbu; in the North the Nāgarāja ²Dto-¹dgyu ⁽³⁴³⁾, in the center the Nāgarāja ²Bpa-²lēr-¹na; the ¹Ssu Nāgarāja ²Dto-¹gyi, the ¹Ssu Nāgarāja ²Ö-²mbbūe, the ¹Ssu Nāgarāja ²Ssu-¹ndaw-¹ndi, the ¹Ssu Nāgarāja ¹Ddo-²ssu, the ¹Ssu Nāgarāja ²Lü-²gyi-²bbū, the ¹Ssu Nāgarāja ¹Nun-²gyi, the ¹Ssu Nāgarāja ¹Ggö-³wu, and the ¹Ssu Nāgarāja ³Llū-²de-³llü-²ch'i (all these came forth). In the East there came forth the ¹Ssu Nāgarāja ²Gyi-³llü-¹nv-²bbū; in the South

Page 21: there came forth the ¹Ssu Nāgarāja ²Khi-¹gku-²dzhu-³llü-¹nv-²mbu; in the West there came forth the ¹Ssu Nāgarāja ²Dze-³k'o-³bbēr-²szi-³llü-²zo; in the North there came forth the ¹Ssu Nāgarāja ²Ddo-¹tsa-¹na-³bpū and ²Llū-²mūn ²Zo-¹chēr; there also came forth the 99 celestial white Nāgas, and the 77 terrestrial black Nāgas, the 55 mountain Nāgas, the 33 valley Nāgas, the 11 village (house) Nāgas. The ²Dtū Nāgarājas came forth from cliffs, the ²Nyi Nāgarājas from the trees, the ¹Ssu Nāgarājas from the waters, and ¹Ssaw-³ndaw Nāgarājas from the land; the ²Ö-¹hār-²muan-²ndshēr ⁽²¹⁴⁾ came forth from the celestial regions.

Page 22: the Garuḍa came forth from the wish-granting tree (= ¹Ha-²yi-²boa-¹daw-¹ndzër), and the ²Ddv-¹p'er-²ssi-²nggü from ²Ngyu-¹shwua-²sso-¹shwua ⁽³⁴⁰⁾ the high mountain; the ²Boa-¹dü-²la-¹hō ⁽³⁵⁰⁾ from the ²bi (= forest); the ²Ha-¹shi-²yü-¹shi = the golden monkey from the cliffs, the golden yellow frog from the land (= ²Dzi-¹gyu-²la-²lër-¹dü), the ¹Ch'ung-³na-³ä-⁴bpa-²gkv-²dtv-¹lv ⁽³⁵¹⁾ from the ¹Ö-¹gyi-²ndër (= mud hole). The chief of all creatures born with claws came forth from the forest; the chief of all hoofed animals from the high mountains; the chief of all winged creatures came forth from the trees. From nine trees born on nine cliffs, from nine streams issuing from the cliffs, from nine rocks of nine cliffs, nine forests of bamboo, nine oak trees (= ²mbüe-¹shi ¹ndzër) ⁽³⁵²⁾, nine clumps of poplars (= ²law-²k'aw ²ngv-¹ō) ⁽³⁵³⁾, came forth nine Nāgas, and there they went to dwell (remained to dwell). From beautiful mountains, cliffs, clouds, and from beautiful high mountains came forth the Nāgas and dragons. From the trees came forth the snakes, from the rocks the frogs; they went to dwell where they came forth, from this mountain, from this valley, etc.

Page 23: All the Nāgas go to dwell on black spurs in the three autumn months; in the three winter months all the Nāgas go to dwell on black mountains, in the three spring months all the Nāgas go to dwell on high cliffs, and in the three summer months all the Nāgas go to dwell in the high alpine meadows. On each spur dwells a ²Ddū-¹ndzër ⁽¹⁷⁶⁾, in each valley dwells a ²Ddū-¹mba ⁽¹⁷⁶⁾. The family says: once a year there are great fires burning nine mountains, and (thereby) burning the green snakes; this is not done by the family but by the fire. In seven valleys there are great floods once a year, carrying off the frogs, this is not done by the family but by floods. The hoofs of the large horse have not stepped on the snake, nor have the horns of the ox speared the snake. When one morning the man took his dog hunting, his dog did not bark at the snake;

Page 24: the fangs of the pig did not bite the snake, the claws of the black chicken did not scratch the snake, the man who never saw a snake did not strike any nor step on any: the woman never struck a snake. The family never creates enmity with the snakes, being unable to make enemies; they never (shot) killed a yellow wild pig on the pine-covered spurs, nor bears in the big forest; on the cliffs struck by the rays of the sun they did not kill the tiger; the stags of the snow range they did not kill; on the high cliffs they did not steal wild honey, nor did they fish in the streams.

Page 25: They did not wash gold in the Yangtze; they did not kill the ²Hoa-¹p'er ⁽²⁸⁸⁾ on the trees, nor did they kill the snakes on

the trees, nor frogs on the rocks. They did not plow the land near the Nāga springs, they did not dig ditches where the waters of the Nāgas rise, nor did they pollute the Nāga springs, nor kill animals at springs (*i. e.* put bloody skins near springs); they never used iron or copper utensils to take water from the Nāga springs ⁽³⁵¹⁾. They never trapped wild animals by means of ropes or spines (spikes), nor went hunting near Nāga springs, nor did they kill snakes or frogs at Nāga springs, neither have we killed a Nāga like ¹Ddo-³ssaw-²ngo-²t'u killed ³Nyi-²ssä-²khyo-¹lo ⁽¹⁷⁵⁾; neither did they dig new ground like ²P'u-²shi-²wüa-³lu ⁽³⁵⁵⁾.

Page 26: They did not kill Nāgas like ²Müan-³llü-¹hä-²ndzi killed ²Ss-²zo-²nyi-¹ma ⁽³⁵⁶⁾, nor kill black rats in the forest; they did not go hunting like ²Nv-²lv-²ch'ër-²dtü-¹ssu-²zo-²yi ⁽³⁵⁷⁾, when they met a Nāga who had changed himself into a beautiful woman, nor did they injure the hand of ²Llū-²mün ²Ngv-¹ho like ²Mä-³ssä-²dtv-(¹dshi)-¹ch'i ⁽³⁵⁸⁾. They did not cut the branches of spruces of the high alpine meadows; they did not trap wild animals like ²K'ö-¹dgyu-¹ssu-²zo-²yi ⁽³⁵⁹⁾, nor go hunting like ²Ö-¹gko-²yi-³k'wua-²ddu ⁽³⁶⁰⁾; they did not herd their yak nor half breed yak on the alpine meadows; they did not use ³Gkv-²dso ⁽³⁶¹⁾ and ³Dto-²chung ⁽³⁶²⁾ to catch wild animals like ²Ä-¹ssä ¹Ö-²gkaw-¹lä and ²Gkaw-¹lä-³ts'ü ⁽¹⁴⁸⁾.

Page 27: (Although there were) not enough domestic animals to divide (although we do) not possess enough domestic animals, yet we have not taken any wild animals, although we have not enough fields (to cultivate grains), we have not cultivated meadow land; although we have not enough houses (space), we have not gone on the high mountain to occupy land (for house building); the son is not able to make enmity, hence he does not provoke (irritate) the Nāgas; if the Nāgas have been provoked it was caused by the Tibetans of the north, or perhaps by the ²Lä-²bbü of the south ⁽³⁶³⁾.

The five regional Nāgas and dragons are able to give illness, cause white hair, leprosy, throw rocks on the house of the family, and give diseases to the crops, obstruct springs and watercourses with rocks,

Page 28: entangle the sheep's wool with burs, and the chicken's legs with string (this they are able to do); they cause men to be displeased, and cause insomnia for half the night; the sheep are made displeased so that they will not eat grass for half a day.

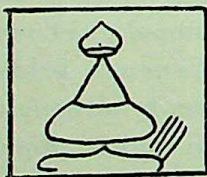
¹SSU ³HAW ¹LV ³HAW
OR NĀGAS SLEEP DRAGONS SLEEP

There is no *ms.*, by that name, which gives the recitation used when the Nāgas and Dragons are put to sleep. The following is chanted from memory in the evening after ¹Ssu ¹k'v and ¹Bpö ²lü ²k'u have been chanted: ¹La ²yu ¹yi ²ddü ³p'u, ²ddv-¹p'ër ²k'u-³ssaw ¹la ²p'u ³dtü, ²ddü ²k'u ²ch'i ²lä ²szü = hand right one, conch white lock hand inside take, one gate it lock. This is chanted for each of the four quarters of the compass, only the color is different. The above is for the eastern gate hence the lock is white, the southern one is green, the western black, and the northern yellow. The lock (see Plate 8) is closed by the ²dto-¹mba, and it remains locked till the last day of the ceremony when ¹Ssu ²k'u ²p'u = Nāga gate open, is chanted.

(299) ²Müan-²ngv-¹gkyi actually means the heaven thunder cloud; it is also the region whence ¹Ndu descended. See: note 211.

(300) The inference is that at a ceremony when demons are invited and feasted, strange demons should not be entertained; it is believed that uninvited demons sneak in and partake of feasts at which they have no right to be present. All unseen guests, actually demons, must be sent to ¹Dü-³mi-²k'u.

(301) ²Müan-²ssu ²ssaw-¹ssü-³ssu



The ²Müan-²ssu are apparently the Mo-so tribe the name Mo-so originated from the Chinese, who, when they first came in contact with the aborigines of Li-chiang spoke to them in Chinese, whereupon they replied ²muän-²ssü = I do not know (do not understand), thereupon the Chinese called them Mo-so 麼些. As the first aborigines of Li-chiang were P'u 濮 (濮) it is possible that the P'u and Mo-so or ²Müan-²ssu are the same. Chinese have a habit of giving more than one name to one tribe. The natives, aborigines of Mu-li 木裏, in Hsi-k'ang are undoubtedly the ancient P'u who were driven north from the Li-chiang plain, and also south into the mountains as at Nan-shan hsiang 南山鄉.

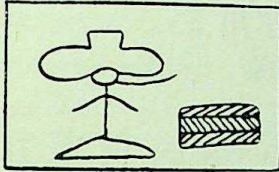
The Mu-li natives call themselves Ch'ra-me, and also P'ö-me, or P'ron-mö, the ¹Na-²khi call them ²Boa which words are related to P'u; the ²Boa are also called ²P'u or ²P'u-³mi by the ¹Na-²khi but only in the literary language. The Chinese call the Mu-li natives Hsi-fan as well as Chia-mi 呷迷, which is a transcription of Ch'ra-me. They also give the Mo-so dwelling in Mu-li two names, namely Mo-so, and Ju-k'u 茹庫; the latter is a Chinese transcription of Zho-gu or Shu-gu by which the Mu-li people designate the Mo-so. We can see from this that, without investigating the Chinese have given more than one name to one and the same people. (See also *The Ancient Na-khi Kingdom*, etc., Vol. II, pp. 358, 471).

Of all the tribes and their methods of divination the ²Müan-²ssü are considered the oldest, the name ²Müan-²ssü is now unknown and nobody seems to know whom they represent and where they dwelt, this strengthens my supposition that they are

the ancient ²P'u and that the name Mo-so given them by the Chinese was adopted by them in preference to ²P'u which has the meaning of servant or subject.

Their method of casting horoscopes was by means of nine strings each about a foot long which they took between the palms of the hand and rolled; holding their hands before their face they blew on them and meditated on the affair about which they were desirous of enlightenment. They then tied both ends of each string together, this they did with closed eyes, first on the left of their bodies, then on the right, in the back, and in front of their bodies. They were once more held between the hands, rolled = ²ssaw-¹ssü-³sso before their face and then were dropped on to a table. How they interpreted the horoscopes is now not known.

(302) ²Gyi-¹aw ³dso-²la ³lü = the ²Gyi ¹aw ³dso-²la see. The ³dso-²la or books of divination are described in a *ms.*, called ¹Bpö-¹p'a ³gko ¹shu. See: The origin of the ³Dso-²la books in *Journ. West China Bord. Res. Soc.*, vol. VIII, 1936, pp. 39-52. The figure represents a Tibetan sitting, pronouncing a horoscope from a ³Dso-²la book on the right.

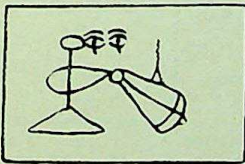


The ¹Na-²khi ²Gyi-¹aw is the Tibetan rGya-sde རྒྱ་སྡེ་,

and the Chinese Chia-k'uan-ti 加寬地 which comprises the central part of Eastern Tibet, the limits of ²Gyi-¹aw ¹dü (¹dü = land of ²Gyi-¹aw) or rGya-sde are given as a broad band of 60 miles from north to south, stretching eastward from East Nag-chhu-kha, in longitude 92° 40', to the western confines of the principality of Chhab-mdo (Chhamdo), circa longitude 96° 25' E. By far the major portion of the people within the region profess the Bön creed. The Gya-de tribes are also called Khyung-po-pa རྒྱ་པོ་པ་, mainly because one of their deities is the Khyung or Garuda, the ¹Na-

²khi ¹Khyu-³t'khyu.

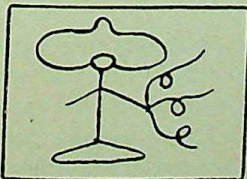
(303) ²Niu-¹niu ²ds'i ¹gko ³gkü



The ²Niu-¹niu are a tribe, but where they resided and who they are or were is now not known. Their horoscope is also called ¹P'i ³gkü; this type of horoscope consists of pasting a little tinder (Edelweiss) on the surface of a mutton shoulder blade which they then lighted. The resulting cracks in the periosteum were then examined and interpreted. See also note

294. The ¹Na-²khi also employ a mutton shoulder blade. The shoulder blade of a sheep is boiled and the flesh removed, on the areas to be examined a little paste is put and on that tinder which is then lighted; when the tinder has burned to ashes the periosteum will have cracked, the cracks are then interpreted by the ¹P'i ³khyu book. See: The Origin of the ³Dso-²la books, or books of divination of the ¹Na-²khi or Mo-so tribe in *Journal W. China Border Research Society*, Vol. VIII (1936), p. 39, Plate 1.

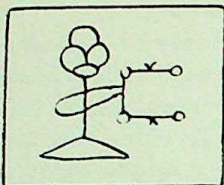
(304) ²Gv-¹dzu ¹K'ö ³dtër-¹p'ër = Tibetan string tie untie; the Tibetans use



nine hemp strings to cast horoscopes by tying and untying them. The figure represents a Tibetan sitting, he wears a large felt hat such as the nomads wear in the grasslands of northeast Tibet. B. Laufer in his translation of the Bön work *Klu hbum bsdus pai snying po*, Eine verkürzte Version des Werkes von den hinderttausend Nāgas, Helsingfors 1898, p. 62, states that: "in der mongolischen Heldensage von Gesser Chan

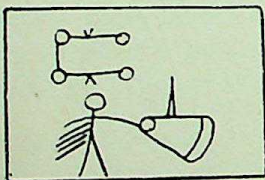
wahrsagt der Riese wiederholt vermitteltst roter Fäden", etc.

(305) ³Lu-²lu ¹a ¹mbbū ³ts'u. The meaning of ¹a ¹mbbū ³ts'u has been lost.

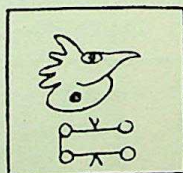


The Lu-lu 鹿盧 are a tribe living east and southeast of Li-chiang in the Yung-sheng 永勝 district. It is said that they cast horoscopes by consulting chicken bones; the word ¹a means chicken, apparently the figure holds chicken bones in its hands.

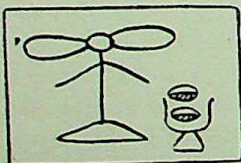
The Lü 呂 family of Li-chiang are descendants, or are of Lu-lu origin. They are also called ³Lv-²lv, the symbol ²lv = rock on the head of the sitting figure acts as phonetic in the name of the tribe. They are also said to practice ²Müan ¹bpö, and the place in which the sacrifice is performed is called ³Lu-²lu ¹bpö ¹d'a. The ³Lu-²lu dwell at present east of Tzu-li-chiang, 梓里江 called in ¹Na-²khi ³Ndzī-²li at ³T'a-²mbe-¹a-²gkv. The Chao-chou chih 趙川志 ch. I, fol. 62 b states the Lu-lu are the descendants of the Wu-ts'uan 烏鬚, and these according to the Man Shu 蠻書 belonged to the Wu-man 烏蠻. They are said to be the descendants of the fifth son Meng-chü-tu 蒙苴篤 of Ti-meng-chü 低蒙苴 of the Ai-lao Kingdom 哀牢國, who was said to have been the son of A-yü Wang 阿育王, i. e., King Asoka of India. See: *The Ancient Na-khi Kingdom of Southwest China*, Vol. I, p. 51, n. 9; p. 55; also the ¹Na-²khi ¹Hä ²zhi ¹p'i in B.E.F.E-O., t. XXXVII, fasc. 1, pt. II, p. 47, n. 3.



There is also a compound symbol which appears in some ¹Na-²khi mss., which depicts three types of horoscopes as the ²ssaw-¹ssü, ¹ds'i-¹gko and ¹a-¹mbbū; It is read as follows: ¹A-¹mbbū ²gkv ²la ²ts'u, ¹ds'i-¹gko ¹la ¹p'u-³dtü, ²ssaw-¹ssü ¹ndo ²lä ¹dtaw = to carry the ¹a-¹mbbū on the head, the shoulder blade inside the hand, and the ²ssaw-¹ssü behind hide. There is another type of horoscope in which chicken bones are employed it is called ¹A ¹na ¹a ²mbēr ³t'u chicken black, chicken (bones on) stripes came forth. The bones of a black chicken are boiled examined, and interpreted by the stripes showing on the bones.



(306) ²Lä-²bbü ¹b'a-²man ³dto = ²Lä-²bbü Cowry shells throw.



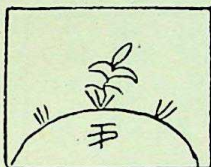
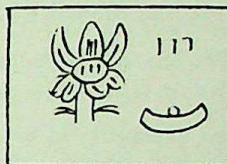
The ²Lä-²bbü are the Min-chia 民家, the inhabitants of the former Nan-chao 南詔 Kingdom. According to the ²dto-¹mba books the Min-chia use two flattened cowry shells of which one side has been blackened; these they throw into a bowl. The actual ¹Na-²khi name of the cowry shell is ²Zhwua-²man-¹p'ēr. The ¹Na-²khi also use them and interpret them from ³Dso-²la books called ¹B'a-²man ²ssu ¹lü and ²Wuä-²dzhu ¹B'a-²man ³dto = five times ¹B'a-²man throw, mss., nos. 2642 and 1842 respectively, both are in the Library of Harvard-Yenching Institute of Cambridge, Mass.



(307) ¹Na-²khi ¹p'a-²dso-¹p'a, ¹Na-²khi ¹p'a = sorcerer ³dso-²la books turn over (pages). The ¹p'a or ²Ssan-¹nyi-¹p'a, also called ²Llü-¹bu, are the genuine sorcerers; they were formerly women. Here a man is depicted with a black face = ¹na = black, ²khi = man, but here used phonetically only, as ¹Na-²khi does not exactly mean black man, a black man is called ²khi ¹na. The object he holds in his hands is said to represent a gong which the ¹p'a beats before

casting horoscopes. The ³Dso-²la books of divination are used by them. They were apparently formerly also used by the Tibetans of Gya-de *q. v.*, note 302.

(308) The ²Ngyi-¹baw-¹p'ër or ²Nyi-¹p'ër-¹baw, *i. e.*, the yeast flower white, and the twice (two) white flower respectively. This plant in *Pleurogyne oreocharis*, and plays an important part in the life of the ¹Na-²khi. It is used with other plants in the making of a yeast or ferment. It flowers in the late autumn before the frost and again after the first frost hence ²nyi-¹p'ër = twice white (flower). It is found on the high alpine meadows of the Li-chiang snow range at an elevation of 11,000 ft and higher. It also serves in the symbol for autumn, but it is not read, it identifies the season, ³ts'u-³ssu-²hä that is the ²nyi-¹p'ër-¹baw, the symbol for ³ssu = three, and ²hä = month, autumn is called ³Ts'u, indicated by the flower. In our *ms.*, here it is figured as growing on a white = ¹p'ër, alpine meadow, *i. e.*, one covered with hoar frost:



See: The ²Müan ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, fasc. I (1948), p. 14, n. 11.

(309) The ¹Na-²khi name is ¹Hoa-²szī-³man-²ngo-²ss and its Chinese name is Huang-yeh-mu 黃葉木, a species of *Buxus* (aff. *microphylla* Sieb. & Zucc.); combs are made of it.

(310) ²Ssu ¹gyi ²man = Nāga water tail, *i. e.*, at the tail end of water of the ¹Ssu or Nāgas.

(311) The ²K'ö-¹ssi is a species of *Cotoneaster*, some have strong whip-like stems, others are again creepers covering boulders or cliffs. The stems of the ²k'ö-¹ssi are used in the making of traps.

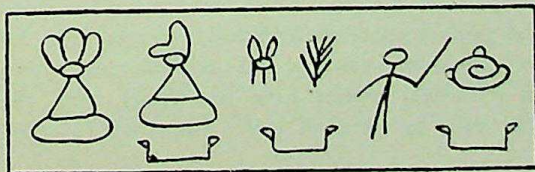
(312) The ²Ssu-²bbü-²mbër-¹yu-²müan represents the actual paternal ancestors of ¹Ts'o-²zä-²llü-²ghügh, they are considered as the first, or equal to the first of the three Heavens the ¹Na-²khi worship at the ²Müan ¹bpö Ceremony; see *Monumenta Serica*, Vol. XIII, fasc. I (1948), p. 158, notes 284, 285.

(313) The ²Mä-¹mä-²khi-¹zaw-²dü represents the actual maternal ancestors of ¹Ts'o-²zä-²llü-²ghügh who himself was the post-flood ancestor of the ¹Na-²khi race. It is also considered the first of the three earths worshipped by the ¹Na-²khi; see *l. c.*, p. 158, n. 284.

(314) Born with soles are of course human beings, but the bears and monkeys are also classed as having soles.

(315) The three Heavens are called ²Ssu-²bbü-²mbër-¹yu ²müan, ²Dzi-¹la-¹ä-²p'u ²müan and ¹Gkyi-²gkv-¹ddü-²mä ²müan, the last is the real Heaven = the great Heaven whose clouds rest on (our) heads. See The ²Müan ¹bpö Ceremony, *l. c.*, p. 158.

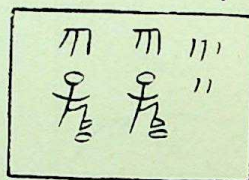
(316) The first are called ³lër and the second ³ch'ou; ³ch'ou is a step, to take a step, the Chinese 步 pu. They occur in the second rubric of page 9, with ¹Ndu and ¹Ssä, the able = ³gkv and the wise ²ssi, thus:



The first is ¹Ndu, the second his wife ¹Ssä, below is the symbol for trough ¹t'u, here used phonetically for ²t'u = to come forth; the fourth symbol stands for head ²gkv, here phonetically used for ³gkv =

able; the symbol next to it is read ²ss = wood, here it is used phonetically for ²ssi = wise, below is again the symbol ²t'u. The figure holding a rod is read ³lër and represents a man with a measuring rod, the last upper is read ³ch'ou, it actually represents excrements with the meaning unclean, here the symbol is used phonetically for ³ch'ou to stepp off, or to measure by stepping off a piece of land.

(317) ³Gkaw-³gkaw-¹gkaw-²ngaw is said to be a deity who originated from ²Ö-¹gko-²aw-¹gko. From the former originated 99 sets of ²dto-¹mba ¹Na-²khi books. It seems that he is the personification of the Tibetan alphabet, his name comprises the first four Tibetan syllables of the alphabet, namely ka, kha, ga and nga, ཀཁཀ and ཀ. The last syllable in the ¹Na-²khi name of the deity is written with the syllable ²wuà = five, it is read here as if it were Tibetan lnga རྩ = five. The n and g are not pronounced separately as in ²ngaw = victory, but together and through the nose. The name is written with two syllables, each meaning to step over = ²gko, above each is the syllable ²gkaw apparently identical with the Tibetan letter ka ཀ.



(318) There are 16 ²Ngaw who are spirits of succor and who also protect the people, they are represented by 16 stones. The first ²Ngaw is the ²Ngaw of ²Müan = Heaven; the second of ²Ndaw = the Earth; the third the ²Ngaw of the ¹P'ër = the makers of Heaven (see n. 40); the fourth of the ¹Ssan the makers of the Earth (see n. 40) fifth of ²Müan-³llü-¹ddu-²ndzi (see n. 10) the sixth of the ¹Dto and ¹Wu (see n. 149); the seventh of the ²Dzi and ¹Ho (see n. 43); the eighth of ³Dsu (see n. 43, 150); ninth of ²Dzu-²dgyü-³ch'ër; tenth of ²Dzu-³lü-³ch'ër; eleventh of ²Dzu-¹müen-³ch'ër (i. e. the three generations of the ²Dzu, see n. 151, also the ²Müan ¹bpö ceremony in l. c., pp. 146-153); the twelfth of the ³Llü (see n. 152); the thirteenth of ³Khyü = the juniper (used at ²Müan ¹bpö q. v.); the fourteenth of the ²Ngaw of three generations of the family or ²Ngaw-²bbü-¹här-³ssu-²chër; fifteenth of the ²Ngaw of ¹Ndshër (see n. 153), and sixteenth the ²Ngaw of ²K'ö-²mun-¹ddü, i. e., the ²Ngaw who protects ²Müan-²zä-²ts'u-²ts'u see ²Müan ¹bpö l. c. p. 158-159; it is possible that ²K'ö-²mun-¹ddü is identical with ²K'ö-²mun-¹ddü-²mä ³Khyü i. e., the great ²K'ö-²mun the juniper, the first to come forth, and used by all the ¹Na-²khi generations at the ²Müan ¹bpö or the ceremony at which they sacrifice to Heaven. ²Müan-²zä-²ts'u-²ts'u, one of the earliest ancestors, may well have been the first to sacrifice to Heaven. (See also note 133).

The ²Ngaw ²k'o is the peg usually made of the oak (*Quercus semicarpifolia*), to which the ²Ngaw are tied to prevent them from leaving the home. Sixteen black, smooth river stones (²Ngaw ²lv) representing the 16 ²Ngaw are tied in a bag, this is tied to the center of a pine branch with three whorls or tiers; below the third top whorl the bark is cut off, the top is split and a piece of white cloth is inserted for a flag. To this pine branch is tied a juniper twig of which a bit of the bark has also been removed in the center of the twig. When ²Ngaw ¹bpö is performed a pig is killed and some of the blood is smeared on the places of the pine and juniper where the bark had been removed. All this is then tied with a string, the latter being wound spirally, and the whole contraption is stuck under the roof in the kitchen (¹Na-²khi houses have no ceiling), with the top of the branches pointing towards the door to ward off evil. The whole is called ²Ngaw.

(319) These are the Ti-chih 地支 or shih erh chih 十二支 in contradistinction of the ten celestial stems or T'ien kan 天干 or shih kan 十干, together with which they form the cycle of sixty. Each of the twelve branches is equivalent to an animal as in the Tibetan and Chinese systems. As regards the twelve cycle animals it is related in a *ms.*, no. 1517, called ³K'v ²ggö ¹szër of the ³Dto ¹na ³k'ö ceremony why the rat is the first in the cycle. (See: The Romance of ²K'a-²mä-¹gyu-³mi-¹gkyi in *B.E.F.E.O.*, t. XXXIX, fasc. I (1939), pp. 54-56). It also relates that the twelve cycle years originated from the twelve branches of ¹Ha-²yi-²boa-¹daw-¹ndzër (*q. v.*, n. 249).

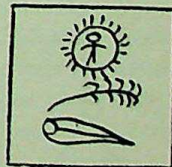
(320) The eight diagrams of the ²ha-¹shi ³bpa-²mä or golden frog are the ¹Na-²khi ²bpa-¹gkü = frog divination, the Chinese pa kua 八卦 or eight diagrams. It would at first appear that the ¹Na-²khi ²bpa is a transcription of the Chinese pa = eight, but the ¹Na-²khi use a chart in the center of which a yellow frog is painted. This diagram known as ²bpa ¹gkü has actually nine points instead of the four cardinal and four subcardinal regions of the compass, as the center is also reckoned as a regional point. There is a book called ²bpa-¹gkü ²k'v ²lv-²mbö used during the ³Dto ¹na ³k'ö ceremony (*mss.*, no. 2480, 3088 and 959). The ²Bpa-¹gkü is always used in combination with the ²Mi-¹wüa ²ngv (²lū) = the nine ²Mi-¹wüa (see); they are the Chinese Chiu kung 九宮, and the Tibetan sme-ba-dgu སྨེ་བ་དགུ།, the nine astrological diagrams used

in geomancy by the Tibetans, see Sarat Chandra Das, *Tibetan-English Dictionary*, p. 992a; also Waddell, *Lamaism*, pp. 456-458. See also *ms.*, ¹Bpö ¹p'a ³gko ¹shu of the ³Ch'ou ¹na ¹gv Ceremony.

The nine ²mi-¹wüa are always combined with the 12 cycle animals and the latter with the five elements, every element occurs six times, variously characterized, sometimes lucky, sometimes unlucky; (see chart in part and explanation). The nine ²mi-¹wüa are arranged in a quadratic square in such a way as to give the same total, namely 15, in all directions. See also charts, no. 2648 ²Gkv-³chung, and 2650 ³man-³chung, also *ms.*, no. 2612 entitled ²Mbu-¹t'o ²ch'wua-¹ts'ër-¹ddü ³k'v ²khi ²la ²dzi = casting horoscope according to the twelve animal cycles under which a man is born.

(321) Actually ¹Gyi ³bbüe ³ä-¹lv ²ddü = water come forth stone receive, a mirror is meant or the reflection in the water. In ancient days ¹Na-²khi had no mirror and later apparently used a flat stone, similar to the Chinese who used a flat, polished metal disc which was placed in water and served as mirror. The ¹Na-²khi word for mirror is ¹mi-²lv a loanword from the Tibetan me-long = mirror. It is possible that the syllable ²lv = stone has been used in the name for mirror on account of its ancient use as a mirror.

In our manuscript, page 11, rubric one, the symbol is: showing the reflection of a man on a disc, below it is the symbol ³bbüe = Artemisia, for ³bbüe = to come forth, appear, and below it ¹gyi = water.



(322) The meaning is that the bamboo from which the arrow is made grows on the higher slopes of the mountains at elevations of from 11,000-12,000 ft. There one encounters the cane-brake a slender type of bamboo of the genus *Arundinaria*.

(323) ³Dshi-¹p'ër-²k'o means ²k'o = hole, cave, ³dshi-¹p'ër = earth white; for euphony's sake the first syllable is read in the third tone.

(324) The ³Dzi are the pre-flood ancestors of the ¹Na-²khi, hence the people; see n. 19.

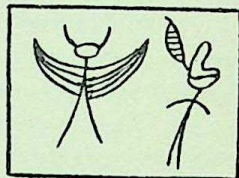
(325) The name ²Ndaw-¹yu-¹ndzer indicates a region where the ²Ndaw-¹ndzër (*Quercus cleistocarpa*), an evergreen oak grows, of which goats are very fond.

(326) The name means blood mountain (on) top. This has reference to the giving of blood and raw meat to dogs by hunters after the killing of game.

(327) The name means (wheat) chaff nest, ²p'ue = chaff of wheat or other grain.

(328) Companion is here written with the figure of a woman.

(329) The ¹Zä are spirits who are sacrificed to for the increase and protection of flocks and herds, and birth of children; the ³ts'ü are their wives. They are propitiated in a ceremony called ¹Zä ³mä. They are figured thus in the *mss.*: The male are winged and have horns. The symbol back of the head of the female is read ³ts'ü and represents an ear of millet (*Panicum miliaceum*), here it acts as a phonetic in the name.



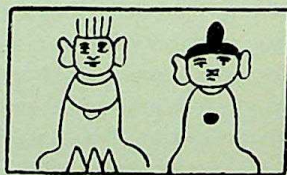
(330) She was the mother of the Nāgas or specifically of the Nāga ²Ssu-¹ssü-²szi. See the *ms.*, no. 3163, ²K'ö-¹ddv-²gv-²ssu ²mä of this ceremony; also notes 53, 255.

(331) ²K'ö-¹ddv-²gv-³lër was the mother of the people, *i. e.*, the ancestors and descendants, of ¹Ts'o-²zä-³llü-²ghügh; see the *ms.*, ²K'ö-¹ddu-²gv-²ssu ²mä of this ceremony.

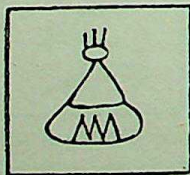
(332) The ¹P'ër ¹Na are here the Tibetans and ¹Na-²khi respectively. See the *ms.*, ¹Ts'o-²mbër ³ssaw of the ²Müan ¹bpö ceremony, *l. c.*, pp. 71-(85)-88.

(333) Although here mentioned as mother, ²Mi-¹ma-¹ssä-²ddo is a male demon, and ²Gkü-¹zaw-¹na-²mun is his demon wife. ²Mi-¹ma-¹ssä-²ddo was the enemy of ¹Ssaw-²yi-²wüa-²de (see n. 108); he had a daughter called ¹Ts'u-³mi-¹na-²mun-³mi who was the enemy of ¹Ma-²ddü-²gyi-²mun, she is said to be identical with ¹Hä-³mi-³ssu-³shou of the ²Ssu ¹gv ceremony, *q. v.*

The first evil cause was ²Yi-¹gko-²dti-¹na the enemy of ²Ü-¹gko-²aw-¹gko who was the first great (good) cause; from the former came forth ²Mi-¹ma-¹ssä-²ddo, these two and their demon wives became the ancestors of all other evil beings or demons. See: The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B.E.F.E.O.*, t. XXXVII, fasc. I, pp. 66-67, n. 2. ²Gkü-¹zaw-¹na-²mun is one of the mothers of the ¹Ndo demons *q. v.*, see discussion under ¹Khyu-³t'khyu ¹Ssu ¹a. They are figured thus in ²dto-¹mba *mss.*:



The symbol ²mi = fire at the base within the first figure stands for the first syllable in the name. The fat black dot within the second figure identifies her as his wife, ¹na = black, is the third syllable in her name. A more common form for him is:



his body is that of a deity but the three lines on the top of his head identify him as a demon; the symbol ²mi is also used as an identifier.

(334) See n. 333; also n. 73.

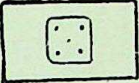
(335) ¹Ts'u are demons in general, but the ¹ts'u mentioned here are a clan of demons whose companions are the ¹nyu, the faces of the latter are black.

(336) ¹Ssu-²mä-²na-¹bpü is a Nāga not a Nāgī demoness who also caused to appear the nine ²Ssu-¹ndo demons, *q. v.* (see ²Ssu-¹ndo ²ngv-²gu ³bpü of this ceremony). See

also note 9. In *ms.*, no. 1400 he is figured thus: See note 930. His wife was the Nāgī ¹Ssu-²mā-¹na-²mun.



(337) Two Nāga clans, the first inhabit lakes, ponds, streams, in fact all water courses, the second dwell on trees, the first are usually written, as here, with the symbol

for Nāga or the symbol for die  = ¹ssu, the second with the symbol for

fish = ²nyi, both symbols act as phonetics only. See also note 33.

(338) He is also called ³Ch'ēr-²t'a-¹gyu-³wu, he is an eastern Nāga.

(339) ²Ddv-¹p'ēr ²la-¹p'ēr is not a Nāga, the name means a white tiger as white as the conch.

(340) The white-as-conch lion, this name is a translation and part transcription from the Tibetan. The first part is the Tibetan dung-dkar ཏུང་དཀར་ the white conch,

the second is seng-ge རིང་གེ in Tibetan. The ¹Na-²khi name for lion is ¹shi, this seems to have been borrowed from the Chinese shih, 獅. His dwelling place is on ²Ddv-¹p'ēr ²ngyu-¹shwua a white-as-conch high mountain. On Tibetan paintings, and when moulded in butter for the butter festival as the riding animal of the god of wealth, this lion is always figured white with a green mane.

(341) This Nāga is figured with a dragon head, but here the dragon acts as phonetic in the name, ²yi-²mbēr being also a ¹Na-²khi name for dragon.

(342) As in the foregoing so in this case, ¹Mi-³yu-¹ma-²mbu is one of the names for peacock, the Nāga in question is here figured with a peacock's head. = Another and more common name for peacock is ²Ha-¹shi-³mūn-²yu. This Nāga dwells in the East. In our *ms.* no. 1400, on page 17, rubric four, the name is given as ²Mi-²yu-³ch'ou-²bpū, below the last symbol is however a peacock's head; it may be the last name is correct, and that with this Nāga there appeared also a peacock and a black bear with a white breast, similar to ³Ch'ēr-³dta-¹dgyu-³wu who came forth with a white tiger and a white lion. It is very possible that the ²dto-¹mba had never heard the name of the Nāga and seeing the peacock's head called the Nāga as given above, and ignored the name; (See also note 243). There is however a Nāga with a peacock's head but that is an entirely different one from the one here in question.

(343) ²Dto-³dgyu may be identical with ¹Ddv-¹dgyu, see note 267. I have found in some instances the word ²dto = board, written over the symbol ¹ddv = conch, and *vice versa* intended for a correction, however ¹Ddv-¹dgyu is correct; ²Dto-³dgyu may be an entirely different Nāgarāja as the tones of the syllables are also quite different. See also ¹Ddv-²t'khyu, see note 268.

(344) These three are the golden frog, the golden peacock, and golden elephant respectively.

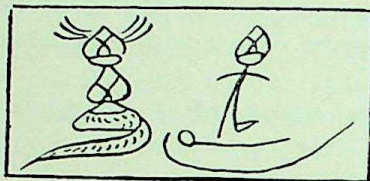
(345) This Nāga lives in a golden yellow lake = ²ha-¹shi ³kū.

(346) This is the golden monkey, the Tibetan gser gyi spreu གསེར་གྱི་སྤྲེལ་.

(347) In the *ms.*, it is written ²nyi-³mūn, instead of ²nyi-²mūan = two hundred thousand, the symbol for heaven = ²mūan should have been used instead of ³mūn =

bamboo. The ¹Na-²khi ²mùan is equivalent to the Chinese wan 萬 = 10,000, and may have been borrowed from the Chinese. ²wuà-¹dtv = five thousand.

(348) The ¹Ssaw-³ndaw are, as has already been remarked, terrestrial Nāga, the word ²ndzi after the numeral 99 means that they are Nāga officers ruling each over one mountain, in contradistinction to the still smaller, in rank, Nāgas called ²mba who rule over valleys, each valley has one ²mba. See note 176. They are figured thus: See also notes 176, 177, 178.



(349) The ²dto-¹mba who wrote this *ms.*, made a mistake in quoting ³Nyi-²dzhi-¹gko-³wuà as dwelling on the top of ¹Ngyu-³na-³shi-¹lo ¹Ngyu, i. e., Mount Kailas. This Nāga has already been mentioned on the previous page (18). The Nāga mentioned in ³Gko ³ō q. v., as dwelling on the top of Kailas is ¹Llū-²nyi-²gyi-²bbū; see n. 177.

(350) The meaning of the name is ²Boa-¹dü = Hsi-fan land, ²la-¹hō = tiger red, or the red tiger of the land of the ²Boa. The Chinese call the latter hsi-fan = western barbarians. The ²Boa are however the Mu-li 木裏 natives who call themselves Ch'ra-me. See: *The Ancient Na-khi Kingdom* etc., Vol. 2, pp. 358, 409, n. 19, Plate 256. See also note 301.

(351) Its name is ³ā-⁴bpa, ²gkv-²dtv-¹lv = head round, it is the tadpole, ¹Ch'ung-³na has the meaning of black.

(352) The yellow oak tree, so called because its evergreen leaves are a dull golden yellow beneath, is *Quercus semicarpifolia*.

(353) This poplar is very common on the lower slopes of the mountains from 9,000 to 10,000 ft. It is *Populus tibeticus*.

(354) The ¹Na-²khi never use but wooden scoops or large round ladels called ²ss-²bpaw to draw water from springs, never metal ones. In the old days they never had metal ones, this is a newer innovation.

(355) See ³P'u-²shi-²wuà-³lu ³chěr *ms.*

(356) See ²Hä-²mi ²Ssu-²shou, ²Ss-²zo-²nyi-¹ma ³chěr *ms.*

(357) See the three brothers ²Nv-²lv-²ch'ěr-²dtü, ²ch'ěr-²dgyu, ²ch'ěr-²bbue their story is related in *ms.* 921, ²Dtū-¹zaw-³t'a-²mun etc.

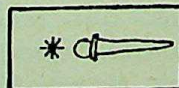
(358) See ¹Mä-²ssü-²dtv-¹dshi (¹ch'i) etc., ³chěr ³dzo, *ms.* no. 1384.

(359) See ²K'ō-¹dgyu ¹ssu-²zo-²yi = three brothers (hunters), see *ms.* 921.

(360) ²Ū-¹gko-²yi-³k'wua-²ddu was the son of ²Mùan-³llü-¹ddu-²ndzi, his story is related in *mss.*, nos. 3158, 1406, 6015, q. v.

(361) It is not known what type of trap ³Gkv-²dso was.

(362) The ³Dtv-²chung, written phonetically

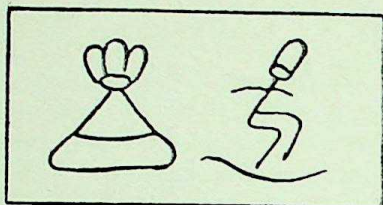


is a simple trap

composed of a stick with a string tied to it; the stick, stuck in the ground, is bent and fastened to a small piece of wood concealed in the soil, the string is formed into a noose flat on the ground; a worm is tied to the noose and when the bird touches the worm the stick and noose are released and the bird, caught in the noose, is suspended from the stick.

(363) The ²Lä-²bbū are the Chinese Min-chia 民家, a tribe who lives to the south of Li-chiang, the actual boundary is at a place called ¹Nga-²k'ō and Tung-kuan

東關 = eastern pass by the Chinese. They were the original inhabitants of the Nan-chao Kingdom 南詔 of which Ta-li 大理 was the capital. They extend also west and southwest all along the Pi Chiang: 泚江, with Yün-lung 雲龍 their largest city in that area. The city of Ho-ch'ing 鶴慶, next to Hsia-kuan 下關, is the most important Min-chia commercial town, it is 90 li south of Li-chiang. They were supposed to have been studied by C. P. Fitzgerald, but his book gives mainly an account of Yünnan Chinese customs, and the results are disappointing. A dictionary is appended, and one chapter deals with the Min-chia language, but we are not told whether Min-chia is a tone language like the languages of all the other tribes of west China are; see: Fitzgerald, *The Tower of Five Glories*, 1941. See also J. F. Rock, *The Ancient Na-khi Kingdom* etc., Vol. I, pp. 41-43, Plates 7, 8. The ³Na-²khi look upon the ²Lä-²bbü, in the pictographic mss., called ¹Ssan, as their younger brother, as stated in ²Müan ¹bpö, q. v. l. c., pp. 85, 86. (See also note 306).



¹NDU ¹DTÜ ¹NDU RISES

Explanation of symbols in the title:

The first symbol represents ¹Ndu *q. v.* note 211; the second symbol is an ideograph depicting the action of rising = ¹dtü.

There are two volumes in the collection both of which are in the Library of Harvard-Yenching Institute of Cambridge Mass. *Ms.* no. 5051 belonged originally to the ²Dto-³la family of ²Boa-¹shi the Chinese Pai-sha 白沙. This family was renowned for its ²dto-¹mbas. There were three brothers who lived during the Ming dynasty, all ²dto-¹mbas who had carefully written books and each one was illuminated, that is the first page of each of their manuscripts had a figure in colour either of a ²dto-¹mba or a deity. Their books were later much sought after, and there are still a few scattered throughout the Li-chiang district. I was able to secure many, which are nearly all in the Library of Harvard-Yenching Institute, while a good many were sunk in 1944 when the Japanese torpedoed the S. S. Richard Hovey which carried all my translations, notes and manuscripts, etc., from Calcutta to the States.

Ms. no. 5051 has on its first page the picture of a ²dto-¹mba but his name is not indicated; he sits on a cushion, one knee raised, his hands hidden in his sleeves. He wears a large hat such as is no more worn by ²dto-¹mbas, but must have been the head gear of ²dto-¹mbas in those remote days.

The second *ms.*, no. 1006 is also carefully written, but is much newer dating to the latter part of last century. It belonged to a well known ²dto-¹mba of the village of ²Ghügh-¹k'o, the Chinese Ch'ang-shui 長水, a village situated at the foot of a mountain called ²Ghügh-¹k'o ²A-¹na-¹ngyu the Chinese Ma-an Shan 馬鞍山, to the west of Li-chiang. On the first page is a simple line drawing of the Nāga ²Dso-¹na-¹lo-³ch'i, *q. v.* This *ms.*, is more closely written and the text of the first page is absent in *ms.*, no. 5051, which is here translated.

Books of this title are chanted at most of the larger ceremonies, but each contains certain passages peculiar to the ceremony to which it be-

longs; but otherwise the contents are the same. Like the *mss.*, ¹Ndshër ³tša, ²Mb'a-¹mi ³dshi, ³Ch'u-²bpa ³ngyi, ²P'u-¹la ³ssaw, ³Gko ³ō, it is one of the standard books chanted.

Translation of text:

Page 1: (The sign  appearing at the beginning of ¹Na-²khi

books has apparently been borrowed from the Tibetans. Laufer ⁽³⁶⁴⁾ thinks it represents angry snakes especially cobras with heads erect ready to strike and tails curled).

The family invites the ¹P'ër, ¹Ssan ⁽⁴⁰⁾, ²Ngaw, ¹Wu ⁽⁴¹⁾, and ²Ö, ¹Hä ⁽⁴²⁾. The horns of the yak, the fangs of the tiger, (pig) boar, and bear have not yet been broken (cut), but they shall be by chanting, before they can do injury ⁽³⁶⁵⁾. The hand of the enemy, although he has not yet done any injury, shall be cut off; the tent must be erected before the rains; the waters have not yet (rushed down), a broad bridge must be built. The wind not yet come, a windbrake must be built.

The armour must be prepared, then the arrows and spears cannot penetrate; felt mantles must be prepared then the wind and snow cannot penetrate; wearing a hat, the rain will not make you wet, wearing black boots will prevent you from coming in contact with spikes.

The thieves must be chased over nine mountains, before they will be able to steal, the soldiers must be chased into seven valleys before they have arrived. (The text of the last rubric is no more understood).

Page 2: (Neither is the first rubric of page 2). At ³Müen-²k'ö-²shër-¹lo-¹na there are hundred generations of ²dto-¹mbas able to chant, and of these I am the ablest. The good dog and ³Llū ⁽¹⁵²⁾ chase the white stag, the wild boar and the bear are after acorns, the deer and musk deer, and the unicorn are after green grass; the horse cannot be separated from the saddle nor the ox from the yoke ⁽³⁶⁶⁾. On a propitious day the family five times invites the ²dto-¹mba ⁽³⁶⁷⁾, if five days are propitious he is invited ten times. I, the ²dto-¹mba have a fine voice and not a bad one; one like a bird who with good wings is able to fly well. (The following rubric has been translated wrongly by the ²dto-¹mba as the symbols occurring in it have no relation to the text as he read it; two negations occur which are omitted in his reading). To place or spread out the white felt ⁽⁸⁴⁾ like white clouds when chanting, then victory can be gained.

Page 3: The black rock (placed) when shot at (with the arrow) is always struck in the center (the meaning of part of the sentence has been lost and is no more understood). If chanting cannot be finished in the daytime, it is continued at night. (The next rubric is no more understood). In return for the power and personality imparted (to me) by my teacher, I offer a cow and a horse before the gods, also turquoise and cornelian. When chanting ¹Ndshër ³tsa (*q. v.*) the ²dto-¹mba places the ¹Zhi-²lv ⁽⁸⁴⁾ and sits on a hemp cloth and nine times drinks wine, such a ²dto-¹mba with power am I.

I the ²dto-¹mba dwelling under heaven, the people say I do not come, but they lead me by the hand; I being a good ²dto-¹mba, when other people invite me, I cannot pretend not to be willing to go, like a riding horse which cannot refuse to go.

I have not yet chanted, but have already gained a brilliant victory (over the demons); when the ¹zhi-²lv ²ssu-¹p'ër has been spread like a white cloud ⁽⁸⁴⁾ victory has already been gained, etc., etc., I came like a tiger over a spur,

Page 4: and like an otter across a deep stream, like a riding horse galloping over the land, and like a rock rolling down a large and small spur, like a deer over a large spur and a musk deer over a small one. ²Dto-¹mba ³Shi-²lo dwelling in the 18th heaven gave me great power; I the ²dto-¹mba leading the thousands of soldiers of the ¹P'ër, ¹Ssan, ²Ngaw ¹Wu, ²Ö and ¹Hä ⁽⁴⁰⁻⁴²⁾ arrived at ²Müan-³llü-³lër-²ds'i-¹mbu, and at the nine cross roads (²zhi-¹p'ër = road). The first one is the road of the ¹P'ër and ¹Ssan ⁽⁴⁰⁾, the second the road of the sun and moon, the stars of heaven come from the edge of the sun and moon; the third is the road of the ²Ngaw and ¹Wu ⁽⁴¹⁾, I came by that road, the fourth is the road of the ²Ö and ¹Hä, I came by that road.

Page 5: The fifth is the road of ¹Ndu and ¹Ssä, man is instructed by ¹Ndu and ¹Ssä ⁽²¹¹⁾ as is the custom, I came by that road; the sixth is the road of the able and wise, by that road I came, etc., etc. The eighth road is that of the officials who are able to control affairs, and the ninth road is that of the ²Bpö-¹mbö ⁽³⁶⁸⁾ and ²Llū-¹bu ⁽⁵⁸⁾ who are able to break the bones of the demons, by that road I travel.

After that there are three roads, one is the road of the ²K'o and ²Ndshi ⁽³⁶⁹⁾, the second is the road of the ³ch'ou possessed by all who have soles ⁽³¹⁴⁾, and the third is the road of the ¹Ndo and ¹Khyü ⁽⁷¹⁾. The day I came, I came by the middle road, and sit on the throne in the middle of the house and drink tea and wine, place the ¹zhi-²lv ⁽⁸⁴⁾, and in return for the power and personality imparted to me by my teacher, I offer a cow and a horse before the gods, also turquoise and cornelian.

I the ²dto-¹mba came by ²Law-²k'aw-³ds'i-²gv-¹mbu where goats and sheep cannot dwell together, and I have come to separate them.

Page 6: When the guest and host meet at the bridge they separate, butter and water do not mix, neither milk and blood nor medicine and poison, etc., etc., and thus the ²dto-¹mba separates the demons from the people. If the ²dto-¹mba does not chant, ¹Ndu ²muàn ²dtü = ¹Ndu does not rise, having chanted, ¹Ndu rises and the ²dto-¹mba leads ¹Ndu. ¹Ndu descended from ²Müan-²ngv-¹gkyi = the thunder cloud,

Page 7: and ¹Ssä descended from ¹Yu-³gkyi-¹dü. The chief descended from ²Llū-²mun-²k'o, the ²dto-¹mba from the village, and the ²Llū-¹bu from ²Gkü-¹a-¹bbü; the good waters descended from the high mountains, the rocks from ²Ndaw-¹yu-¹gyi, the fine bamboo from ²Dsä-¹na-¹gko, the fine sheep from ¹Gko-²gv-¹p'ër (= a white high alpine meadow); the goat descended from ²Ndaw-¹yu-¹ndzër ⁽³²⁵⁾ the iron from ²Shu-²ssu-²k'o, the dog from ²Ssan-¹ngyu-²gkv ⁽³²⁶⁾, etc., etc., If the ²dto-¹mba does not chant, ¹Ndu does not rise, when the people below heaven and the ¹Na-²khi have no illness, this is due to ¹Ndu, therefore we invite ¹Ndu to rise and descend. Because the Tibetans and ¹Na-²khi do not fight, this is due to ¹Ndu.

Page 8: ¹Ndu created the high heavens full of stars where the ¹P'ër ⁽⁴⁰⁾ reside, the broad plains the ¹Ssan spread out ⁽⁴⁰⁾. Heaven and Earth are equally large, the sun helps the moon, and the moon helps the sun, the length of the day and the length of the night are arranged by ¹Ndu. The stout rocks were made by ¹Ndu, the valleys filled full of rocks are due to ¹Ndu. The wood was made by ¹Ssä, trees of large girth and mountains covered with trees are due to ¹Ssä. Tamped earth walls of yellow earth were first made by ¹Ndu, the building of houses the height of a mountain is due to ¹Ndu. The cutting of 700 shingles used for roofs weighted down by 300 rocks to prevent the summer rains entering the house, is attributed to ¹Ndu.

(See: ¹Ndu ¹Ssä ³ch'ou ³shu of the ³Ch'ou ¹na ¹gv ceremony p. 21). In the valley the green bamboo is cut and the ²gya-¹aw ⁽³⁷⁰⁾ are braided and covered with yellow earth, they are placed on the sides of the house (as walls), so that in the winter the winds do not penetrate and the people do not suffer from cold, this is due to ¹Ndu.

Page 9: The irrigation of fields with water directed from a cliff bringing forth fine crops, is due to ¹Ndu; to cut wood on the high mountains (for the construction of houses) when homes were insufficient, originated with ¹Ndu; when good fields were insufficient, waste land could be cultivated, and if domestic animals were not enough (for food), wild animals could be hunted; the plowing of fields is due to ¹Ndu, to herd sheep

on three alpine meadows to the limit, is due to ¹Ndu; to inherit the office of a ²dto-¹mba from father to son, enabling the suppression of demons is due to ¹Ndu; to inherit the office (of chief) to suppress the enemy is due to ¹Ndu. The inheriting of the home by the son from the father is gaining victory, and grandfathers being followed by grandsons ensuring no want, is due to ¹Ndu. To have the home full of offspring is due to ¹Ndu, for cattle and horses to enjoy long life in their stables (pens), is due to ¹Ndu. To prevent illness by performing ceremonies (before people have illness to perform ceremonies), is due to ¹Ndu.

Page 10: Long life is due to ¹Ndu, (the next phrase is not clear). The soldier going to battle wearing an armour to prevent his body being wounded, is due to ¹Ndu, when the ²dto-¹mba chants and meditates on ¹Ndu and ¹Ssä, and thereby gains long life, that is given by ¹Ndu. When the ²Llū-¹bu performs and meditates on the ²P'u-¹la ⁽³⁷¹⁾ enabling him to see demons, this is due to ¹Ndu.

The rising and setting of the sun (actually the movements of the sun and moon) are due to ¹Ndu. The joining of wood and the placing of rocks putting yellow earth (instead of mortar) between them, is due to ¹Ndu. The sheep grow good wool by living on the alpine meadows, and the obtaining of antlers in velvet by the stags is due to their living at ²Nv-²lv-¹nddū-³t'khi-²ghügh ⁽⁹²⁾; the locating of the prey by ³Llū ⁽¹⁵²⁾ and hunting dogs on the cliffs, is due to ¹Ndu. The village people do not know if the demons dwell high or low,

Page 11: but the finding of the demons by the ²dto-¹mba and ²Llū-¹bu is due to ¹Ndu. To build a road on the snow mountain and other people coming and finding it, is due to ¹Ndu; etc., etc., etc. If demons do not give illness to the people of the land, is due to ¹Ndu. If a goat is lost and it is not known who stole it, the thief sitting in the valley, and the man hunting the thief sits higher on the spur, and thus the latter's finding of the thief is due to ¹Ndu. After ¹Ndu (came) the ¹Ndu-²lv ⁽³⁷²⁾. On the top of Kailas those able to fly obtain the clouds. Eating was invented by ¹Ndu, and drinking by ¹Ssä, laughing was invented by the gods.

The silver ¹Ndu-²lv came forth from ²Ss-²bpa-²gyi-²bbū-³dsu from a cave in a white cliff.

Page 12: The golden ¹Ndu-²lv came forth from ²Gko-²ma-²gyi-²mun-³ts'ä; the silver and gold ¹Ndu-²lv are those with whom the ²Ngaw and ¹Wu ⁽⁴¹⁾ are invited; the turquoise and cornelian ¹Ndu-²lv are those with whom the ¹Ssu and ²Nyi ⁽³³⁷⁾ are met. The wood and rock ¹Ndu-²lv are peculiar to the ³Dto ¹bpö and ³Ch'ou ¹bpö ceremonies ⁽³⁷³⁾. From the cliffs and water which never met came forth the 360 ¹Ndu-²lv. The

celestial ³Na-²bbü-²ssä-³ngu ⁽¹⁵⁵⁾ placed a turquoise ¹Ndu-²lv to suppress the green demon; the terrestrial ²Ssaw-²bbü-²ssaw-¹la ⁽¹⁵⁵⁾ used a golden ¹Ndu-²lv to suppress the yellow demon.

In the East ¹K'o-³ts'ä-²ts'ä-³mbu ⁽¹⁶⁷⁾ used a conch ¹Ndu-²lv to suppress the white demon; in the South ³Ssä-²zhi-¹ma-³ngu ⁽¹⁶⁷⁾ used a turquoise ¹Ndu-²lv to suppress the green demon; in the West ³Na-²ssä-¹ch'ung-³lu ⁽¹⁶⁷⁾ used a cornelian ¹Ndu-²lv to suppress the black demon(s); in the North ²Gv-³ssä-²k'o-¹mba ⁽¹⁶⁷⁾ used a golden ¹Ndu-²lv to suppress the yellow demon(s); in the center ²Sso-¹yi-³dzi-²gv ⁽¹⁶⁷⁾ used a spotted cornelian to suppress the spotted demon(s).

Page 13: The celestial ¹Ssaw-²yi-²wüa-²de ⁽¹⁰⁸⁾ used a ¹Ndu-²lv to suppress the terrestrial ²Mi-¹ma-¹ssä-²ddo ⁽³³³⁾; ²Ö-¹gko-²aw-¹gko ⁽⁶²⁾ used a ¹Ndu-²lv to suppress (his enemy) ²Yi-¹gko-²dti-³na. ²Hä-¹ddü ²Ö-¹p'ër ⁽¹⁰⁹⁾ used a ¹Ndu-²lv to suppress his enemy ¹Ts'u-²ddü ²Ö-¹na, ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾ used a ¹Ndu-²lv to suppress (his enemy) the demon ²Dv-²ndër-³t'khyu-²bpa-²la-¹llü ⁽³⁷⁴⁾. ²Müan-³llü-¹ddu-²ndzi ⁽¹⁰⁾ used a ¹Ndu-²lv to suppress his enemy ²Müan-³llü-¹ssu-²ndzi ⁽³⁷⁵⁾, ¹Yu-⁴la-²di-²ddo ⁽¹⁴⁵⁾ used a ¹Ndu-²lv to suppress ³Lä-²t'khi-²ssi-²p'u ⁽³⁷⁶⁾; ¹Yi-³shi-¹ö-²zo ⁽³⁷⁷⁾ used a ¹Ndu-²lv to suppress ²Müan-²mbu-²wüa-¹lu ⁽³⁷⁸⁾, the ²Llü-¹bu ²Müan-¹p'a-³k'u-³lu ⁽³⁷⁹⁾ used a ¹Ndu-²lv to suppress the demon ²Llü-¹bu ²Müan-¹p'a-²dti-³na ⁽³⁸⁰⁾; the ²Müan-²zo ²ngv-³gkv ⁽¹⁷⁰⁾ used a ¹Ndu-²lv to suppress the ¹Ddv-¹ts'u-²ngv-³gkv ⁽³⁸¹⁾; the ¹Dü-²zo-²shër-³gkv ⁽¹⁷⁰⁾ used a ¹Ndu-²lv to suppress the ²Mun-¹ts'u-²shër-³gkv ⁽³⁸²⁾; ¹Ts'o-²zä-³llü-²ghügh ⁽¹⁴⁷⁾ used a ¹Ndu-²lv to suppress his enemy ²Nd'a-²mä-²gyu-¹bpa ⁽³⁸³⁾; ²Gkaw-¹ä-³ts'ü ⁽¹⁴⁸⁾ used a ¹Ndu-²lv to suppress his enemy ¹Ddv-²p'u-¹lv-³nyu. (The following passages are found in *ms.*, no 1006, but are omitted in *ms.*, no 5051). ³Dta-³tsan-²ts'o-¹zaw ⁽¹⁴⁶⁾ used a ¹Ndu-²lv to suppress his enemy ¹Ddv-³na-²dta-²dso ⁽³⁸⁴⁾ (also called ¹Ddv-³na-²dta-²bbü); the ²Haw-²zo-²ngv ³gkv ⁽³⁸⁴⁾ used a ¹Ndu-²lv to suppress their enemy ²Szu-³ts'ä-²hoa-²mun ⁽³⁸⁵⁾; ²Dzho-¹wüa-³lu-²szi ⁽³⁸⁶⁾ used a ¹Ndu-²lv to suppress his enemy ²Ndz'a-²mä-²nyi-¹ts'ër ³ho-²ndz'a ⁽³⁸⁷⁾; ¹Ddo-²ssaw-³ngo-²t'u ⁽³⁸⁸⁾ used a ¹Ndu-²lv to suppress his enemy ³Nyi-²ssä-²khyo-¹lo ⁽¹⁷⁵⁾; the 360 ¹Ndu-²lv to suppress the 360 demons). One day the family invites the ²dto-¹mba to place the ¹bpö-²ss ⁽⁹⁶⁾ and ¹Ndu-²lv ⁽³⁷²⁾.

Page 14: The white ¹Ndu-²lv to suppress the white demons, the green ¹Ndu-²lv the green demons, the black ¹Ndu-²lv the black demons, the golden ¹Ndu-²lv yellow demons, the spotted ¹Ndu-²lv the spotted demons (*i. e.* the five regional ¹Ndu-²lv suppress the five regional demons). The ¹Ndu-²lv also suppress the 33 ²Ssu-¹ndo ⁽³³⁹⁾ demons; (the contents of the following two rubrics are no more understood). In the three winter

months if ¹Ndu does not eat, he will not speak; in the three spring months if ¹Ssä receives nothing she does not twist (hemp) string ⁽³⁹⁰⁾. (The following two rubrics are no more understood); in the winter ³gko ³ō ⁽³⁹¹⁾ is performed with good paddy, in the summer ³gko ³ō is performed with good wheat; ³gko ³ō is performed to the ¹P'ēr ¹Ssan, ²Ngaw ¹Wu and ²Ö and ¹Hä ⁽⁴⁰⁻⁴²⁾; the grain is not given to the ²dto-¹mba but to ¹Ndu.

Page 15: The grain (on the left) is not given to the ²Llū-¹bu ⁽⁵⁸⁾ but to ¹Ssä. When ¹Ndu goes north he leaves his heart in the ¹Ndu-²lv, his tail is tied to the ¹Ndu-²lv, after the ¹Ndu-²lv obtain ³gko ³ō, the ²dto-¹mba performs ³gko ³ō on the ¹Ndu-²lv; when ¹Ssä goes south, the trees do not go, her heart and tail are left tied to the trees; let all the ¹bpö-²ss ⁽⁹⁶⁾ receive blood ⁽³⁹²⁾.

The ²dto-¹mba has no shortcomings because of chantings, when ¹Ndu has chanted, all is well indeed; when the ²Llū-¹bu has cast his horoscope, nothing became evident, when Ssä had cast her horoscope, all became known. The emaciated ¹Ts'u (demons) are suppressed by being stepped upon, (while) the ¹Nyu are thrown over the cliffs; the enemy is to die on the spurs, and the leopards behind the spurs. After the ²dto-¹mba has chanted, the bones of the demons are broken, also those of the enemies.

Page 16: One gate is guarded by the leopard and tiger, one gate by ¹Ndu and ¹Ssä ⁽²¹¹⁾; one gate is guarded by the tiger and yak ⁽³¹³⁾.

(364) Berthold Laufer, Klu hBum bsDus Pai Sñiñ Po; Ein Beitrag zur Kenntnis der Tibetischen Volksreligion, Helsingfors 1898; p. 26.

(365) This last sentence is not written, but is read, all that occurs in that rubric is a sword cutting the horns of a yak, with the negation ²muän = not, over the yak head, then there are the three heads with the exaggerated fangs of a tiger, boar and bear.

(366) It would seem that the sentences have been divided into rubrics at random, subject matter belonging together has been separated and added to rubrics which should start with a new sentence, as is the case of rubrics four and five.

(367) When gods or Nāgas are invited the words used are ³ssaw and ¹k'v respectively, but when it concerns the inviting of a ²dto-¹mba to perform a ceremony the word ³ndü = to chase is used, i. e., he is chased to the house.

(368) ²Bpö-¹mbö is another term for ²dto-¹mba or priest, teacher; some ²dto-¹mbas believe that ³bpö-¹mbö are ²dto-¹mbas who have lived in ancient times. The words actually mean ¹bpö = chant, perform a ceremony, and ¹mbö = to separate, as the demons from the people. It is related to the Tibetan Bön-po རྩོད་པོ་, a black shaman of the pre-Buddhistic national religion of Tibet.

(369) There exists a ms., called ²K'o ²ndshër (²ndshi) ³dtv; the ²K'o has reference to ²K'o-¹khi-²k'o-²lo-²zo, the first husband of ³Ts'ä-¹khü-²bu-¹bu-³mi q. v., n. 147.

The ²Ndshi (also called ²ndshër) written with the head of a leopard, are also considered the demons of pride, arrogance. They are also always associated with the demons of immorality, impurity = the ³Ch'ou ¹ts'u. In the ²dto-¹mba ms., ³Dtv ¹bpö or

²K'o ²ndshër ³dtv belonging to the ²Szi ³chung ¹bpö ceremony for the prolongation of life, the following is related:

At the time of the appearance of ²Dzi-¹la-¹ä-²p'u in the 18th heaven, there appeared ²Müan-²zo ²K'o-¹khi-²k'o-²lo-³ngv-²szi in heaven, where the gods resided. At the time of the generation when ³Ts'a-¹khü-²bu-¹bu-³mi came forth, in that generation came forth ¹Ts'o-²zä-³llü-²ghügh (147). At first ³Ts'a-¹khü-²bu-¹bu-³mi was given to ²K'o-¹khi-²k'o-²lo-²zo in marriage, but she declared that she would not become his wife. ¹Ts'o-²zä-³llü-²ghügh who dwelt in ²Dzi-¹gyu-²la-²lër ¹dü (=man run vast land, or the land inhabited by the people), said that she must become his wife, and so he kidnapped her. Thereupon ²K'o-¹khi-²k'o-²lo-²zo became angry and sent his ²ndshi ¹ts'u, ³ch'ou ¹ts'u (demons) etc., after them. ¹Ts'o-²zä-³llü-²ghügh's ²dto-¹mba ¹Gyu-²bbü-²t'u-²ch'i used ¹bpö-²ss (96) and performed ³Dtv ¹bpö (= prop ceremony) to prevent the ²k'o, ²ndshi and ³ch'ou demons, etc., from descending. ²K'o is also believed to send down jaundice and dysentery.

(370) The ²gya-¹aw are braided bamboo matts, and covered with clay are used, or were used, as walls for houses; colloquially they are called ²p'iu-²p'iu.

(371) For the explanation of ²P'u-¹la see: Explanation of symbols in the title of ²P'u-¹la ³ssaw, *ms.*, no. 1016, this ceremony.

(372) The ¹Ndu-²lv are white rocks, triangular in shape, they represent ¹Ndu and ¹Ssä (211). However there are various types of ¹Ndu-²lv, each deity and spirit as well as ancestors have their own ¹Ndu-²lv with which they suppress their enemies.

In ancient days every household had before its main gate two ¹Ndu-²lv or ¹Ndu rocks, they represented ¹Ndu and ¹Ssä and were the guardians of the home. These rocks are left until the 30th of the last moon when they are taken up, carefully washed and replaced, with pine needles being put under them. The family thereupon presents offerings of flour, wine and tea, the latter two are poured over them, and the flour is put on top of them. Each member of the family then prostrates before each ¹Ndu-²lv. They are also used at the ²Müan ¹bpö ceremony, *q. v.*, *l. c.*, p. 30, Plates 1, 2, 3a.

(373) ³Ch'ou ¹bpö a purification ceremony; see ²Müan ¹bpö, *l. c.*, p. 156.

(374) He is the arch demon who measured lances with ²Dto-¹mba ³Shi-²lo (gShen-rab-mi-bo). He is identical with bDud-khyab-pa-lag-ring བདད་ཀྱའཔ་པ་ལག་རིང་.

The latter also blocked the former's road with a mountain, ³Shi-²lo however kicked the mountain over. See: The Birth and Origin of ²Dto-¹mba ³Shi-²lo in *B.E.F.E.-O.*, t. XXXVII, fasc. 1 (1937), p. 26, n. 3.

(375) ²Müan-³llü-¹ssu-²ndzi was the enemy of ²Müan-³llü-¹ddu-²ndzi (10). He had one son: ¹Ssu-²zo-²mi-ssä-²ngo-¹wu, and a daughter who was also a demoness her name was-²ngo-²ndo-²t'khi-¹ts'u. His origin is related in a *ms.*, of the ³Ch'ou ¹na ¹gv ceremony ²Müan-³llü-¹ddu-²ndzi ³chër-¹dzo, ³gkv-³chung, *q. v.*

The great ancestral demon ¹Mi-¹ma-²ssä-²ddo caused a magic and there came forth ²Müan-³llü-¹ssu-²ndzi, he caused a magic and there came forth a black heaven, black land, black sun, moon, stars and ¹zaw = planets, also black mountains and black valleys and a black lake; he looked into the black lake and saw his reflection, his tears, black saliva and some of his black flesh fell into the lake, he also threw some precious objects into it, and after three nights there appeared a water-maid brilliant black scintillating, he called her ²Müan-³dta-²gkü-¹zaw-¹na-¹mun. This appears in various *ms.* but the above was translated from *ms.*, no. 6016, of the ²Ö ¹p'ër ²Ö ¹na ¹bpö ceremony, entitled ³K'v ²ggö ¹szër, p. 3.

(376) ³Lä-²t'khi-²ssi-²p'u is a demon ghost. The ¹Na-²khi ²ssi-²p'u is equivalent to the Tibetan *srin-po* སྤོན་པོ་ who are cannibal demons. He is pictured as a very hairy demon, all ghosts and demons are considered as covered with hair.

(377) ¹Yi-³shi-¹ō-²zo was the ²dto-¹mba of ²Müan-³llü-¹ddu-²ndzi, *q. v.*, n. 10. Perhaps identical with the Tibetan *Ye-shes hod-zer* ཡེ་ཤེས་འོད་ཟེར་.

(378) ²Müan-²mbu-²wüa-¹lu was the demon ²dto-¹mba of ²Müan-³llü-¹ssu-²ndzi

(379) ²Müan-¹p'a-³k'u-³lu was the ²Llū-¹bu (58) of ²Müan-³llü-¹ddu-²ndzi.

(380) ²Müan-¹p'a-²dti-³na was the demon ²Llū-¹bu of ²Müan-³llü-¹ssu-²ndzi.

(381) The ¹Ddv-¹ts'u-²ngv-³gkv, *i. e.*, the nine ¹ddv demons; for the ¹ddv demons see note 39.

(382) The ²Mun ¹ts'u-²shër-³gkv *i. e.*, the seven ²Mun demons, see the *ms.*, ²Mun ¹Ghügh ³ssü, also notes 47, 94.

(383) ²Nd'a-²mä-²gyu-¹bpa, the name of this demon is not written, only the first syllable with the symbol ²nd'a for fox. To show that it represents an evil spirit or enemy, a black dot should be on the symbol.

(384) The nine ²Haw-²zo are identical with the nine ²T'o-²gko (²ngv-³gkv) they were the sons of ¹Yu-⁴la-²di-²ddo and his wife ³T'a-²la-²ngo-²mun; see ³Dta-³tsan-²ts'o-¹zaw ³chër, *ms.*, no. 1395, of this ceremony.

(385) ²Szū-³ts'ä-²hoa-²mun, a female demon and enemy of the former, see n. 384

(386) Four brothers = ³lu-²szi (²szi = actually means generation), called ²Dsho-²wüa. Their history is told in *mss.*, pertaining to two ceremonies *viz.*, ²Här-²la-¹llü ³k'ö and ²Dto ³k'ö or ²Dto ¹na ³k'ö, nos. 1150 and 958, *q. v.*, both *mss.*, contain also the origin of the 18 ²t'khi-¹ndo representing iron spikes which guard the gods and separate them from the demons. See: ²Dsho-¹wüa-³lu-²szi ³chër, ²t'khi-¹ndo ¹ts'ä-³ho-²lū ²t'u.

(387) The meaning of ²Ndz'a-²mä ²nyi-¹ts'ër ³ho ²ndz'a is: riding horses twenty eight riders.

(388) See *ms.* no. 5054 ¹Ddo-³ssaw-¹ngo-²t'u ³chër ¹dzo of this ceremony; see also n. 175.

(389) It speaks here of 33 ²Ssu-¹ndo, the only ones mentioned in the first *ms.*, chanted at this ceremony are nine in number, the ²Ssu-¹ndo ²ngv-³gkv *q. v.* also Plate 1.

(390) This has reference to a saying *viz.*, "if two men quarrel, the middle man if he receives nothing, (as for example wine) he will not say anything = ²K'u ³nyi ²dzu ²muän ³shou", *i. e.* mouth empty, affairs not speak.

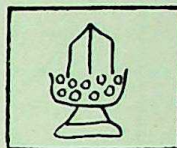
(391) ³Gko ³ō means grain throw out, it is a small ceremony when the ²dto-¹mba throws out grain towards the deities, etc., as offerings. See the *ms.*, ³Gko ³ō of this ceremony. ³Gko ³ō is the strew offering also practiced by the Tibetans; see n. 6. In our manuscript, ³gko = grain is written thus:



a bowl full of grain, the head of the bird above it is read ³gko = hawk or eagle and acts here as phonetic, as otherwise without it the symbol can have another meaning.

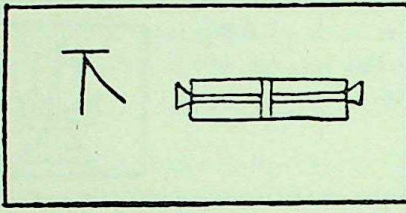
In the same *ms.*, occurs the following: ¹Bpö-²ss ¹ssu-²dso ³gko ¹nyu ³ch'ung ²lä-²gkyi = literally: ceremonial wood three pieces (in the) ³gko insert place. The meaning is that three sticks of poplar wood are stuck into the cup with the grain, the first stick has two side branches representing arms stretched upwards, this stick represents a ²dto-¹mba called ²Müan-¹shwua ²ä-³no, ²Müan-¹shwua = heaven high; the second has only one (left) arm, he represents

²Wan-¹ddv-¹k'o-³lv-²lv (²wan = left side); the third has only a right arm and represents the ²dto-¹mba ¹Yi-²ggö-³shou-¹la-²p'u-²ch'i, (¹yi = right side). These three ¹bpö-²ss are stuck into the bowl of grain when, or before ³Gko ³ō is performed. The symbol representing the ¹Na-²khi phrase *v. s.*, is as follows: a bowl full of grain with the three sticks. See this *ms.*, no. 5051, p. 15, rubric four. See also notes 238, 239, 240.



(392) When ³Gko ³ō is performed, and the book of the same name is chanted this sentence is omitted, because the Nāgas are displeased when animals are killed and they cannot see blood; for this reason animals are never killed near a spring.

(393) The last gate to the realm of the gods is always guarded by a tiger on the right side of the gate, and by a white yak on the left side of the gate. See: The Romance of ²K'a-²mā-¹gyu-³mi-²gkyi in *B.E.F.E-O.*, t. XXXIX, fasc. 1, Plate XIX.



¹NDSHĚR ³TSA
or (WITH) POWER INVEST

Explanation of symbols in the title:

The first is a phonetic character read ¹ndshĕr meaning power, awe, pomp, majesty. It is known as ²ggö-¹baw character. It is often written with the diagonal line extending to the left and as such it can be read ¹ssan representing the seven makers of the Earth or ¹Ssan-³mi ²shĕr ³gkv. The second symbol is a pictograph and represents the Chinese harpsichord, a large lute 琴瑟, when it stands for the latter it is read in the first tone, here its phonetic value has been borrowed to express the verb “³tsa” to invest.

This book is chanted at most of the larger ceremonies in the evening before the actual commencement of a ceremony. As the text reveals, the ²dto-¹mbas beseech the gods, spirits, deified ²dto-¹mbas or ²Bpö-¹mbö to invest them with their power and awe, with the help of which the ²dto-¹mbas are able to deal with malevolent spirits, demons, etc., to suppress them and finally to kill or evict them.

There is also a ¹Ndshĕr ³tsa ¹ddü which is more comprehensive and contains a list of names of gods, etc., whose powers are invoked, the ²dto-¹mbas actually believe that the power of these gods takes possession of them, and they act through them; without ¹Ndshĕr ³tsa the ²dto-¹mbas believe they are powerless to deal with demons.

The *ms.*, is mainly chanted at the following ceremonies: ³Shi-²lo ³nv a funerary ceremony for a deceased ²dto-¹mba, ¹Ts'u ³t'u or eviction of demons, ²Här-²la-¹llü ³k'ö when the demons of suicide are suppressed, ³Ch'ou-¹ts'u ³t'u or the driving out of the ³Ch'ou demons, at the ²Szi ³chung ¹bpö or the prolongation of life, ³Ch'ou ¹na ¹gv or the propitiation of the ³Ch'ou demons, at ²Ö ¹na ¹bpö when the demons of quarrel and slander are suppressed, and lastly at the great ³Dto ¹na ³k'ö when the ¹Dto and ¹Ndo demons are evicted.

At the ²Ssu ¹gv ceremony the power of the gods, the ²Yu-¹ma and the Garuḍa is invoked to deal with Nāgas who are responsible for illness, calamities, epidemics, etc.; the book is chanted in the improvised

chapel, in the evening, or the first thing in the morning, before banners depicting either ²Dto-¹mba ³Shi-²lo or the great mountain god ¹Ma-³mi-²bpo-²lo, *q. v.*

There are two *mss.*, in the collection belonging to the ²Ssu ¹gv ceremony nos. 5052 and 1027, both are in the library of Harvard-Yenching Institute of Cambridge, Mass. The first is a ²Dto-³la *ms.*, with the picture of a ²dto-¹mba on the first page. The second is from the village of ²Ghügh-¹k'o the Chinese Ch'ang-shui 長水, *q. v.*; *ms.* no 5052 is here translated.

Translation of text:

Page 1: In the beginning of time before man had performed any ceremony, the high heavens were sacrificed to and the power of heaven was beseeched to descend; also the power of the vast land. Let the power of the long rays of the sun and that of the full, bright moon be given us. Let the power of the white head of ¹Ndu ⁽²³⁴⁾ and that of the long teeth of ¹Ssä ⁽²³⁴⁾ be given us, may we be invested with the long life of ¹Ndu and ¹Ssä. Let the power of the nine ²dto-¹mbas able to chant, and of the seven ²Llū-¹bu ⁽⁵⁸⁾ descend on the ²dto-¹mba; let the power of the ²dto-¹mba of the high heavens (= ²müan ¹shwua) ²Ä-³non-²wuà-¹p'ä-²wuà-²bä-²gv ⁽²³⁸⁾ be given us; on the left let the power of ¹Ddv-¹k'o-²lv-²lv ⁽²³⁹⁾ and on the right the power of ³Shou-¹la-²p'u-²ch'i ⁽²⁴⁰⁾ be given us. Let there descend a power like unto the crane and eagle who circle three times around the sky, and when the latter has caught a piece of meat in his bill does not drop it.

Let there be granted us power like unto the leopard and tiger who three times encircle the high mountains, and have caught a piece of meat do not again let it go. Let there be granted us power like unto the otter which circles three times in the streams (and after having) caught a fish does not again let it go. Let there be given us such supernatural power as causes a dry ¹ddv-³lv ⁽³⁹¹⁾ roll by itself, and causes a dry ox skull to bellow, and a dry horse skull (head) to neigh, such power let there be given us.

Page 2: Let there be granted us power like unto the clouds born on the high spurs and like unto the cliffs which return the echo when nobody has called, and like unto fire which can burn in water, with such power invest us. Invest us with power like unto a man who catches a goral ⁽³⁰⁵⁾ with his hands, and unto that of a man who (with his hands) catches a fish from the water. Like unto a dog who catches a wild animal and does not again liberate it; like unto a jackal who catches a sheep, and unto a tiger who catches a stag and does not liberate it. Grant

us the power of the celestial ²dto-¹mbas ²Dzi-²ghügh-³shi-²lo ⁽¹⁶⁹⁾, ²Ä-¹mi-³shi-²lo and ¹Shu-²dzhi-³shi-²lo ⁽³⁹⁶⁾ who dwell in the 18th heaven. Grant us the power of the celestial ²dto-¹mbas ²Dzi-²ghügh-²gyu-¹gkaw, ²Ä-¹mi-²gyu-¹gkaw and ¹Shu-²dzhi-¹gyu-²gkaw ⁽³⁹⁷⁾ who dwell in the 18th heaven; grant us the power of the celestial ²dto-¹mbas ²Dzi-²ghügh-²yi-²ndo, ²Ä-¹mi-²yi-²ndo and ¹Shu-²dzhi-²yi-²ndo ⁽³⁹⁸⁾ who dwell in the 18th heaven. Grant us the power possessed by ¹Lër-²gyu-³gkyi-²gyu ⁽¹¹⁷⁾, ¹Lër-²bpa-²t'o-²gko ⁽¹¹⁸⁾ and ³T'a-²yu-²dtü-²mba ⁽¹¹⁸⁾ who dwell in the 18th heaven. Grant us the power possessed by ¹Yü-³p'ü-¹chër-²ssö, ¹Yü-³lü-¹chër-²ssö and ¹Yü-³gkyi-¹chër-²ssö ⁽¹¹⁹⁾. Grant us the power of ²Dtër-¹gko ²Nyi-²mbu-¹la-²ddo ⁽³⁹⁹⁾ and of ³Shi-¹la-²wu-¹gko ⁽²⁴²⁾.

Page 3: Grant us the power of all the ²Dtër-¹gko of the sun, moon, stars and ¹Zaw ⁽¹³⁰⁻¹³²⁾, of the all efficient, wise and omnipotent ²Dtër-¹gko ⁽²²⁵⁾ and the power of the 360 ²Dtër-¹gko ⁽¹³⁰⁾. Grant us the power of the ²Yu-¹ma ⁽¹²³⁾ as ²T'u-²ch'i ²Yu-¹ma ⁽¹²³⁾, ²Bpa-²wüa ²Yu-¹ma ⁽¹²⁴⁾, ²Niu-¹niu ²Yu-¹ma ⁽¹²⁵⁾, ¹Dshi-¹dzu ²Yu-¹ma, ²Ndv-¹dzu ²Yu-¹ma, ²K'wua-¹dzu ²Yu-¹ma ⁽⁴⁰⁰⁾, ¹Szü-²shi-²ndzi ²Yu-¹ma, ¹Szü-²ö-²k'a ²Yu-¹ma, ¹Szü-³na-³ts'aw ²Yu-¹ma and of the ¹Szü-²ssan-²t'ü ²Yu-¹ma ⁽⁴⁰¹⁾; grant us the power of the 360 ²Yu-¹ma ⁽¹²³⁾. May the power of the celestial ²dto-¹mba ¹Ha-²ndaw-¹khü, who liberated a white dog and a tiger from the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu ⁽⁶⁰⁾ descend, etc. Grant us the power of ²Müan-¹bpö-²dzi-¹szü ⁽¹²⁰⁾ who built ¹Ngyu-³na-³shi-²lo ¹Ngyu (v. s.) and of ²Müan-¹p'a-²ghügh-³hoa ⁽¹²⁰⁾ who guards that mountain. Grant us the power of the ²dto-¹mba who, striking an ox with the wing of an eagle can break his neck, and praying can make it whole again, who by striking a chicken with the wing of the ²Hoa-¹p'ër ⁽²⁸⁸⁾ can break its neck, and by chanting can make it whole again. Grant us such power as caused the ²Müan ¹P'ër-²zo-²ngv-³gkv ⁽⁴⁰⁾ to make the heavens, and that of the ¹Ssan-³mi-²shër-³gkv ⁽⁴⁰⁾ who saw where they could spread the earth. Give us the power of the ²Llü-¹bu ⁽⁵³⁾ who dwells at ²Müan-¹shwua-²gkü-¹a who is able to protect the people.

Page 4: Grant us the power of ¹Ssan-²ndzi-¹ä-²ndzi who dwells at ³Lä-¹t'khi-¹ssan-¹a-¹dü ⁽⁴⁰²⁾ also the power of ²Mi-³dsu-²lv-³dsu who with a flint and tinder could set a green mountain on fire, and who could break the bones of the demons under heaven. Grant us the power like unto ²Lv-³dsu-²mi-³dsu who with a green staff, striking a lake caused the water to splash up to heaven and blinded the demons under heaven. Grant us the power of the ²dto-¹mbas ²Ss-¹shi-²ddv-²daw, ²La-²ghügh-²nyi-²ds'i; of ²Dzi-¹boa-²dzi-²lv ⁽⁴⁰³⁾ and ³Ssä-¹shi-³ssä-¹lv of ²Gyi-²szI-²t'o-¹mbu-²gkv. Grant us the power of ¹Ö-²mä-²gyu-²lv; when heaven and earth came forth there prayed ²T'u-²t'u-³ch'i-²mbu grant us his

power; when the ²Ö and ¹Hä⁽⁴²⁾ appeared ¹Ssaw-²yi-²wüa-²de⁽¹⁰⁸⁾ prayed, invest us with his power; when the ²Dzi and ¹Ts'o⁽⁸⁸⁾ appeared, ²Dto-¹mba ³Shi-²lo prayed, invest us with his power.

Page 5: When the ²P'u-¹la⁽³⁷¹⁾ appeared ²Bpa-²wüa ²Yu-¹ma⁽¹²⁴⁾ prayed, invest us with his power; when the ²Ngaw and ¹Wu⁽⁴¹⁾ appeared ¹La-²bbü-²t'o-³gko⁽¹⁵⁸⁾ prayed, invest us with his power; when ²Müan-³llü-¹ddu-²ndzi⁽¹⁰⁾ and ²Müan-³llü-¹ssu-²ndzi⁽³⁷⁵⁾ appeared ¹Yi-⁴shi-¹ō-²zo⁽⁴⁰⁴⁾ prayed (*i. e.* chanted and performed ceremonies for him), invest us with his power. Where the sun and moon rose there prayed ³Ssä-²ssä-²ch'ung-²mbu⁽⁴⁰⁵⁾, invest us with his power; where the sun set there prayed ²Müan-²mi-²ch'ung-²t'ä, invest us with his power.

Give us the power of ³Gkv-²zo-³gkv-²p'u-¹lv⁽⁴⁰⁶⁾ who wears a silver cap and who descended from the head of the river; give us the power of ²Ss-²zo-²ss ²miu-¹khü who wears golden shoes, and who descended from the tail end of the river⁽⁴⁰⁷⁾; give us the power of ²T'o-²gko-²ngv-¹lv-²szi who wears a hempen garment and who descended from the left gate, also the power of ²Bpä-²ma-²shër-¹lv-²szi wearing a patched garment (= ¹mi-³na ²baw-¹la) and who descended from the right gate. ²Müan-²zo-²k'o-²lo-²zo⁽³⁶⁹⁾ who rides a green horse, wears a hat with eagle feathers, carries an ¹Ö-¹här ²ds-¹lër⁽¹⁹⁾ and an ¹Ö-¹här ²ndaw-¹k'o⁽⁴⁰⁸⁾ descends like

Page 6: with the roar of the dragon when the thunder rolls, with such power invest us. ¹Dü-²zo-¹yü-²ddo⁽⁴⁰⁹⁾ riding a yellow horse, carrying a quiver full of arrows with poisoned arrow heads to shoot tigers, a golden ²ds-¹lër and golden ²ndaw-¹k'o (*v. s.*), and who when he descends causes the earth to shake, with such power invest us. ¹Hä-¹ddü ²Ö-¹p'ër⁽¹⁰⁹⁾ who rides a horse with white fore-feet, and ²Dto-¹mba ³Shi-²lo⁽¹¹⁾ riding a white horse, such power as they possess invest us with; ¹Hä-²yü-¹gkü-³k'u⁽¹¹⁴⁾ who rides a red tiger of the land of the ²Boa⁽³⁵⁰⁾, ¹Ssä-³ssä-²k'o-¹gyu⁽¹¹⁵⁾ who rides the white-as-conch lion⁽³¹⁰⁾, ²Niu-¹niu ²Yu-¹ma⁽¹²⁵⁾ who rides a white stag, such power as they possess invest us with; ²Bpa-²wüa ²Yu-¹ma⁽¹²⁴⁾ riding a yak, and ¹Müan-³mi-²bpo-²lo⁽¹¹⁶⁾ riding a white horse, ²La-³wu-¹la-¹ssaw-²zo⁽⁴¹⁰⁾ who rides a white horse called ²La-³dta, and ¹Ha-²yi-dzi-²boa-¹p'ër⁽⁴¹¹⁾ who rides the ¹Khyu-³gu⁽⁴¹¹⁾, with such power as they possess invest us. Grant us the power of the celestial ²dto-¹mba ³Na-²bbü-²ssä-³ngu, of the terrestrial ²Ssaw-²bbü-²ssaw-¹la⁽¹⁵⁵⁾

Page 7: also of the sun ²bpö-¹mbö ¹Dtër-³ma-¹dtër-²dzhi, of the moon ²bpö-¹mbö ¹Gkyi-³t'a-²gkyi-¹yu⁽¹⁵⁶⁾, of the star ²bpö-¹mbö ¹Lo-³bpa-²szi-²zhou, of the rainbow ²bpö-¹mbö ³Gkv-²t'a-¹ggö-⁴wu, of the cloud ²bpö-¹mbö ²Gkyi-¹la-²bpa-³diti and that of the wind ²bpö-¹mbö ³Lo-²khyu-

¹khyu-²ddo ⁽¹⁵⁶⁾. Grant us the power of the ⁴Ssu ²ggö ²bpö-¹mbö ¹Yu-³nyi-¹gkyi-²ngu ⁽¹⁵⁷⁾, of the ⁴Nyi-²ggö ²bpö-¹mbö ²T'u-²t'u-¹gko-³wuà ⁽¹⁵⁷⁾, of the ¹Ssaw-³ndaw ²bpö-¹mbö ²Ssaw-¹t'u-¹gyi-³wu ⁽¹⁵⁷⁾, of the ²Dtü ²ggö ²bpö-¹mbö ²Bpa-²dtü-¹lo-³nyi ⁽¹⁵⁷⁾. Grant us the power of the ¹Hä ²ggö ²bpö-¹mbö ¹La-²bbü-²t'o-³gko ⁽¹⁵⁸⁾, of the ¹Ddu ^(10, 159) ²ggö ²bpö-¹mbö ¹Yi-³shi-¹ö-²zo ⁽⁴⁰⁴⁾, of the ²bpö-¹mbö of ¹Ts'o-²zä-³llü-²ghügh ⁽¹⁴⁷⁾ ¹Gyu-²bbü-²t'u-²ch'i, of ²Gkaw-¹lä-³ts'ü's ⁽¹⁴⁸⁾ ²bpö-¹mbö ²Dzi-²ghügh-³shi-²lo ⁽¹⁶⁰⁾. The closing sentence chanted from memory but not written is ²P'u-¹la ¹zaw ²mä ¹ndshër ²lä ³tsa, ¹ndshër ³tsa ¹ndshër ¹zaw ²lu ⁽⁴¹²⁾. In the East

Page 8: grant us the power of ¹K'o-³ts'ä-²ts'ä-²mbu ⁽¹⁶⁷⁾, in the South the power of ³Ssä-²zhi-¹ma-³ngu ⁽¹⁶⁷⁾, in the West the power of ³Na-²ssä-¹ch'ung-³lu ⁽¹⁶⁷⁾, in the North the power of ²Gv-³ssä-²k'o-¹mba ⁽¹⁶⁷⁾ and in the center ⁽¹⁷⁾ the power of ²Sso-¹yu-³dzi-²gv ⁽¹⁶⁷⁾. Grant us the power of the ³Ssu ⁽¹⁶¹⁾ ²bpö-¹mbö ³Ssu-¹bpö-²ö-¹p'ër ⁽¹⁶¹⁾, of ¹Yu ²bpö-¹mbö ¹Yu-¹bpö-²la-¹t'u ⁽¹⁶¹⁾ of the ¹Mä ²bpö-¹mbö ¹Mä-¹bpö-²gv-¹la ⁽¹⁶¹⁾ and of the ¹Ho ²bpö-¹mbö ⁽¹⁶¹⁾ ¹Ho-¹bpö-¹zä-³gkyi. Grant us the power of the ²dto-¹mba ³Gkv-²dda-²na-²ddo who dwells at ¹Mun-¹ch'wua-²wan-²yi-³ssu and (... the next rubric is no more understood) ⁽⁴¹³⁾; grant us the power of ²Gyu-¹gkaw-²na-²bpü and ²Ts'a-¹mba-²na-²nyi-²ts'a-²ddo and ²Gko-²wu-²ts'a-²ddo-¹na-²ddo; grant us the power of ²Gko-²wu-¹la-²ddo who, when he beats the iron (causes) sounds like thunder and the roar of an (approaching) earthquake, and who causes sparks to fly like eagles, with such power invest us.

Page 9: May the power of ¹Gkyi-³ch'i-²mbbü ²Boa-¹nddü ⁽⁴¹⁵⁾ and of ¹Yü-³ch'i-¹ch'ung-³mbbü ²Bpö-¹mbö be granted us; may their power descend on us. To-day it is propitious to beseech the ¹Ndv-¹dzu ²Ngaw-¹la ⁽⁴¹⁶⁾ for their power, as ²Ddv-¹p'ër ¹Khyu-³t'khyu (= the Garuda), ¹Khyu-³gu (the female Garuda), the eagle and the hawk, the cuckoo and the owl and the peacock; let their power descend, and let us be invested with their power; let us beseech the ¹Dshi-¹dzu ²Ngaw-¹la for their power, as the leopard, tiger, dragon, otter and ²Ddv-¹p'ër-²ssi-²nggü ⁽³¹⁰⁾, let their power descend and let us be invested with their power; let us beseech the ²K'wua-¹dzu ²Ngaw-¹la for their power, as the yak, half-breed yak and the white ox of the ²Ngaw, let their power descend and let us be invested with their power.

Let the power of all the (spirits?) of the mountains, like that of ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mt. Kailas), ²Ho-¹dü-²mbër-²lër ¹Ngyu ⁽⁴¹⁷⁾, ²Lü-¹dü-³gko-³mun ¹Ngyu ⁽⁴¹⁸⁾, ²Wüa-²zhi-³p'u-³na ¹Ngyu ⁽⁴¹⁹⁾ and (those of) all the large and high mountains descend and invest us. Let the power of all the trees like that of ¹Ha-²yi-²boa-¹daw ¹ndzër ⁽²¹⁹⁾, the juniper of

the high cliffs, the firs of the high alpine meadows, the ²Bpū ¹ndzēr ⁽⁴²⁰⁾ in the valleys, and the ³Shi-²lo-¹ndaw ¹ndzēr ⁽⁴²¹⁾ as well as that of all the large and tall trees descend and invest us. Let the power of all the waters like that of ²Mūan-³llū-²ndaw-¹gyi ³Khū. ³T'a-²la-²gyi-²ts'u ³Khū, ²Ä-¹na-²lo-²mun ³Khū ⁽⁴²²⁾,

Page 10: on the left ²Ssu-¹gyi-¹ddü and on the right ²Ngu-¹gyi-¹ddü and in the center ¹Na-¹gyi-¹ddü descend, also that of all the large streams of the high alpine meadows, we pray that their power may descend and invest us. Let the power of the rocks like that of ³Dsä-²dsä-¹ha-²lv-²mä ⁽²⁵⁰⁾, on the left ¹Gkü-²nv-²lv and on the right ¹Zhēr-²nv-²lv ⁽¹⁸⁰⁾, of ²Boa-¹dü ²Boa-²nv-²lv and in the center ¹T'khi-²nv-²lv descend and invest us; may the power of the rocks of ²Gyu-¹gkaw-²na-¹bpū ⁽⁴²³⁾ descend and invest us. Let the spirits of all the mountain spurs like ²Law-¹k'aw ²ssō-²bpä-¹mbu where a ²dto-¹mba dwells who has three loads of books which he chants from one end to the other without mistake descend, that of ²Dzi-²k'ö-¹p'ēr-¹ndsu-¹mbu where the ¹P'ēr-²zo and ¹P'ēr-³mi dwell who are able to talk and laugh, such power let there descend and invest us; let the spirit of ³Lä-²t'khi-¹ssan-¹ndsu-¹mbu descend, where the ¹Ssan-²zo and ¹Ssan-³mi dwell who are able to talk and laugh. Let the spirit of the mountain spur ²Mūan-³llū-¹hā-²ndzi-¹mbu ⁽⁴²⁴⁾ as well as those of the minor spirits (like) ¹Ö-³bbü-¹ö-²llū-¹mbu where the ¹Ö-²zo and ¹Ö-³mi dwell, who are able to talk and laugh, descend and invest us with their power.

Page 11: Let the power of ²Dtv-¹dshi-²ngaw-¹la ¹Ngyu where the ²Ngaw-²zo and ²Ngaw-³mi dwell who are able to talk and laugh descend, let the power of ²Ä-¹dtü-²ä-²wüa ¹Ngyu where the ¹Wu-²zo and ¹Wu-³mi ⁽⁴²⁵⁾ dwell who are able to talk and laugh descend, we pray that they may invest us with their power. Let the power of ²Dtv-¹dshi-¹miu-³t'a a guard with keen eyes who sits on the top of Mt. Kailas, also that of ²Khi-¹zaw-¹lū who dwells at the navel of that mountain, and that of ²Khi-¹k'wua-¹lū who dwells at the foot of the mountain, and who can oversee the whole land descend, may we be invested with their power.

Before anyone had chanted there dwelt ²Ssu-²bbū ¹ä-²p'u (ancestral grandfather) of nine generations at the foot of ¹Na-¹ngyu-²nv-²lv, let there descend such power, also that of the father, may the gods invest me the ²dto-¹mba with such power. Let the son be given the power of the father to dance like the stags with glistening antlers of ³Ä-²k'ö-²lv-³lo-¹mbu; let the daughter be given the power of the mother like that of the sheep who dance at ³Ts'u-²gkyi-²yü-¹lā-¹gko, such power to dance let the mother give to her daughter.

Page 12: Let the power of the gods descending from heaven like the flying crane and eagle be given to the ²dto-¹mba; let the power of the gods descending from the high mountain like the romping leopard and tiger protect the ²dto-¹mba; let the power of the gods descending like the otter and fish in the water protect the ²dto-¹mba; let the ²dto-¹mba be given a power like the clouds give to the crane, the tree to the hawk, the high mountain to the tiger, and the lake to the duck; let the gods give the ²dto-¹mba power equal to their sight, hearing, speech, and their handling of the sword; let the ²dto-¹mba possess the power of a thousand soldiers, let the hand of the ²dto-¹mba change to those of a thousand soldiers, such power let there be given us; also power equal to three steps taken by the gods, and equal to that of three pronouncements of the gods; let the power of the gods be given to the ²dto-¹mba on the left chasing demons;

Page 13: on the right let the ²dto-¹mba be given power to search (out) the demons. May the gods give the ²dto-¹mba's body power, invest him with power as great as that of Mt. Kailas. (The next rubric is not understood); let the power (of the gods) rest on the head and on the girdle. For being invested with power (I the ²dto-¹mba), I offer a horse and a cow which I will not take back, neither (will I take back) the turquoise and cornelian I offer, but as I give the horse, cow and sheep to my teacher for the investiture of power, when conferring the same on others, I will be able to obtain the same in return. Wearing a cap made of the fur of the musk deer they will call me ²dto-¹ddü (= great teacher). I ²dto-¹mba take a knife and they (will) cut a large piece of meat and (will) give it to me, this is our custom, also to present wine (= ²zhi-¹na), a plate of grain and meat; crossing 99 spurs, I am the first to cross, crossing 77 spurs, I am the first to cross, I am equal to the ¹P'ër-²zo ²ngv-³gkv ⁽⁴⁰⁾ who were able to bring forth the Heavens.

Page 14: I am equal to the ¹Ssan-³mi-²shër-³gkv ⁽⁴⁰⁾ who were able to spread out the Earth; equal to the (mythical) lion and the yellow elephant, and of the same origin as ²Gyu-¹gkaw-²na-¹bpü and Mt. Kailas. I am of the sort who can digest Mt. Kailas and still be hungry, of the kind who can drink the Yangtze without knowing it; one who is able to eat three bones at the same time without their being stuck in the throat, one able to devour three measures of ²tša-¹mba ⁽⁴²⁶⁾ without coughing it up; this is the same from generation to generation, for five generations of grandchildren, unchanged like the five clans ³Ssu, ¹Yu, ¹Ho, ¹Mä ⁽⁴²⁷⁾; I am he who by chanting can suppress the demons and break their bones, I am one who can settle affairs and break the bones of the enemy. Let there be given me the power of

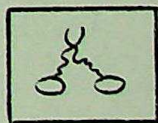
changing into a crane flying among the clouds of heaven without dropping a feather ⁽⁴²⁸⁾ and of changing into a tiger romping the high mountains without losing the tiger's stripes, and the power of changing into a ³gko-¹na ⁽⁴²⁹⁾ without breaking the tail and wings.

Page 15: I am a good man so let there be no entanglements in unpleasant affairs, let not the demons suppress me in their land; let my heart not be enveloped by fat like that of the chief, to prevent me from thinking; do not let my keen eyes be blinded by ³ch'ou (= impurities); when chanting let my voice be of a clear tone, may my way of thinking be like that of the chief; when performing the office of ²Llū-¹bu ⁽⁵⁸⁾ may I be able to prognosticate as if seen with my eyes. Let the grandchild follow in the footsteps of the grandfather, and the son in that of the father. I, the ²dto-¹mba having chanted for nine generations, let there be sufficient ¹nnü (for me) ⁽⁴³⁾, having prognosticated as ²Llū-¹bu for seven generations, let there be sufficient ¹ō given me ⁽⁴³⁾. I, ²dto-¹mba who chants this time, let me be able to suppress the demons; the arrow which I am shooting off, let it split the board.

Page 16: The guest I am entertaining, on that day let the sky be clear, whatever I pronounce let it bring victory; let the skinny ¹Ts'u demons be suppressed under my foot, and the skinny ¹Nyu ⁽³³⁵⁾ demons fall over the cliff, and when an enemy comes let him die on the mountain spur; when a leopard comes let him die in the deep valley. I, the ²dto-¹mba when invested with power in the day time, let the night be peaceful, when invested with power in the evening let the month be propitious; when invested with power this year let all be well for ever. The power of the gods has been bestowed (on me) let me have ¹nnü and ¹ō ⁽⁴³⁾.

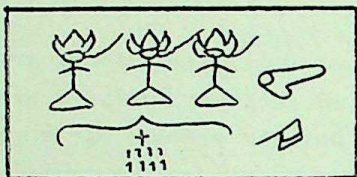
In *ms.*, no 1027, on the page before last there are two half lines and two full lines giving in simple pictographs as follows: Written in the ox year, in the eleventh moon, on the 22nd day, written by the ²dto-²dzhi (= ²dto-¹mba) of ²Ghügh-¹ko at the time when ³Yü-¹yi-²k'u captured ²Lä-²bbu ¹dü from the Mohammedans in the eleventh moon and 2nd day, when he fought and smashed the city ⁽⁴³⁰⁾.

(394) A ¹ddv-³lv is a loaf made of husked steamed wheat or rice; the steamed grain is pounded into a thick substance like putty, and shaped into an oblong loaf. ¹Ddv is the name of the loaf and ³lv means the uniting into a loaf of the steamed grain. These loaves are very heavy, hence for a ¹ddv-³lv to roll over is impossible. The sentence here reads: ¹ddv-³lv ¹bpü ¹ddv ²ndso-¹lo = rice loaf dry, loaf roll (move on its own accord); this is depicted by the symbol and is read as above.



(395) The goral called ¹ssä in ¹Na-²khi is *Naemorhedus griseus*, it inhabits the high limestone crags of the Li-chiang snow range or Yü-lung Shan.

(396) It is not known who these ²dto-¹mbas were. They are depicted thus: sitting in the 18th heaven and chanting; only the syllables ²shi and ¹shu are written.



(397) Nothing is known of these ²dto-¹mbas, they are similarly figured as the foregoing, only the syllables ²gyu and ¹gka are added.

(398) These last three ²dto-¹mbas are also unknown, they are figured the same as the foregoing dwelling in the 18th heaven, with two symbols, both of which occur in the names of the three ²dto-¹mbas viz: ²yi and ²ndo, the latter can also be read ²ndër (it represents a dried out pond), the other is a ²ggö-¹baw letter. These celestial ²dto-¹mbas mentioned under notes 396, 397 and 398 seem to be all related, i. e., each triad has the first part of the name in common, as ²Dzi-²ghüh, ²Ä-¹mi and ¹Shu-²dzhi respectively.

(399) Nothing is known about this ²Dtër-¹gko, but he usually precedes the other ²Dtër-¹gko, he is figured thus:



the general figure of the ²dtër-¹gko, with the symbol ¹la = hand, and ²mbu = bright, both act as phonetics.

It is possible that the eagle's head = ²gko, acts as phonetic in the second syllable of the name, but read in the first tone.

(400) These are the clawed = ¹dshi-¹dzu (claw-born with), ²ndv-¹dzu = winged, and ²k'wua-¹dzu = hoofed ²Yu-¹ma.

(401) These ²Yu-¹ma eat the flesh of the enemy, crunch the bones of the enemy, bite the lean flesh of the enemy and drink the blood of the enemy. These and the above mentioned in note 400 are figured in one compound symbol: in his mouth are from top down: blood, flesh, the black dot is read ²na = lean flesh, and the ²ö = bone. The last symbol near the hoof is read ²szü, it represents willow leaves, here it stands for ¹szü = enemy. The wings, tiger claw and horse hoof depict the ²Yu-¹ma of note 400.



(402) An ancient sorceress who dwells in the land of the ghosts. However another ²dto-¹mba read this first rubric of page four as follows: grant us the power of ¹P'ër-²ndzi-²ssaw-²mä who dwells at ¹Dü-¹tgkye-¹a-²k'ö = at the foot of the seven cliff caves of the land. The figure could be read ¹P'ër-²ndzi-²ssaw-²mä, but if that goddess is figured, invariably the syllable ¹p'ër = white, the first syllable in her name is also written. Therefore I have adhered to the first reading as given in the text. In ms., no. 1027, she is omitted.

(403) This is another name for the bat (²Dzi-¹boa-²dzi-²lv) see: The ²Müan ¹bpö ceremony, l. c., p. 82. Of all the other ²dto-¹mbas, etc., only their names are known, and these are very imperfectly written, that is much abridged and the ²dto-¹mba must rely on his memory to read them. There is however some divergence in the reading of the names of the ²dto-¹mbas. ²Ss-¹shi-²ddv-²daw can also be read ²T'khi-¹shi-²ddv-

²daw and this seems to be the proper reading for the symbols are ²t'khi-¹shi = barberry yellow, not ²ss = wood yellow. After ²La-²ghügh = tiger skin, ²nyi-²ds'i = two?, one name is omitted, it reads ¹A-¹mbbū-²ngv-²dso, only the three first syllables are written, for explanation of the first two symbols see note 305. ¹Ö-²mā-²gyu-²lv is also often read ¹Ö-²mā-¹gyi-²lv, and the last syllable is also read ²llü instead of ²lv, but here ²lv = rock is written (see ms., no. 1027, p. 5, rubric one).

(404) ¹Yi-³shi-¹ö-²zo was the ²dto-¹mba of ²Müan-³llü-¹ddu-²ndzī; the words ¹Yi-³shi are probably identical with the Tibetan ye-shes ཡེ་ཤེས་, the perfect, absolute wisdom inherent to all great saints and divine beings. See note 377.

(405) Only his name is known, in our ms., he is figured thus: the head of the goral = ¹ssä acts phonetically for ³ssä the first syllable in his name (³Ssä-²ssä-²ch'ung-²mbu); the symbol below the figure is ¹ch'ung = cornelian, it stands for the third syllable in the name, the word ²mbu is not written.



(406) Apparently a Tibetan for he wears the large felt hat of a Tibetan nomad, here he is said to wear a silver cap, ²t'o-²lo is the literary name for a cap, in the colloquial it is called ²p'ö-²lū.

(407) Whenever the ²dto-¹mbas mention the head = ²gkv, of a river, or road, etc., they must invariably mention the tail = ¹man = end. See note 310.

(408) The ²Ndaw-¹k'o is a hand drum usually made of the tops of two craniums stretched with a hide; it resembles an hour glass, but not so long, between the two bowls formed by the craniums are attached a pair of pendant leather knobs; it is held either by a bamboo or wooden handle, or beaded or embroidered flap used as a handle. The ¹Na-²khi use mostly a bamboo instead of a flap, the latter is more commonly used by lamas. The drum is held upright by the handle or flap and jerked alternately to right and left, causing the knobs to strike the faces of the drum. It is the Tibetan rnga-²chung or Damaru རྩེ་ཆུང་, རྩེ་མུ་, the latter is also its Sanskrit name damaru. The ¹Na-²khi speak of ¹ö-¹här or turquoise ²ndaw-¹k'o as well as of an ²ha-¹shi or golden ²ndaw-¹k'o.

(409) This is a terrestrial being ¹dü-²zo = earth son, in contradistinction to ²Müan-²zo = heaven son, ²ko-²lo-²zo, q. v. He is the counterpart of ²Müan-²zo-²k'o-²lo-²zo.

(410) ²La-³wu-²la-¹ssaw-²zo, like the bat is a messenger between the people and their ²dto-¹mbas and gods; he rides a white horse, while the bat rides the female Garuḍa (see note 411).

In a ms., called ²Müan-¹bpö-²dzi-¹szü ³ssaw = inviting ²Müan-¹bpö-²dzi-¹szü, it is related how ²La-²wu-²la-¹ssaw-²zo was sent to the 18th heaven to invite the above celestial ²dto-¹mba. The latter asked him about his origin. He told him that his grandfather was ¹Hä-¹ddü-²ö-¹për (109), and his grandmother ²Lo-²dsho-¹yu-²sso-³mi; that his father was ²Ngu-¹la-²gko-²bbü and his mother ²Ngu-³chwua-¹(la) ³gko-²mun (see note 111). He also told him that he lived on the meat of the unicorn (273), that he carries a torch which will burn for ever, and possesses a bag full of food which becomes never exhausted.

(411) This is the bat whose riding animal is ¹Khyu-³gu, the wife of ¹Khyu-³t'khyu, the Garuḍa q. v. See note 403, also explanatory remarks to the title of the ms., ¹Ha-²yi-²dzi-¹boa ¹Ssu ¹k'v, n. 1005. He is invariably the messenger to invite ²dto-¹mbas, gods and goddesses. For a full account of the bat see: ¹Bpö-¹p'a-²gko-¹shu of the ²Ch'ou ¹na ¹gv ceremony.

(412) A literal translation of this phrase is: Gods descend when, power again invest, power invest descend come, a free rendering of the above is: When the gods descend let them invest us with their power, let their power descend and invest us.

(413) The reading of rubrics 6-8 inclusive of page 8 is uncertain, as only a few syllables are written which may represent pictographs, ideographs or phonetics; none of the ²dto-¹mbas whom I consulted could give a satisfactory reading. One ²dto-¹mba read ¹Mun-¹ch'wua-²wan-²yi-³ssu = who milks the cow on the left, this is certainly indicated in the text, but much must be read into which is not written and even the oldest ²dto-¹mbas have now forgotten how to read such texts. The name of the ²dto-¹mba given in rubric six is ³Gkv-²daw-¹na-²daw, the word ²daw or ²ddaw means a loom and the symbol for the latter occurs in the rubric, it can only be a phonetic here. The rubrics seven and eight remain better untranslated for the above reasons.

(414) ²Gko-²wu-¹la-²ddo or ²Ggö-²wu-¹la-²ddo is the patron saint of the blacksmiths and equivalent to Lao-tzu 老子, he forges the weapons of the ²Yu-¹ma. He is depicted in the last rubric of page eight forging weapons. See also last part of note 123.

(415) A ²Boa-¹nddū is a lama, also a Tibetan incarnation.

(416) The ²Ngaw-¹la born with wings, the birds enumerated are considered winged spirits of victory. These are followed by ¹dshi-¹dzu = born with claws ²Ngaw-¹la and the ²K'wua-¹dzu = born with hoofs ²Ngaw-¹la to which the yak and the white ox of the ²Ngaw belong.

(417) ²Ho-¹dü is the land of ²Ho, i. e., the Hou-so country in southwestern Ssu-ch'uan 後所土司地方, and ²mbër-²lër ¹Ngyu is the name of a mountain in Hou-so. See: *The Ancient Na-khi Kingdom*, etc., Vol. II, pp. 469-470, also 407, 429, 453.

(418) This is the Lion Mountain or Shih-tzu Shan 獅山 of ²Lü-¹dü the ¹Na-²khi name of Yung-ning 永寧, northeast of Li-chiang and the Yangtze. The mountain has many names. The Mo-so of Yung-ning call it Seng-ge Ga-mun the Tibetan seng-ge dkar-mo སེང་གེ་དཀར་མོ་, the white lioness, the mountain goddess of Lion Mountain. See l. c., Vol. II, pp. 383, 418, Plates 220, 237, 244, 245, 246.

(419) This is a mountain in the Ch'ien-so country 前所土司地方 of southwest Ssu-ch'uan now Hsi-k'ang 西康; it is also the mountain god of the Mo-so of Ch'ien-so. The mountain is separated from Yung-ning Lion Mountain on the east by a ravine and pass. See l. c., Vol. II, pp. 383, 386, 406.

(420) The ²Bpü ¹ndzër also called the ¹bu-²bbü ¹ndzër = *Berchemia yunnanensis*, a rambling shrub or tree found along watercourses in valleys and ravines on the lower slopes of the mountains from 9000-10000 ft.

(421) The ³Shi-²lo-²ndaw-¹ndzër is an oak tree, identical with the ²ndaw-¹ndzër *Quercus cleistocarpa*, also the wish-granting tree (249).

(422) All three are lakes, the first is lake Manasarowar, see note 249, where the other two are located is not known.

(423) ²Gyu-¹gkaw-²na-¹bpü hauled rocks for the building of ¹Ngyu-³na-³shi-²lo ¹Ngyu, i. e., mount Meru, q. v., n. 60, in explanation of text of page 5, of ¹Khyu-³t'khyu ¹Ssu ¹a.

(424) ²Müan-³llü-¹hā-²ndzī was a celestial being who evidently is believed to dwell on a mountain range bearing his name. See: *ms.*, ¹Hā-³mi ²Ssu-³shou (and) ²Ss-²zo-²nyi-¹ma ³chër, of this ceremony.

(425) The male ¹Wu and female ¹Wu, companions of the ²Ngaw, always spoken of as the ¹Ngaw ¹nä ¹Wu (see note 41).

(426) This is the staple food of the Tibetans (tsam-pa མཚོ་པ་) roasted barley ground into flour; it is impossible to swallow dry barley flour hence the devouring of three measures of ²tsa-¹mba without coughing is an impossible feat.

(427) They were the four sons of ²Gkaw-¹lä-³ts'ü and his wife ¹Gyi-³mi-¹gyi-²dsu; they separated into four clans. The ³Ssu and ¹Yu brothers lived in the town, the ¹Mä and ¹Ho brothers dwelt on the mountains and in the Yangtze valley, to the west of Li-chiang. (See notes 106, 235).

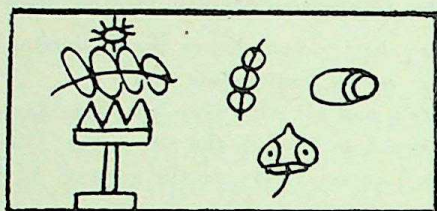
The ³Ssu lived at ³Ssu-³bbüe-²lv-¹lä-²wüa; the ¹Yu at ²Llū-¹shwua-¹yu-³gkaw-²la; the ¹Ho at ¹Ho-²dsu-²lv-¹na-²wüa, and the ¹Mä at ¹Mä-²ssä-³t'a-²wüa-¹p'ér. See: *The Ancient Na-khi Kingdom*, etc., V. I, pp. 85-86; also *The ³Müan-¹bpö Ceremony*, l. c., p. 10, n. 3; p. 121.

(428) The intended meaning is not to loose any of the powers given.

(429) The ³Gko-¹na is the great black vulture common in the northeastern Tibetan grasslands; it is the *Aegypius monachus*. It is also known as ¹Khyu-²gu-²gko-¹na.

The Bön priest figured by Hoffmann on Plate 10, l. c., holds in his hand a large black feather, apparently it is a feather from the huge black vulture or ³gko-¹na. Feathers of the ³gko-¹na were worn by the ¹Na-²khi ²Dto-¹mbas on their ¹Bä-²k'o, but now the tail feathers of the Amherst pheasant are substituted; many of the ¹Na-²khi miniatures on the front pages of their manuscripts show ²dto-¹mbas holding a feather in one hand. It is also mentioned in ¹Na-²khi mss. that the ²dto-¹mbas have the power to break an animal's back with the feather of a ³gko-¹na or cut its throat.

(430) ²Ghügh-¹k'o is the Chinese Ch'ang-shui 長水, to the west of Li-chiang. ²Yü-²yi-²k'u was General Yang Yü-k'o 楊玉科, ²Lä-²bbü ¹dü is the town of Ho-ch'ing 鶴慶 inhabited by Min-chia 民家 or ²Lä-²bbu, ¹dü means land. He was the famous Chinese general a native of the Li-chiang district, as he was born in La-chi-ming 喇鷄鳴, a salt-well village now in the district of Chien-ch'uan 劍川 縣. It was he who finally quelled the Mohammedan rebellion which raged for twenty five years in Western Yünnan, by capturing Ta-li 大理, their stronghold. The date corresponds to 1865.



³CH'UNG-²BPA ³NGYI or
JUNIPER (BOUGHS) BURN (430)

Explanation of symbols in the title:

The first is a compound symbol and is always read ³Ch'ung-²bpa ³ngyi, it represents a stand, three flames, a juniper twig lying across the flames with burning butter above. The last three symbols are used phonetically only; the first represents part of a string of cornelian beads, cornelian is ¹ch'ung in ¹Na-²khi, the Tibetan mchhong མཆོང; the second is a frog's head which stands for frog = ²bpa. Juniper in ¹Na-²khi is called ³Khyü, here the words ³ch'ung-²bpa are a transcription of the Tibetan for juniper which is shug-pa ཤུག་པ།, the first ¹Na-²khi syllable is also read ³ch'u, but only when it is used with ²bpa as here, and when a juniper burnt offering is meant.

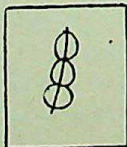
It is interesting to note that the ¹Zhër-²khin tribe who live to the north of the Yangtze loop, on the banks of the ¹Shu-¹gyi (River) south of Shen-dzong in Mu-li 木裏 territory, to its confluence with the Yangtze, call juniper not ³khyü like the ¹Na-²khi, but shu, which is identical with the Tibetan shug. It is also possible that originally

for the word ³ch'u or ³ch'ung the symbol for ³khyü



= juniper

was used and not the symbol



which it resembles; the first is

a juniper twig, the second, part of a string of cornelian beads. See: J. F. Rock, The ¹Zhër-²khin Tribe and their religious literature, in *Monumenta Serica*, Vol. III, 1, pp. 171-188, map.

The third syllable read ³ngyi represents a yeast cake used in fermenting liquor as such it is read ²ngyi, it stands here for ³ngyi = to

burn⁽⁴³⁰⁾, see also ²Müan ¹bpö etc., in *Monumenta Serica*, vol. XIII, note 11.

³Ch'ung or ³Ch'u-²bpa ²bä or ³ngyi is performed at every ceremony when the book of the same name is chanted. Juniper or pine branches are burnt either on a tripod, see Plate 5, or in a niche in the east wall of the court of the house, at day break on the day the ceremony is performed, and on every succeeding day as long as the ceremony lasts. Judging from the first symbol representing the sentence ³Ch'ung-²bpa ³ngyi, a stand was formerly used similar to the one used by the Tibetans in their courts, especially in those of the better class, or in the courts of the dwellings of incarnations. There we find a stone pillar with a rock slab on top where green juniper boughs are burned as offerings to the gods or mountain spirits. The nomads of eastern Tibet, especially those of the grassland of the Koko Nor or Ch'ing-hai 青海, lacking rocks build a square altar of yak dung, breast high, on which they burn juniper boughs as offering. Junipers occur everywhere in eastern Tibet in shallow valleys in the north, and on the high mountains further south.

In the grasslands near the headwaters of the Yellow River I have often observed them burning large quantities of green juniper boughs, producing white smoke so pleasing to the mountain gods, for these burnt offerings are mainly directed to the *genius loci* or sa-bdag ས་བདག, or earth owners, also called gZhi-bdag གཞི་བདག, the ¹Na-²khi ³Shi-¹zhi. These local spirits are generally of the Nāga class as are the ¹Na-²khi ³Shi-¹zhi.

Only in ²Bbër-²ddër (see: *The Ancient Na-khi Kingdom*, etc., p. 266, Plate 135) have I observed stone altars for the burning of juniper boughs, and that only at the sacred spring of ²Bbër-¹p'ër-²dtër, the Chinese Pei-ti ling ch'üan 北地靈泉 in Chung-tien 中甸.

Apparently as the symbol, and even the name would indicate, only juniper boughs and yak butter were burnt, but since their arrival in the mountains of northwest Yunnan, where they found a very varied flora, other species of trees with aromatic leaves have been used in addition to juniper boughs, in these burnt offerings. Nowadays the following objects are used at a ³Ch'u-²bpa ³ngyi ceremony: The branches of the ²Ddv-¹p'ër-²hoa-²ss the white barked birch⁽²⁸⁷⁾, ¹Ch'ung-³na-²yi-²ss⁽⁴³¹⁾, ¹Ö-¹här-³khyü-²ss⁽⁴³²⁾ or green juniper boughs, and branches of the ²Nv-¹p'ër-²t'o-²ss the white pine⁽⁴³³⁾, colloquially called ¹Ssa-²t'o. Besides the above, butter from a red cow, ²dze-¹bö or wheat flour, clean wine or spirit, and tea leaves are added to the burning

boughs. Since their contact with the Chinese, paper imitation money, such as silver and gold imitation sycee, is also burned, but this is a much later innovation. White and black ²Hö-²lü-¹mbbü are also offered ⁽²¹⁾.

The burnt offering is made to the ²Ö and ¹Hä ⁽⁴²⁾, the ¹D'a, the ²Ngaw and ¹Wu ⁽⁴¹⁾ for the protection of the person who has the ceremony performed; to the ¹Dto and ¹Wu ⁽¹⁴⁹⁾ for the obtaining of wealth, to the Nāgas or ²Llü-²mun for the increase of livestock and children.

The book here translated *ms.*, no. 6015, has been newly acquired, it belongs to the ²Ssu ¹gv ceremony, and was bought from a ²dto-¹mba of the village of ¹Mun-³shwua-²wüa ²Ndër-²ghügh, southeast of the lake ²Ssä-¹bpi (³Khü).

Translation of text:

Page 1: (At) this place when the stars came forth, that night was propitious; when the grass appeared on the land, that day was propitious; on the left when the sun came forth, today it is hot, on the right when the moon appeared, to-day it is bright.

The Tibetan is best to cast the horoscope for the year, the ²Lä-²bbü for the month, and the ¹Na-²khi for the night.

The stars are propitious, to-day all is propitious, the evening, the month and the year. When the domestic animals came forth, they came from ³Non ⁽²¹⁰⁾, when the people came forth they originated from ¹Ho ^(43, 150). If our span of life is too short we are desirous of its being prolonged, this we want to do.

The ²Ddv-¹p'ër-²hoa-²ss ⁽²⁸⁷⁾ came forth from ²Ddv-¹p'ër ¹Ngyu (= a mountain white as the conch), the ¹Ch'ung-³na-²yi-²ss ⁽⁴³¹⁾ came forth from ¹Lo-¹ch'ung-²k'o in the valley. We are desirous of performing ³Ch'ung-²bpa with the ²Ha-¹shi ¹Mbbüe-²ss ⁽³⁵²⁾,

Page 2: with the ¹Ö-¹här ³Khyü-²ss ⁽⁴³²⁾, with the ²Nv-¹p'ër-²t'o-²ss ⁽⁴³³⁾, with butter from a red cow, with fine wheat flour, tea leaves (of which nobody has yet drunk tea); we are desirous of long life ⁽²⁵⁷⁾ and (therefore) we wish to perform ³Ch'ung-²bpa (²bä = do), we are desirous of protection, so we wish to perform ³Ch'ung-²bpa (²bä) to the ²Ö and ¹Hä ⁽⁴²⁾. We are desirous ⁽⁴³⁴⁾ of courage and agility ⁽⁴³⁵⁾ so we wish to perform ³Ch'ung ²bpa (²bä) to the ²Ngaw and ¹Wu ⁽⁴¹⁾. We are desirous of riches and abundance ⁽²⁵⁶⁾ so we wish to perform ³Ch'ung-²bpa (²bä) to the ¹Dto and ¹Wu ⁽¹⁴⁹⁾; we are desirous of ¹Nnü and ¹Ö ⁽⁴³⁾ so we wish to perform ³Ch'ung-²bpa (²bä) to the ¹Ssu and ²Lv (Nāgas and dragons); we use the oak with the black head (black top), the juniper from the alpine meadow, from a high cliff

Page 3: the honey, butter from a red cow, fine wheat flour, wine and tea to perform ³Ch'ung-²bpa (²bä), but first all ³Ch'ou (⁴³⁶) must be removed for they would likely (= ³gkv) be displeased (= ²k'aw) and would not eat the food, and if ³ch'ou is not removed they would be displeased and not drink. Before any tree was born on ²Lo-²ndo-¹p'ër ¹Ngyu (⁴³⁷) the ¹Mun ¹ndzër (⁴³⁸) was born, therefore we use the ¹mun branch to remove ³ch'ou, above the village, in the vast land before the grass was born the white ²Bbüe (⁴³⁹) was, therefore we use the ²bbüe to remove ³ch'ou; we perform ³ch'ou ¹lü (⁴⁴⁰) where the ¹P'ër, ¹Ssan (⁴⁰), the ²Ngaw, ¹Wu (⁴¹), and the ²Ö, ¹Hä (⁴²) dwell; also on the unclean hand lighting the incense sticks; the ²dto-¹mba's voice is not sonorous because of ³ch'ou, so we perform ³ch'ou ¹lü on the ²dto-¹mba. The ³ch'ou caused by one who has not yet eaten, but whose saliva gathers in the mouth, that ³ch'ou is driven out. The ³ch'ou caused by swallowing in anticipation of drinking wine before it has been drunk, that ³ch'ou is chased out (⁴⁴⁰).

On the unsonorous ²ds-¹lër (⁴⁹) and ²ndaw-¹k'o (⁴⁰⁸),

Page 4: on the sound of the ²ddv-¹p'ër ¹mbër-²k'o, the ³ch'ou is chased out. ³Ch'ou has been chased hence there is no more ³ch'ou on the three precious objects (used at the ceremony), nor on the three kinds of grain used, nor is there any poison.

All ³ch'ou has been chased, and all is clean (⁴⁴¹), all ³ch'ou must go to ²Ssä-¹t'o-¹müen-¹dü (⁴⁴²). The ³Dsi-²l-¹p'ër (⁴⁴³) came down from a white spur into a valley, it wanted to be completely white, it saw thousands of white (birds), but its breast was black, and thus could not be white. The crow came down from a black spur, and it wanted to be completely black, one night it saw thousands of black (birds), but a feather on the edge of its wing was white and so it could not be all black, therefore we do not perform ³Ch'ung-²bpa before them.

In the beginning (⁴⁴⁴) people had not yet arrived on the land; the high heavens, higher than Mt. Kailas, the ¹P'ër made, the firmament full of stars the ¹P'ër (⁴⁰) made, hence we perform ³Ch'ung-²bpa (²bä) before them.

Page 5: The vast lands were spread by ¹Ssan (⁴⁰) and the grass covering the land was (made) caused by the ¹Ssan, hence we perform ³Ch'ung-²bpa (²bä).

In ²Dzu- (²Dzi-)¹la-¹ä-²p'u's (¹⁴³) heaven (¹⁴³) in the daytime the sun rises and is hot, and in the evening the moon rises and is bright, to heaven with the brilliant stars, and the heavens with the nine stratas of white clouds we perform ³Ch'ung-²bpa (²bä). ³Ts'ä-¹k'kü-²ä-²dzi's land (¹⁴³) beneath which gold is located, and over which cattle

and sheep are herded, and over which the waters endlessly flow, the three lands are of the same size, like three branches of the same height ⁽⁴⁴⁵⁾. To that land we perform ³Ch'ung-²bpa (²bä).

On the left ²K'wua-¹dtv-¹mbër-²ddv ²Gyi ^(248, 446) is riding a dragon horse with a white tail, wearing a fiery garment and fiery shoes and carries a white iron ²p'ö-²bö ⁽⁴⁴⁷⁾; to the right ²La-²lër-¹dü-²ndzi ²Bbüe ^(248, 446) rides a horse with a thin mane, and in her hand she carries a white iron ²ndaw ⁽⁴⁴⁸⁾, she wears a red garment and red shoes.

Page 6: The breaking of trees on the mountain, the uprooting of the sod in the valleys, the thunder and flashes of lightning, the trembling of the earth, all this is caused by ²Gyi and ²Bbüe, therefore ³Ch'ung-²bpa (²bä) must be performed to them.

Between heaven and earth dwells ²Müan-³llü-¹ddu-²ndzi ⁽¹⁰⁾, the father of the people, the mother of the people is ²Ts'u-³chwua-²gyi-²mun, they cause children to be born, and cause the growing and ripening of the grain; when he rises he rides a horse, when she sits she drinks tea. Let ²Müan-³llü-¹ddu-²ndzi grant us ¹nnü and ¹ō ⁽⁴³⁾, riches and abundance, because this is done by (him) ¹Ddu ⁽¹⁵⁹⁾, therefore we perform ³Ch'ung-²bpa (²bä) to him. From ²Müan-²bä-¹gkü-¹här-²k'o came forth the celestial

Page 7: ¹Dto and ¹Wu ⁽¹⁴⁹⁾, from ¹Dü-²bä-²shër-²lä-²mä came forth the terrestrial ¹Dto and ¹Wu. The mountain ¹Dto and ¹Wu came forth from ²Ä-²dtü-³ä-²wuà ¹Ngyu ⁽⁴⁴⁹⁾, and from the top, navel and foot of Mt. Kailas (= ¹Ngyu-³na-³shi-²lo ¹Ngyu); the ¹Wu who wears a golden yellow armour and a golden helmet, rides the ²Ddv-¹p'ër-²ssi-²nggü ⁽³⁴⁰⁾, he carries a lance and a ²ndaw ⁽⁴⁴⁸⁾ with a white head.

The ¹Dto and ¹Wu destroy the 90 houses of the enemy and the 700 cliff dwellings of the enemies. Heaven bestowed three kinds of power on the ¹Dto and ¹Wu, efficiency, and victory; they received beauty, and wisdom. The ²Dto-¹bma ⁽⁴⁵⁰⁾ and ²Llū-¹bu ⁽⁵⁸⁾, man and wife received riches and abundance and long life (from the ¹Dto and ¹Wu).

They received food without having to work, and they obtained milk without having to herd animals. The ¹Dto and ¹Wu obtained wild animals

Page 8: without laying traps; they gained victory with or without fighting; riches, abundance, and long life is bestowed by the ¹Dto and ¹Wu and therefore we perform ³Ch'ung-²bpa (²bä) to them.

The celestial ¹Ssaw-²yi-²wuà-²de ⁽¹⁰⁸⁾ holds in his hand the flag of victory (= ²Ngaw) ²Ö-¹gko-²aw-¹gko ⁽⁶²⁾ holds the flag of victory, ²Hä-¹ddü ²Ö-¹p'ër ⁽¹⁰⁹⁾ holds in his hand the flag of victory, ²Dto-¹mha ³Shi-

²lo holds in his hand the flag of victory. The ²Ngaw⁽¹³³⁾ riding the ¹Khyu-³t'khyu (Garuḍa) and ¹Khyu-³gu⁽⁴⁵¹⁾, the ²Ngaw riding the white crane and white eagle, the ²Ngaw riding the ¹Gkyi⁽⁴⁵²⁾ and ¹mbër (= yak), the ²Ngaw riding the tiger and leopard, the ²Ngaw riding the dragon, and the white lion.

Page 9: If it were not for the ²Ngaw there would be defeat⁽⁴⁵³⁾. The ²Ngaw are always satisfied hence never hungry. The ²Ngaw of the grandfather is transmitted to the grandchild, the ²Ngaw of the father to the son⁽⁴⁵⁴⁾. As ²Ngaw is responsible for courage and agility therefore we perform ³Ch'ung-²bpa (²bä).

Thereupon came forth ¹Ho⁽⁴⁵⁵⁾, the heavens are full of stars, and the earth full of grass, of the stars in heaven the ¹Ho is the greatest (because the stars cannot be counted), of the land the grass is the greatest because (its blades) cannot be counted⁽⁴⁵⁶⁾. The sun and moon are everlasting; the mountains and valleys are innumerable, the leaves of the trees, and the foam on the water are innumerable. The people below heaven are not as numerous as the stars in the milky way. There is not as much ¹nnü⁽⁴³⁾ under heaven and ¹ō⁽⁴³⁾ on the vast land like (the stars in heaven) ¹Ho, hence (man) carries a branch of ¹Ho on his shoulder and places the rocks of ¹Ho into his garment⁽⁴³⁾, therefore to ¹Ho, ³Ch'ung-²bpa (²bä) must be performed. Because ³Ch'ung-²bpa (²bä) has been performed to ¹Ho, the seed of the testicles of the castrated yak is given = ³dsu to heaven⁽⁴⁵⁷⁾, the heavens became full of stars, when seven rows have been ploughed in the land, then the land will be full of grass.

Page 10: The hill and the high mountain copulate, the cultivated fields and the waste land copulate, the pot and the hearth copulate. The ²Mi and ¹Lv⁽⁴⁵⁸⁾ copulate; the father is followed by the son, the mother is followed by the daughter. If there is no proper copulation, and copulation is not performed at a proper time, then there is no offspring, and there will be no permanency⁽⁴⁵⁹⁾. Therefore to ³Dsu and ¹Ho^(43, 150) we perform ³Ch'ung-²bpa (²bä).

The ²Dzu and ²Wüa⁽¹⁵¹⁾ came forth from the summit, navel and foot of Mt. Kailas. The first generation of ²Dzu was ²Dzu-³dgyü-³ch'ër, the second the ²Dzu-³lü-³ch'ër, and the third, the ²Dzu-³mi-³ch'ër, the left hand ²Dzu and the right hand ²Dzu, the five compose one spirit.

The ²Dzu and ²Wüa of the original heaven under which man was born and dwelt, where the grandfather put the pot on the hearth, and where the grandmother made the fire under the hearth, to that ²Dzu and ²Wüa we perform ³Ch'ung-²bpa (²bä).

Page 11: When Heaven leads its dog to the hunt, ³Llū⁽¹⁵²⁾ the spirit of the hunt is behind it; when ²ndaw = the Earth leads its dog to the hunt, ³Llū⁽¹⁵²⁾ is behind it. When the ¹P'ēr ¹Ssan⁽⁴⁰⁾ lead their dog to the hunt ³Llū is behind it. When the ¹Dto⁽¹⁴⁹⁾ go hunting ³Llū is behind it, and the ¹Wu⁽¹⁴⁹⁾ catch the prey (because they propitiated ³Llū before the hunt)⁽⁴⁶⁰⁾. When the arrow is shot off at a two-forked tree it is sure to strike (one), this is due to ³Llū. The object of the hunt is never lost once seen, once chased it will always be caught.

To the fleetness of the ³Llū⁽¹⁵²⁾, to the white wind on the left, to the black wind on the right, to the white ²Hār⁽¹⁵²⁾ of ²Mūan-³llū-¹ddu-²ndzi⁽¹⁰⁾, to the white ²Hār of the gods, to the white ²Hār of the ²Ngaw, and to the ³Llū and ²Hār we perform ³Ch'ung-²bpa (²bä)⁽⁴³¹⁾.

To the power of the ancestors of 13 generations, to the personal ancestors of nine generations, to the ¹Ndshēr⁽¹⁵³⁾ wearing a golden hat, garment, belt and shoes, to this grandfather's great ¹Ndshēr (= power) which is transmitted to the grandson, to this ¹Ndshēr we perform ³Ch'ung-²bpa (²bä).

To ²Lo-¹ndo-²p'u-¹mun (¹ddü) the father of ¹Ö-²mä-¹hā⁽¹⁵⁴⁾ and ³Khü-²mä-¹gyu-¹llü

Page 12: the mother of ¹Ö-²mä-¹hā ²Dta-¹mbbū-³gyi-²dzi-¹ō (the actual name of the god of grain) causes the ²Ä-¹k'ö⁽¹⁵⁴⁾ to be large, and the seeds of the ²Ssaw⁽¹⁵⁴⁾ to be numerous. When the ears of the paddy are full of grain (bending under their weight) this is due to ¹Ö-²mä-¹hā, when the ³lo-²lo⁽⁴⁶²⁾ is full, and great quantities have accumulated⁽⁴⁶³⁾, this is due to ¹Ö-²mä-¹hā. If there is not enough grain (and in the end the family has enough to eat) ¹Ö-²mä-¹hā has added (that which was lacking); if the harvest is bad, then ¹Ö-²mä-¹hā gives the additional increase, therefore we perform ³Ch'ung-²bpa (²bä) to ¹Ö-²mä-¹hā and ²Na-²t'o-²ssä⁽¹⁶⁴⁾.

To the 33 ²Mūan ²ggö ²Ngaw-¹la⁽¹³³⁾ and the 22 ¹Dü ²ggö ²Ngaw-¹la⁽¹³³⁾, to the ¹P'ēr, ¹Ssan⁽⁴⁰⁾, to the ²Ngaw and ¹Wu⁽⁴¹⁾ and to the 360 ²Ngaw-²la of the ²Ö and ¹Hä⁽⁴²⁾, we perform ³Ch'ung-²bpa (²bä).

To the ²Ss ²Hä-¹ddü, ²Mi ²Hä-¹ddü, ¹Shu ²Hä-¹ddü, ¹Gyi ²Hä-¹ddü and ²Dshi ²Hä-¹ddü⁽²¹⁶⁻²¹⁹⁾, to ²Boa-¹shi

Page 13: ²Ssan-²ddo⁽¹³⁷⁾, to the ¹Ngu-²bä city god⁽²²¹⁾ we perform ³Ch'ung-²bpa (²bä). To the celestial, sun, moon, star and ¹Zaw ²Dtēr ¹gko⁽¹³²⁾, the ³K'v-²ghühg, ²Sso-²ghühg ²Dtēr-¹gko⁽¹³¹⁾, the all wise and omniscient ²Dtēr-¹gko⁽²²⁵⁾ and to the 360 ²Dtēr-¹gko^(.30) we perform ³Ch'ung-²bpa (²bä).

To the ²T'u-²ch'i ²Yu-¹ma⁽¹²³⁾, ²Niu-¹niu ²Yu-¹ma⁽¹²⁵⁾ ²Bpa-²wüa ²Yu-¹ma⁽¹²⁴⁾, the ²Yu-¹ma drinking the blood, eating the flesh and

crunching the bones of the enemy, and to the 360 ²Yu-¹ma we perform ³Ch'ung-²bpa (²bä). To the power of the ²dto-¹mba ²Müan-²gkv-¹shwua ⁽⁴⁶⁵⁾ to the ²bpö-¹mbö ⁽³⁶⁸⁾ ¹Dü-²gyu-³k'wua-¹ggü ⁽⁴⁶⁶⁾, to the ²dto-¹mba who by chanting caused the rays of the sun to be long and the moon to become round, we perform ³Ch'ung-²bpa (²bä). We perform ³Ch'ung-²bpa (²bä) to the power of ¹Ndu who is able to obtain long life (having a white head) and to ¹Ssä whose teeth were long ⁽²³⁴⁾. We perform ³Ch'ung-²bpa (²bä) to the nine ²dto-¹mbas able to chant, and to the seven ²Llū-¹bu able to cast horoscopes (and commune with the demons). We perform ³Ch'ung-²bpa (²bä) to the power of ²Müan-¹shwua-²ä-³non-²wuä-¹p'ä-³wuä-²bä-²gv ⁽²³⁸⁾, to the power of ²Wan-²yi-²ddv-²k'o-³lv-²lv and ¹Yi-²yi-³shou-¹la-²p'u-²ch'i ⁽²³⁹⁻²⁴⁰⁾.

Page 14: We perform ³Ch'ung-²bpa (²bä) to ²Müan-¹bpö-²dzi-¹szü and ²Müan-¹p'a-²ghügh-³hoa ⁽¹²⁰⁾, to the celestial ³Na-²bbü-²ssä-³ngu ⁽¹⁵⁵⁾, to the terrestrial ²Ssaw-²bbü-²ssaw-¹la ⁽¹⁵⁵⁾; to the sun ²bpö-¹mbö ¹Dtēr-³ma-¹dtēr-²dzhi ⁽¹⁵⁶⁾, to the moon ²bpö-¹mbö ¹Gkyi-³t'a-²gkyi-²yu ⁽¹⁵⁶⁾, to the star ²bpö-¹mbö ¹Lo-³bpa-²szü-³shou ⁽¹⁵⁶⁾, to the ¹Zaw ²bpö-¹mbö ²Ddo...? ⁽⁴⁶⁷⁾, to the cloud ²bpö-¹mbö ²Gkyi-¹la-²bpa-³dti ⁽¹⁵⁶⁾ to the wind ²bpö-²mbö ³Lo-²khyü-¹khyü-²ddo ⁽¹⁵⁶⁾, to the rainbow ²bpö-¹mbö ³Gkv-²t'a-¹ggö-⁴wu ⁽¹⁵⁶⁾, to the ¹Ssu (Nāga) ²bpö-¹mbö ¹Yu-³nyi-¹gkyi-²ngu ⁽¹⁵⁷⁾ to the ²Nyi (Nāga) ²bpö-¹mbö ²T'u-²t'u-¹gko-³wuä ⁽¹⁵⁷⁾, to the ¹Ssaw-³ndaw (Nāga) ²bpö-¹mbö ²Bpa-²dtü-¹lo-³nyi ⁽¹⁵⁷⁾, to the ²bpö-¹mbö of the gods ¹La-²bbü-²t'o-³gko ⁽¹⁵⁸⁾, to the ¹Ddu ⁽¹⁰⁾ ²bpö-¹mbö ¹Yi-³shi-¹ō-²zo ⁽¹⁰⁴⁾, to the ³Llū-²ghügh ⁽¹⁴⁷⁾ ²bpö-¹mbö ¹Gyu-²bbü-²t'u-²ch'i, to ²Gkaw-¹lä-³ts'ü's ⁽¹⁴⁸⁾ ²bpö-¹mbö ²Dzi-²ghügh-³shi-²lo ⁽¹⁶⁰⁾,

Page 15: to the ¹Ddv ⁽³⁹⁾ ²bpö-¹mbö ¹Ddv-³t'a-¹mbēr-¹yu ⁽¹⁶²⁾ to the ¹Dsä ⁽³⁹⁾ ²bpö-¹mbö ¹Dsä-²shi-¹na-²ddo ⁽¹⁶²⁾. To the eastern ²bpö-¹mbö ¹K'o-³ts'ä-²ts'ä-²mbu ⁽¹⁶⁷⁾, to the southern ²bpö-¹mbö ³Ssä-²zhi-¹ma-³ngu ⁽¹⁶⁷⁾ to them we perform ³Ch'ung-²bpa (²bä). To the western ²bpö-¹mbö ³Na-²ssä-¹ch'ung-³lu ⁽¹⁶⁷⁾, to the northern ²bpö-¹mbö ²Gv-³ssä-²k'o-¹mba ⁽¹⁶⁷⁾, and to the ²bpö-¹mbö of the central region between heaven and earth ⁽¹⁷⁾ ²Sso-¹yu-³dzi-²gv ⁽¹⁶⁷⁾, and to the great power o ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾ we perform 108 ³Ch'ung-²bpa (²bä). We perform ³Ch'ung-²bpa (²bä) to the ¹Ssu ¹p'ēr ²Lv ¹p'ēr ⁽¹⁷³⁾ in the east, to the ¹Ssu ¹här ²Lv ¹här in the south, to the ¹Ssu ¹na ²Lv ¹na in the west, to the ¹Ssu ¹shi ²Lv ¹shi in the north, and to the ¹Ssu ¹ndz'a ²Lv ¹ndz'a ⁽¹⁷³⁾. To the ²Müan-²ggö (= celestial) ²Nyi-²ggö-²dtü-²wuä ⁽¹⁷⁴⁾, and to the ¹Dü-²ggö (= terrestrial) ³Nyi-²ssä-²khyo-¹lo ⁽¹⁷⁵⁾, to the ¹Ssaw-³ndaw ¹La-²bpa-³ch'i-²mbbü ⁽¹⁷⁷⁾,

Page 16: to the ¹Ssaw-²yi-¹la-²bpa-²dtü-¹mun ⁽¹⁷⁸⁾, to the ¹Ssaw-³ndaw ¹Ö-²mbbü-¹gyu-¹zhi ⁽¹⁷⁷⁾, to the ¹Ssaw-³ndaw ³Lü-²yi-²gyi-

²bbü⁽¹⁷⁷⁾, and to all the thousands of ¹Ssaw-³ndaw (Nāgas) we perform ³Ch'ung-²bpa (²bä)⁽⁴⁶⁸⁾.

The local (our own) mountain spirits alone are able to protect us, also the local valley Nāgas (³Shi-¹zhi) alone are able to protect us. To ²Boa-¹shi-¹gkyi-²nv-²lv⁽¹⁸⁰⁾ ¹Zhër-²nv-²lv^(180, 220), to ²Nv-²lv-¹p'ër and ²Nv-²lv-¹na⁽¹⁸²⁾, to ²Nv-²lv ¹Ssä-¹zä-³gkyi⁽⁴⁶⁹⁾ we perform ³Ch'ung-²bpa (²bä). To ²La-¹zhër-¹gko and ²La-³yu-¹gko⁽¹⁹⁰⁾, to ²Szi-¹här-¹gko and ²Szi-¹bpü-¹gko we perform ³Ch'ung-²bpa (²bä). To ²Wüa-²ngv-²här-¹lo, to ³P'iu-¹p'ër-³hoa⁽⁴⁷⁰⁾ to ²Mbu- (²mun-)²lä-¹khi, to ³Här-³lër-²gkv⁽⁴⁷¹⁾, to ²Ssi-²gkaw-¹ngaw⁽¹⁸⁵⁾,

Page 17: to ²Ndaw-³gkaw-¹ngaw⁽¹⁸⁵⁾, to ²Gkaw-¹ngaw ²Gkü-¹p'ër-¹ngyu⁽¹⁸⁶⁾ and to ²Gkaw-¹ngaw ²Ä-¹wu-²wüa⁽¹⁸⁴⁾ we perform ³Ch'ung-²bpa (²bä). To ²Gkü-¹dü ²Gkü-²ts'u-²ts'u ¹zhër-²nv-²lv⁽⁴⁷²⁾, to ²Bbër-²ddër ²nv-²lv-¹p'ër⁽⁴⁷³⁾, we perform ³Ch'ung-²bpa (²bä). To ¹Ha-²boa⁽⁴⁷⁴⁾ ¹Gkü-²nv-²lv⁽⁴⁷⁴⁾ on which the clouds rest in tiers⁽⁴⁷⁵⁾, to ²La-²ler-¹ha ²Yi-¹bi⁽¹⁸³⁾; to ²Boa-¹shi ³Khü-¹ndv⁽⁴⁷⁶⁾, to ²Boa-¹shi ²Ssan-²ddo ²hä-¹gyi⁽¹³⁷⁾ ¹gko⁽⁴⁷⁷⁾; to ³Shwua-²wüa ¹A-²k'o ³Khü⁽¹⁹⁵⁾, to ³Lü-³khü ¹Shwua-²ngaw-²wüa⁽¹⁸⁸⁾, to ²Ssaw-¹ssu-¹gyi-²t'u-²gkv⁽⁴⁷⁸⁾ where the water of ²Ssaw-¹ssu issues, to ¹Gyi-²wüa-¹gyi-²t'u-²gkv⁽¹⁹⁶⁾, to ¹Ngu-²bä ²Yi-¹gv-²wüa⁽¹⁸⁹⁾, to ²Mbe-²man-²ssu-¹dtv ³Khü⁽⁴⁷⁹⁾,

Page 18: to ¹Ö-¹här-³baw-²baw ³Khü⁽⁴⁸⁰⁾, to ²Bbüe-²ffü-¹ch'i-²hoa⁽²²¹⁾, to ²Ss-¹ngyu-²lv-²ngaw-²gkv⁽⁴⁸¹⁾, to ²T'o-²ndo-²yi-¹gv-²wüa⁽⁴⁸²⁾, to ²Ä-¹shër-²bä-¹na-²wüa⁽⁴⁸³⁾, to ²Ndaw-¹zaw ²La-²dzi-²tan⁽⁴⁸⁴⁾, to ²ddü-³p'u (= east of river) ²Dzi-²li ²Ggö-²ma-¹ngyu⁽²⁸⁵⁾, we perform ³Ch'ung-²bpa (²bä). In the east to ³Ghügh-²lä-²lä-¹gka-³haw⁽¹⁹¹⁾, to ³Ghügh-²lä ²Chër-²bpa-²bi⁽⁴⁸⁶⁾, to ²T'khi-¹lä-¹bu-²mä-¹ngyu⁽⁴⁸⁷⁾. To ²Dtü-¹ghügh ²Lv-¹p'ër-²wüa⁽⁴⁸⁸⁾; to ¹Dta-²wüa ²Ngaw-¹yü-¹d'a⁽⁴⁸⁹⁾, to ²Ndaw-¹lä ²Ssu-¹k'wua-¹ngyu⁽⁴⁹⁰⁾, to ²Ss-¹lä ³Khyü-¹ndso-¹lo⁽⁴⁹¹⁾, to ²Müan-³dzi-²zä⁽⁴⁹²⁾;

Page 19: to ²Bi-²gkan-³ts'an, to ²Ho-¹gv-¹a-¹p'a-¹p'ër⁽⁴⁹³⁾, to ¹Gka-²gkv ³t'a-¹p'ër-²k'ö⁽¹⁹¹⁾, to ¹Gka-²k'ö ²gyi-¹här-¹lo⁽⁴⁹³⁾, to ¹Mbbü-¹k'v ²nv-²ds-²gkv⁽⁴⁹⁴⁾, to ¹Mbër-²ssu-¹lo⁽¹⁹⁵⁾, to ¹Mbbü-¹k'v ²ndaw-¹yu-²ts'u⁽⁴⁹⁶⁾, to these we perform ³Ch'ung-²bpa (²bä). To ²Zhwua-¹p'ër-¹ngyu and ²Zhwua-¹na-¹ngyu⁽⁴⁹⁷⁾, to ²Bpä-²ma-²yü-¹lu-³chung, to ³T'khye-²yi ³t'a-¹p'ër-²k'ö⁽²⁰⁶⁾ and to ²Yi-²ch'i ³Gko-²gv-¹mbu⁽⁴⁹⁸⁾ to these we perform ³Ch'ung-²bpa (²bä). To ²Ngyu-³dtv-³ssaw-¹chër-³ssaw⁽⁴⁹⁹⁾, to ²Gkyi-¹wüa ²nyi-¹ts'ër-²nyi⁽⁵⁰⁰⁾, to ²T'o-²lä-¹dü⁽⁵⁰¹⁾;

Page 20: to ²Man-²dso-²ssu, ¹A-²p'a-¹p'ër⁽²³¹⁾, ²Ssä-¹bpi-¹zhër-²nv-²lv⁽¹⁸¹⁾, ²Ndaw-²lv, to ²Gyi-²t'u-²p'i⁽⁵⁰²⁾, to ²T'o-¹ngye-²k'ö⁽⁵⁰³⁾, to ¹Gkyi-³bbü-³k'o-¹ggö-³chwua⁽⁵⁰⁴⁾, to ²Mun-¹ngyu-²ssu-¹k'wua-²gkv, to ²Llü-¹p'ër-²llü-¹na-¹ngyu⁽⁵⁰⁵⁾, to ²La-¹lo-³bpa-¹här-¹gyi⁽⁵⁰⁶⁾, to ²Gko-

¹gku-³gkv; to ¹Yü-²k'ö-¹mbu, to ²Mb'a-¹lër-¹a, to ³Ch'wua-²ts'u-²ndër, to ²Gv-²ssan-¹na-²ngaw-²wüa, to ³Shi-²lo-²ds-¹d'a-²wüa, to ²Ssä-¹bpi-¹gyi-²ts'u-²mun; to ²Lv-¹na-²lv-²dzu-²wüa; to ²T'o-³llü-²ts'u, to ²Mun-¹bhü-

Page 21: ³lä-³dgyu-²ts'u ¹a-²p'a-¹p'ër⁽⁵⁰⁷⁾; to ¹Ghügh-¹k'o ²A-¹na-¹ngyu⁽¹⁹²⁾, to ²Mbe-²gkv-²ts'u-²k'o-¹ndv⁽⁵⁰⁸⁾; to ³Ds'i-²man-¹la-²bbü-²wüa⁽⁵⁰⁹⁾, to ²La-¹ssaw-²dzhi⁽⁵¹⁰⁾, to ²Gkaw-¹gku⁽⁵¹¹⁾ we perform ³Ch'ung-²bpa (²bä). To ²La-³shi-²müan-²k'aw-¹dü, to ²Ghügh-²dzu-²wüa⁽⁵¹²⁾, to ¹Na-¹ngyu-²wüa⁽⁵¹³⁾; to ²La-³shi ³Lër-²ch'ër-²gyi-²k'o⁽⁵¹⁴⁾, to ²Ä-²non-²t'o-¹här-¹mbu⁽⁵¹⁵⁾, to ²La-¹baw ²La-³bpa-¹gko⁽⁵¹⁶⁾, to ²La-³bpa-²dze-¹nddö-¹gko, to ²Ch'i-³p'u-²ts'ä-¹mä-¹a⁽⁵¹⁷⁾, to ¹Ddö-³p'u-²k'ö-²ch'i-¹a, to all these we perform ³Ch'ung-²bpa (²bä). To the north is ²Ö-²dso-²lv-²mä-¹na⁽⁵¹⁸⁾.

Page 22: Coming from the north going south⁽⁵¹⁹⁾ we perform ³Ch'ung-²bpa (²bä) to ¹Dü-²wüa-²ggö-²lo-¹d'a⁽⁵²⁰⁾, to ³Ä-¹yü-¹gyi-²ts'ä-²k'o⁽⁵²¹⁾, to ²Ndër-²ghügh-¹mun-³shwua-²wüa⁽⁵²²⁾, to ¹A-²k'ö-²wüa-¹lo-¹na, to ²Gkan-¹d'a-¹wüa-²gkyi, to ²Wüa-²szi-²t'o-²ssu, to ²Wüa-³nyi-¹mbbü, to ³Dsho-³ssu-¹wu-²k'o-¹ndv, to ²Gyi-²gkan-¹d'a-²llü-²mun to all these thousands of Nāgas ³Ch'ung-¹bpa (must be) performed⁽⁵²³⁾.

To the north from ²La-¹ssaw-³dto-²k'ö-¹p'ër⁽²⁴⁶⁾ going south to ²Bbü-³lv-²zhi-¹zaw-²man⁽²⁰⁵⁾; on the left to the Nāgas which it takes a dog three days to run,

Page 23: on the right to the Nāgas which it takes a child to walk seven days, we perform ³Ch'ung-²bpa (²bä). To all the high and low, far and near, lit by the rays of the sun and shaded regions⁽⁵²⁴⁾, to those Nāgas dwelling there we perform ³Ch'ung-²bpa (²bä). The Nāgas protect the people like clouds which have no mountains to stop them, and like wind which has no valley to stop it. ³Ch'ung-²bpa we have burned, the ³Ch'ung-¹bpa is beautiful. If evil influences are not driven out (with ²Hö-²lū-¹mbbü⁽²²⁾), then there will be no ¹nnü and ¹ō⁽⁴³⁾, using white and black ²Hö-²lū-¹mbbü, the affairs are disposed of by the chief; the demons are driven out by the hand of the ²dto-¹mba; in the north ¹Ndu's⁽²¹¹⁾ hand chases evil influences, in the south ¹Ssä's hand chases evil influences. Also the ²Müan-³llü-¹ts'ä-²nyi ³k'v⁽⁵²⁵⁾ of ¹Müan-³llü-¹ddu-²ndzi are chased out,

Page 24: as the five bad rat years, the five bad ox years, the five bad tiger years, the five bad hare years, the five bad dragon years, the five bad snake years, the five bad horse years, the five bad sheep years, the five bad monkey years, the five bad chicken years, the five bad dog years, the five bad pig years, these 12 ²Müan-³llü evil ones are driven out, also the 12 evil months of ¹Ndu and ¹Ssä⁽²¹¹⁾, the 3

windy spring months, tiger, hare and dragon months; the 3 summer months, snake, horse and sheep months, these evil months are driven out; the 3 autumn months monkey, chicken

Page 25: and dog months must be chased out; the 3 winter months, pig, rat and ox months, these 3 evil months must be chased out. These 12 evil months of ¹Ndu and ¹Ssä must be chased out ⁽⁵²⁶⁾.

All the evil in the 30 nights of one month must be chased out, as the first night when the head is bad, the 2nd when the eyes are bad, the 3d when man and his ³Ssu ⁽⁵²⁷⁾ are bad, the 4th when the ²p'ö-²bö ⁽⁵²⁸⁾ is bad, the 5th when the ²bpö-¹mba is bad, the 6th when the ³ch'wua-¹dzi ⁽⁵²⁹⁾ are unpropitious, the 7th all the evil in a week ⁽⁵³⁰⁾ must be chased out. In one month, the evil in 30 days must be chased out. In one day the evil in the 12 double hours must be chased out. The 8 evils in the ²bpa-¹gko ⁽³²⁰⁾, as the wood element ²bpa, the fire ²bpa, metal ²bpa, water ²bpa, and earth ²bpa

Page 26: must be chased out. The ²Mi-¹wüa ²ngv-²lü ⁽³²⁰⁾, as the ²Ss = wood, ²mi = fire, ¹shu = metal, ¹gyi = water and ²dshi = earth ²mi-¹wüa, these are chased out; also the nine evil influences in the nine ²Mi-¹wüa must be chased out ⁽³²⁰⁾. The evil influences in the 60 ²mbu-¹t'o ⁽⁵³¹⁾ must be chased out; the evil (capable of being inflicted on) the five internal organs; the evil (inherent) in the five element hearts ⁽⁵³²⁾, all these must be chased out.

When the celestial ¹Ddv and ¹Dsä ⁽³⁹⁾ and the terrestrial ²Mun and ¹Ghügh ⁽⁴⁷⁾ descend into the home they must be driven out, whereupon ¹nnü and ¹ö ⁽⁴³⁾ will again be present. So that the ²hoa-²ss ⁽²⁸⁷⁾ born on the cliff, of which the ²llü-²mä (= bow) is made, will again be straight ⁽⁵³³⁾ and the ¹Mun-²lo-¹ndzër of the high alpine region is again straight. After this ¹Ö (¹aw) ³shër ⁽⁵³⁴⁾ is performed and ¹Hö-²lü-¹mbbü is thrown out. The ²dto-¹mba calls back the soul with his voice ⁴Ö-²lä-²lu ⁽⁵³⁵⁾. After the landlord's son's,

Page 27: mother's and daughter's souls have been called back, and we cannot obtain victory, we chase the good dog of ²Ngaw and the horse of ²Ngaw to the realm of the enemy. The ¹P'ër, ¹Ssan ⁽⁴⁰⁾, the ²Ngaw, ¹Wu ⁽⁴¹⁾ and the ²Ö, ¹Hä ⁽⁴²⁾ rise to leave for the realm of the enemy, and the sound of their conch, hand-drum, and ²ds-¹lër ⁽⁴⁹⁾ is to penetrate to the land of the enemy.

In the east the enemy ²Ss = wood element ²Aw-¹bpa ⁽⁵³⁶⁾ before they rise, they shall be suppressed by the ³Ch'ung-²bpa; in the south the fire (= ²mi) ²Lä-²bbü ⁽³⁶³⁾, in the west the metal element (= ¹shu) ²Gv-¹dzu ⁽⁵³⁷⁾, in the north the water element (= ¹gyi) ¹Ggö-³lo ⁽⁵³⁸⁾, they shall not rise (i. e., before they rise they shall be suppressed).

In the center, the ¹P'ër, ¹Na, ²Boa, and ¹Ö⁽⁵³⁹⁾ shall not become enemies; the thousands of bears and tigers with long fangs, and all the enemies must be suppressed.

The slanderers of neighboring villages, of ones own village, the women slanderers and men slanderers (gossipers), the women wearing men's clothing, the men women's clothing,

Page 28: the man wearing a red hat and black shoes who has not yet caused enmity, must (all) be suppressed. The clouds suppress heaven, the grass smothers the earth, the snow the mountain, the deep gorge is suppressed by the water⁽⁵⁴⁰⁾, the woman by the man, the hearth by the pot, the chicken by the knife, the mountains by Mt. Kailas, the trees by ¹Ha-²yi-²boa-¹daw ¹ndzër⁽²⁴⁹⁾ the rocks by ³Dsā-²dsā-¹ha-²lv-²mā⁽²⁵⁰⁾, and waters are suppressed by ²Mūan-³llü-²ndaw-¹gyi ³Khü (Lake Manasarowar). The Garuḍa suppresses the wish-granting tree⁽²⁴⁹⁾, the wing and tail of the Garuḍa suppress the wind and clouds; the enemy is suppressed so he cannot rise again, like the tree when cut down cannot become green again. When ³Ch'ung-²bpa (²bä) is performed in the evening it is equal to having it performed all night, in the morning it is equal to having it performed all day. The gods are delighted.

This last sentence is written in ²ggō-¹baw letters on the inside of the (last) cover.

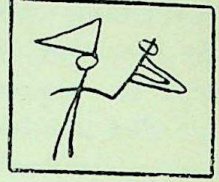
(431) ¹Ch'ung-³na-²yi-²ss is *Pistacia weinmannifolia*, a tree with pinnate leaves of a very pungent odor, it is peculiar to the drier and hotter valleys, especially in the Yangtze valley to both east and west of Li-chiang. The tree has a very dark green appearance and is deep reddish in autumn, hence it is called ¹ch'ung-³na = cornelian black.

(432) The ¹Ö-¹här ³Khyü-²ss is the turquoise-blue (green) juniper = ³khyü, several species occur in northwestern Yünnan, the more common being *Juniperus squamata*; *Juniperus Wallichiana* forms groves and develops into a large tree. About ten species occur in the high alpine valleys in the grasslands near the Yellow River in the Koko Nor where the Tibetans use their branches as burnt offerings to the mountain gods.

(433) ²Nv-¹p'ër-²t'o-²ss the silver white pine tree, this is the blue green five-needled pine *Pinus Armandi* which reaches large dimensions and often forms forests in regions where precipitation is higher. The yellow pine which the ¹Na-²khi call ²T'o-²ss occurs on the lower and drier slopes of the mountains, it is the *Pinus yunnanensis*, the common name of ²Nv-¹p'ër-²t'o-²ss is ¹Ssa-²t'o.

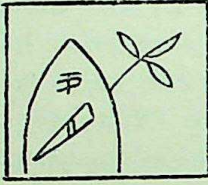
(434) Here the word ²nyi is used instead of ³mā, i. e., being desirous of; ³mā has the meaning of asking for a thing, while ²nyi has the meaning of being desirous of, there is slight difference in the meaning, if a beggar comes for food he is said to ³mā = want, asks, for food, but if one is asked if he wants a thing the word ³mā is not used in asking but ²nyi, as ²nyi ²muàn ²nyi (do you) want it or not (want it).

(435) This is expressed with the words ¹d'a = courage, bravery, the symbol for which is a soldier carrying a flag and the symbol ¹ch'ung = cornelian respectively, this latter is used here phonetically for ¹ch'ung = quick, agile, spry, brisk, active.



(436) ³Ch'ou is a condition of impurity, impurity not in a physical sense but a moral one. See the ³Ch'ou ¹na ¹gv ceremony where the origin of ³ch'ou is described. See also ³Ch'ou ³shu, ³Ch'ou ²ch'ër and ³Ch'ou ²k'o in: The ²Müan ¹bpö ceremony, in *Monumenta Serica*, Vol. XIII, 1, 1948, pp. 22-31, and 88-90 respectively.

(437) ²Lo-²ndo-¹p'ër-¹ngyu is the name of a mountain, it is figured thus:



The branch growing on the side of the mountain is the ¹Mun = *Rhododendron decorum*, a shrub or tree growing in the dry pine forests in common with a small deciduous oak. It is this ¹mun which is used in performing ³Ch'ou ³shu, q. v.

(438) ¹Mun (¹ndzër) is the *Rhododendron decorum*; ¹ndzër = tree.

(439) The ²Bbüe is a weed which grows along ditches and in waste places outside villages, it is *Artemisia vulgaris*. There are two varieties or they may be different species, one has green leaves but white roots and that is our *Artemisia vulgaris*, it is the ¹Na-²khi ²bbüe-¹p'ër or white ²bbüe, this alone is used in the performance of ³Ch'ou ³shu or impurities smoke out; the other plant has greyish-white pubescent leaves and black roots. This is never used. This may be *Artemisia codonocephala*, it is the ¹Na-²khi ²bbüe-¹na or black ²bbüe. The determination is however not certain. See: ²Müan ¹bpö, etc., l. c., p. 14, n. 12.

(440) The word here used for chasing out the ³ch'ou, v. s., is ¹lü, while ordinarily the word ²k'o = remove, is employed.

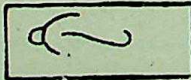
(441) The word here used for 'clean' is composed of two syllables, viz., ²ddaw-²ddaw, the actual meaning of which is that 'the unclean has been kept out'. The word and symbol for a weavers loom ¹ddaw, is used here phonetically for ²ddaw-²ddaw = clean.

(442) The ²dto-¹mba read this ²La-¹t'o-¹müen-¹dü, but the symbol used in the ms., is ¹Ssä representing a goral. Only the first two syllables in the name of the place are written, the last two are supplied from memory.

(443) This is the wagtail, *Motacilla alba Hodgsonii*.

(444) The phrase in the beginning is here rendered by ²Ä-²ts'ä-²gkv; ²Ä and ²aw have the same meaning, see note 213; ²ts'ä cannot be translated separately, ²gkv = head, the top, hence first. All three syllables stand for: in the beginning. The phrase is

written thus:



²ä, a mouth with the tongue protruding, saying ²ä, and

the symbol for salt = ²ts'ä



employed here phonetically.

(445) See: The ¹Müan ¹bpö ceremony, l. c., p. 128.

(446) There is a ms., no. 1146 entitled: ²Gyi ²Bbüe ²k'ö-¹bpö or the sacrifice before ²Gyi and ²Bbüe, it is chanted at the ²Müan ¹bpö ceremony, q. v., l. c., p. 141. In this ms., the origin of ²Gyi or ²K'wua-¹dtv-¹mbër-²ddv ²Gyi to give him his full name, and

that of ²Bbūe his wife, ²La-²lēr-¹dü-²ndzī ²Bbūe is recorded in part as follows: ¹Gyi sits on high in the north, he was born first; in the south there was born ²Bbūe (at the ²Mūan ¹bpö ceremony, or the Sacrifice to Heaven they are represented by two oak treelets facing the place of worship, ²Gyi sits on the right, ²Bbūe on the left). He descended from ²Mun-²gv-¹ho to the land of ¹Mūan-³lo-²lo ¹dü, from there he arrived in the low lands; from there he ascended to the edge of heaven, etc. Instead of his carrying a ²p'ö-²bö it is related in the above *ms.*, that he has a steel sword. The lightning flashes and the rainbow of all colors, and the gusts of wind which cause the leaves to drop, all this is due to him. ²Bbūe was born in the lowland, she is described as wearing a flaming garment, and carries a steel ¹ndaw (448). She ascended from the horizon and arrived at the edge of heaven, and descended into the lowlands. It is she who causes the earthquakes. (See note 248).

(447) The ²p'ö-²bö is the ghost dagger with which the demons are stabbed, it is the Tibetan P'ur-bu ཕུར་བུ. See Waddell, *The Buddhism of Tibet*, p. 483. Also Pander, *Das Pantheon des Tschangtscha Hutuktu*, in *Veröffentl. aus dem Königl. Mus. für Volkerk.*, 1890, p. 109, n. 15.

(448) The ¹ndaw is the ¹Na-²khi sickle with which they harvest their crops; this sickle is however not round, but resembles a long knife the tip of which is curved, the cutting edge is serrated. It is called ³ssu-²gkv colloquially. It is also known as ²shu-¹p'ēr ¹ndaw-¹dzu = iron-white ¹ndaw born, the word ¹dzu = born with, indicates here the teeth or serration of the sickle.

(449) This is the name of a mountain, but where it is located is not known; it is undoubtedly, judging from the name, located in ¹Na-²khi inhabited territory.

(450) The word ²dto-¹mba is of Tibetan origin, and stands for a ¹Na-²khi priest, in contradistinction to ²Llū-¹bu who is a sorcerer. A priest is often called ²dü-¹mba or ²dtü-¹mba, the Tibetan word is tön-pa, written ཏོན་པ་ ston-pa, and means a teacher or promulgator of a religion. A ²dto-¹mba is usually addressed as ²dto-¹ddü by the laymen. In Chinese the name is transcribed To-pa 多巴. See also note 11. The

symbol for ¹dto-¹mba is



. He wears on his head the five lobed crown,

three of which are visible in the symbol, the body is drawn like that for the gods. The crown the ²dto-¹mbas wear is called ³k'o, also ¹Ssä-²ssä ¹bä-²k'o and ¹Ssü-²k'o, it is the Chinese Wu-fo-kuan 五佛冠, it consists of five segments made of papier-mâché or leather. On the central segment is figured ²Dto-¹mba ³Shi-²lo or gShen-rab(s)-mi-bo, on the others are usually painted ²Muān-¹bpö-²dzī-¹szü, ⁴Dta-²la-¹mi-²mbu the Tibetan Bön god sTag-lha-me-hbar, ²T'u ²ch'i ²Yu-¹ma and the Garuḍa or ²Ddv-¹p'ēr ¹Khyu-³t'khyu. The ³K'o is worn at most ceremonies, but never when they perform ²Mūan ¹bpö or the sacrifice to Heaven. A similar crown is also worn by lamas called ri-lnga རི་ལྷ་ག, especially during the ceremony called sbyin-sreg

སྤྱིན་སྤྱེག, a burnt offering.

(451) The ¹Khyu-³gu is the female Garuḍa, and is usually the mount of the bat ¹Ha-²yi-²dzī-¹boa-¹p'ēr. See ¹Bpö ¹p'a ³gko ¹shu of the ³Ch'ou ¹na ¹gv ceremony, see

n. 411. The only Tibetan dictionary known to me to mention the female Garuḍa or Garuḍa's wife = Khyung-mo རྒྱུང་མོ་, is that of Prof. Is. J. Schmidt, *Tibetisch-Deut-*

sches Wörterbuch, as quoted by S. Ch. Das in his *Tibetan-English Dictionary*, p. 163. Yet in the Archeological Museum of Touran in Indochina I saw beautiful sculptures of both the Garuḍa and his female companion, the Garuḍa's wife, but without horns.

(452) ³Gkyi, this may be the ³Gkyi-²yu-²k'o-¹bpa, the ³Gkyi-²yu with the broad horns; it is the gNyan གཡུ་མེད་ of the Tibetans, probably the *Ovis Poli*. The ³Gkyi-²yu

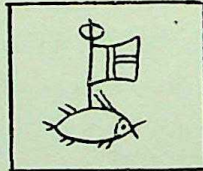
goes in pairs and roams in the highlands of northeast Tibet, where I encountered it at 16,000 ft elevation on the slopes of the Amnye Ma-chhen Range. It is one of the few animals mentioned in the ²dto-¹mba books which do not occur in the territory the ¹Na-²khi now occupy. The yak is also wild in the grasslands of the ²Ggö-³lo, the Tibetan mgo-log མགོ་ལོག་, and is called hbrong འབྲོང་. The ³Gkyi is also called ³Gkyi-²yu-

²k'o-¹b'a the ³Gkyi-²yu with horns sweeping (the ground), and that seems to be the better name for actually the horns of old ram extend so far forward that the animals have difficulty feeding, and I was told that the old ram often die of starvation in the winter when the grass is short or covered with snow, as their horns do not permit them to reach it.

(453) The actual wording is: 'because of ²Ngaw there is never defeat'.

(454) This is expressed: ³llü ²nnü ²szü ²mä ²ngaw = grandchild he (holds) hereditarily ²Ngaw; the word ³llü for grandchild occurs only in ²dto-¹mba mss., the word ²szü here means hereditarily; the whole phrase is written with two symbols only, the upper is the flag of victory hence ²Ngaw, below it is the symbol for tick = ³llü, it is here used

phonetically for ³llü = grandchild



(455) ¹Ho here stands for the milky way, it is also the name of the spirit of the male seminal fluid, (see notes 43 and 150). See also ²Müan ¹bpö Ceremony, l. c., p. 44, n. 77.

(456) Man's offspring is here compared to the stars in the milky way, and regret is expressed that the offspring is much less numerous than the stars in ¹ho, i. e., the milky way. It seemed at first incredible that the ¹Na-²khi should use a symbol for spermatozoa, or the male semen, which actually resembles a spermatozoa; the symbol however originally represented the milky way of the skies, and has been used phonetically for ¹ho the spirit of the male semen or procreation.

(457) The word ³dsu here means copulation, the seed of the testicles of the yak copulated with heaven, whereupon heaven became full of stars. The word ³dsu is here

represented by ²dsu



a species of *Proctopus (nigricollis)* a diving bird

occurring in the lakes of Yünnan in the winter time, it is the English grebe. The wavy line on the top of the head indicates air rising from the water after the bird has dived. It is used phonetically for ³dsu the spirit of fertility, copulation.

(458) ²Mi and ¹Lv mean wife and husband, the expression is used only for deceased couples. There is a funerary ceremony called ²Mi ¹lv ¹dzu ²nv for a husband and wife, ¹dzu = a pair, only performed when they happened to have died at the same time and the funeral is performed for both at the same time. No ²dto-¹mba likes to perform that ceremony. The term ²mi ¹lv occurs only in *mss.*, colloquially husband and wife is ¹dzu and ¹bū, wife and husband respectively. ²Mi is here represented by the symbol for fire = ²mi, and ¹lv by the symbol for rock = ²lv.

(459) 'No permanency' is expressed by ²muān ²gko ¹gko; an object which lasts for a long time is called ²gko-¹gko, ²muān is the negation. It is here written (page 10, rubric 4) with two heads of cranes, ²gko = crane, above them is the negation ²muān, an empty trap; the first two symbols are used phonetically, the third is an ideograph.

(460) When hunters go with their dogs up the snow range to hunt, and before actually starting the hunt, they burn incense to the mountain gods, and to ³Llū the spirit of the hunt, so that their road may not be closed by them, and that animals should come their way.

(461) After an animal has been shot or otherwise caught, to free themselves of ³ch'ou or impurities caused thereby, the hunters will start a fire, burn some juniper branches, and throw some of the animal's meat into the fire; in other words they perform ³Ch'ung-²bpa (²bā). They roast a bit of the meat and the heart of the slain animal, and eat it. The dog receives some of the meat and blood. (See also The ²Muān ¹bpö Ceremony), *l. c.*, p. 102.

(462) ³Lo-²lo is a colloquial term for an adjustable grain box, to which boards can be added to increase it in height or depth. The term is written by the symbol ¹lo for yoke (of an oxen) repeated.

(463) ³Dsä-²dsä means to accumulate, written with the symbol ¹dsä for a ¹dsä demon, repeated, while ¹bbūe = much in quantity, is written with the symbol ¹bbue representing a dry measure for measuring grain used by both the ¹Na-²khi and Tibetans.

(464) From this it would seem that ¹Ö-²mä-¹hä is the native aboriginal ¹Na-²khi god of the grain and that he is not identical with the Tibetan god of wealth rNam-thos-sras རྣམ་ཐོས་སྲས་, pronounced Nam-thö-se of which the ¹Na-²khi ²Na-²t'o-²ssä is a transcription. However ¹Ö-²mä-¹hä is figured as Nam-thö-se, see Plate 43, which again is borrowed or copied from the Tibetan. (See also note 79).

(465) He is also called ²Muān-¹bpö-³gkv-¹shwua, a ²dto-¹mba who caused the the heavens to be high.

(466) A ²dto-¹mba who by chanting caused the earth to be vast.

(467) The name of this ²dto-¹mba is not written out fully, only the symbol ²ddo representing foam, is written below the symbol for ²dto-¹mba; as the name does not occur often, the ²dto-¹mbas have now forgotten what symbols must be read, or of what other syllables his name is composed of. See page 14 of this *ms.*, last symbol in rubric three. There is however a ¹Zaw ²ggö ²bpö-¹mbö called ¹Zaw-²sso-²gyi-²bbū but ²gyi-²bbū means king, the Tibetan rgyal-po. This name occurs in a *ms.*, from the upper Mekong. A ²dto-¹mba in whose name appears the syllable ²ddo is the ²dto-¹mba able to suppress the ¹mbbūe ¹ts'u = the demons who cause sterility and cause a family to die out. That ²dto-¹mba's name is ¹Mbbūe-¹ts'u-¹na-²ddo.

(468) The first three Nāgas mentioned on page 16 of the *ms.* are identical with those explained under note 177, *q. v.* The names differ slightly due to the selecting of different symbols by the ²dto-¹mba in writing them.

(469) A snow mountain Nāga, but where the mountain is located is not known now.

(470) This is a small crag on the Li-chiang snow range, adjoining ²Hoa-²lä-²bpü and south of ²Nv-²lv-¹na; see: *The Ancient Na-khi Kingdom*, etc., p. 213, Plate 77.

(471) ³Här-³lër-²gkv a pass over the southern end of the Yü-lung Shan which leads to A-hsi 阿喜 and the Yangtze; see: *l. c.*, pp. 213, 253. The meaning of the name is wind call head, for in the winter months it is almost impossible to cross there; the elevation is 10,500 ft. Beyond it is a small lake, the waters of which are churned into spray by the wind. The pond is supplied from underground springs; on the other end, west, whence one descends to ²Gkaw-¹ngaw (185), the pass is called ¹Här-³lër-³man = the tail end of the wind pass. See *l. c.*, Plate 112.

(472) This is a high mountain (15,420 ft.) to the northeast of ²Bbër-²ddër or Pei-ti 北地, in Chung-tien 中甸 territory; it is marked on my map, Sheet III of IV, accompanying *The Ancient Na-khi Kingdom*, etc., q. v. Also Plate 133.

(473) A snow mountain in ²Bbër-²ddër, v. s., see: *l. c.*, p. 262.

(474) A small district in Chung-tien hsien 中甸縣, called in Chinese Ha-pa 哈巴. The name ¹Gkü-²nv-²lv has reference to the fourth highest glacier-crowned snow mountain actually called ¹Ha-²baw ¹zhër ²nv-²lv or ¹ndshër ²nv-²lv. Here the name of the subdistrict is called ¹Ha-²boa. See: *l. c.*, p. 261, Plate 131.

(475) The ¹Na-khi rendering of this is ¹gkyi ²nnü ¹gkyi ³dsaw-²dsaw.

(476) ²Boa-¹shi ³Khü-¹ndv is a village called in Chinese Pai-sha Hsing-tu ts'un 白沙興都村, it is south of ¹A-²k'ö-¹d'a; see: *l. c.*, p. 88.

(477) This is the temple = ²hä-¹gyi of ²Ssan-²ddo the patron saint of the ¹Na-²khi; ³gko means inside, see also note 137.

(478) The spring of a stream which is located on the snow range of Li-chiang, it is called ²Ssaw-¹ssu ¹gyi, ²t'u-²gkv = (where it) comes forth; because the water flows by the village of ²Ssaw-¹ssu-²k'a, the Chinese Wen-hua ts'un 文華村, it is called the water of ²Ssaw-¹ssu; see: *l. c.*, p. 216. Plate 152. Where the trees are visible under the left wing of the plane on Plate 152, is the village of ²Ssaw-¹ssu-²k'a. It was formerly known as San-chia ts'un 三家村 as only three families resided there at first.

(479) This is a small pond and village called in Chinese Pai-ma-lung-t'an 白馬龍潭 or white horse dragon pool, southwest of Li-chiang but adjoining the town.

(480) The translation of the name is turquoise blue flower lake, a small pond situated near Li-chiang.

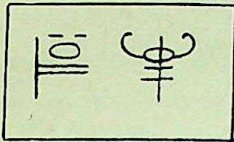
(481) This is a small rocky height with a spring, east of the Li-chiang Ya-men or magistracy, and east of the Wen Miao or Confucius temple. The village near there is called ²Ss-¹ngyu, the people of Pai-sha or ²Boa-¹shi call it ²Ss-¹ngyi.

(482) This is a group of villages in the hsiang of Tung-shan 東山鄉, northeast of Li-chiang.

(483) This is a village east of Li-chiang.

(484) ²Ndaw-¹zaw is a very poor village on the road from Li-chiang to the Yangtze at Dzī-li-chiang, to the only chain bridge across the Yangtze.

(485) ²ddü-³p'u = east of the river (Yangtze) on the opposite side in Yung-sheng hsien (district) 永勝縣 (永北), there is the mountain called ²Dzī-²li-²ggö-²ma ¹Nggyu also known as ²Dzī-²li-²wüa-³ma ¹Nggyu; ²Dzī-²li is written in our ms. thus



, the first is a ²ggö-¹baw character. See: *l. c.*, p. 245, Plate

110. It is the Chinese Tzu-li 梓里 or Ching-li 井里, where the Yangtze is spanned by a 16 chain bridge.

(486) ³Ghügh-²lä is the Chinese Wu-lieh 吳烈, and ²chër-²bpa is *Castanopsis Delavayi* an evergreen chinkapin, ²bi = forest; a place in Wu-lieh hsiang, eight li distant. There is also a pond and a temple.

(487) ²T'khi-¹lä-¹bu-²mä ¹Ngyu, this is a mountain southeast of Li-chiang. ²T'khi-¹lä is a village, ¹bu-²mä = sow (mountain).

(488) ²Dtū-¹ghügh-²lv-¹p'ër-²wüa, a village at the Buddhist temple of Chin-shan Ssu 金山寺, the golden mountain temple, situated on a low hill 15 li south-east of Li-chiang; it was built in the third year of Tao-kuang 道光, A. D. 1823, it is in the hsiang of Tung-yüan 東員鄉. ²Dtū-¹ghügh is the name of the main village, and ²lv-¹p'ër-²wüa means stone white (or white stone) village.

(489) ¹Dta-²wüa ²Ngaw-¹yü-¹d'a, the first, in Chinese called Ta-wa ts'un 達瓦村, is a village at the foot of the mountain east of Li-chiang, a trail leads over the mountains to Tui-nao-k'o 對腦科, and to the Yangtze at ²Dzī-²li (485), the ²Ngaw-¹yü-¹d'a was one of the many residences of the former ¹Na-²khi chiefs (see: *l. c.*, pp. 148-150), the meaning of the name is where the courageous one = ²ngaw, was born = ¹yü.

(490) The name is wrong, it should read ²Ss-¹lä ²Ssu-¹k'wuà-¹ngyu, a mountain in ²Ss-¹lä south of Li-chiang, ²ssu-¹k'wuà means three hearth stones, the mountain has three peaks likened unto three stones on which a pot can be put.

(491) A place in ²Ss-¹lä with many juniper = ³khyü trees. The name should read ³Khyü-¹k'o-¹lo instead of ³Khyü-¹ndso-¹lo.

(492) ²Müan-²dzi-²zä is now called ²Müan-²dzu-²dze, it is a village south of ¹Dta-²wüa (489).

(493) ²Ho-¹gv is a village, and ¹a-¹p'a-¹p'ër means cliff face white, it is a white cliff southeast of the She Shan and ²Ss-¹lä, *q. v.*; She Shan 蛇山, extends from north to south along the western part of Tung-yüan hsiang 東元(員)鄉, and is known as ²Dtū-²ghügh ²Lü-²dzu-²gkv.

¹Gka-²k'ö means at the foot of ¹Gka (²gkv) a village south of the pass, ²gyi-¹här-¹lo means water green valley or valley of the green water.

(494) ¹Mbbü-¹k'v is the ¹Na-²khi name of Ch'i-ho 七河 in the hsiang of the same name where it is the most important village, ²Nv-²dzu-²gkv is southwest of Loma-ch'iao 勒馬橋, a bridge over the Yang-kung River 漾工江, the bridge is known in ¹Na-²khi as the ²Lä-³ma-¹gyu.

(495) This village is next to the last on the Li-chiang-Ho-ch'ing border.

(496) This is the name of a temple in ¹Mbbü-¹k'v or Ch'i-ho hsiang or the Seven river subdistrict, *q. v.*, it is situated east of the center of it.

(497) The white horse and black horse mountain respectively, these mountains are united but with a depression or saddle between them, they are situated east of the village of Ch'i-ho or ¹Mbbü-¹k'v.

(498) ²Yi-²ch'i is the ¹Na-²khi name of the Kun-ming 昆明 of to-day, the capital of Yün-nan; it is the ancient Ya-ch'ih ch'eng 押赤城, and the Kara-jang of the Mongols; it was the capital of the Wu-man 烏蠻 or black barbarians. See *l. c.*, p. 14, n. 7. ³Gko-²gy-¹mbu is the ¹Na-²khi name of Pi-chi-kuan 碧雞關, the pass of the Jade fowl.

(499) ²Ngyu-³dtv is the ¹Na-²khi name of Chien-ch'uan 劍川 and ssaw-ch'ér-ssaw is the Min-chia rendering for ²ssu-¹ts'ér-¹ssu = 33; there are said to be thirty three Lung-wang or dragon kings in Chien-ch'uan, a town south of Li-chiang and about half way between that city and Ta-li 大理.

(500) ²Gkyi-¹wüa is the Chinese Chiu-ho 九河, or nine rivers, a town north of Chien-ch'uan on, and within the southern border of Li-chiang. ²Nyi-¹ts'ér-²nyi = 22 in ¹Na-²khi, this should be ²piao-¹ch'i-²piao = 88, in the Min-chia language; Fitzgerald gives ba-ba for 88, which is Chinese and simply means eight eight without the numeral ten between. For eight he gives bia, and for ten dser; see *l. c.*, pp. 236-237.

A story is told how the Goddess of Mercy Kuan-yin 觀音 brought 90 eels (in ¹Na-²khi ³nyi-¹zhi) to the above place, and there sold two, eighty eight she could not sell, so she liberated them on Lao-chün Shan 老君山, hence there are said to be 88 ponds on the mountain; the Li-chiang hsien chih, an unpublished (*ms.*) record of the 20th year of Kuang-hsü 光緒, A. D. 1894, calls the mountain also Lo-chün Shan 羅鈞山, and that there are 90 ponds on the mountain. According to the I-t'ung chih 一統志, the mountain is also called La-kou Shan 刺鈞山.

(501) ²T'o-²lä-¹dü or the land of ²T'o-²lä is in the hsiang of Nan-shan 南山鄉, on the borders of Li-chiang-Ho-ch'ing. It is inhabited by a tribe called the ³A-²t'o-²lä who have their own language and speak also ¹Na-¹khi, they have their own ²dto-¹mba and resemble the Ch'ra-me of Mu-li 木裏, and may be a remnant of the ancient P'u tribe 濮蠻 who were the original inhabitants of Li-chiang.

(502) This is a small village between Wen-feng Ssu (lamasery) 文峯寺, and the foot of the mountain, half way up ²Ssä-¹bpi ¹zh'ér-²nv-²lv, *q. v.*, n. 181.

(503) ²T'o-¹ngye-²k'ö is a pond at the village of ²Gyi-²t'u-²p'i. The entire name

is written with one compound symbol, a pine tree =



²t'o with resin

issuing, ¹ngye = resin, and a foot = ²k'ö attached at the base of the tree.

(504) This village is situated on the slopes of ²Ssä-¹bpi ¹zh'ér-²nv-²lv (181), south of ²Ssä-¹bpi ³K'ü, the lake at the southwesternmost corner of the Li-chiang plain (200).

(505) An unknown or unidentifiable mountain.

(506) This is a spring to the west of the waterfall which descends from the southern end of the Li-chiang plateau on the way to Ch'i-ho *q. v.*, opposite ¹Gka-²gkv (191).

(507) A white faced cliff back of the village of ²Mun-¹bbü, the name of the cliff is ³Lä-³gyu-²ts'u. ²Mun-¹bbü is also the ¹Na-²khi name of Wen-pi Shan 文筆山

or ²Ssä-¹bpi ¹zhër-²nv-¹lv; either the village is named after the mountain or *vice versa*, but ²Mun-¹bbū is derived from the Tibetan name of the mountain which is hJang-ri smug-po རང་རི་སྐུག་པོ་ or the (Mo-so) ¹Na-²khi mountain smug-po. To the Tibet-

ans the mountain is very sacred and occurs in the classic of dGra-lha དག་ལྷ།, and according to Rolf A. Stein also in the Cesar epic extolling his war with the ¹Na-²khi, according to him there is a passage saying that King Cesar had arrived at the mountain of the ¹Na-²khi = hJang, sMug-po. A monastery of the Karmapa sect is also situated on the slopes of the mountain it is called Wen-feng Ssu 文峯寺 in Chinese, and ²Mun-¹bbū-²nā in ¹Na-²khi, its Tibetan name is gSang-sngags-dgah-tshal gling གསང་སྐུག་སྐུག་དག་ཅལ་གླིང་. See l. c., Vol. I, p. 208.

(508) A village in larger ²Ghügh-¹k'o or Ch'ang-shui (192). It is from the village of ²Mbe-²gkv-²ts'u-²k'o-¹ndv that most of my ¹Na-²khi mss., were obtained from the late ²dto-¹mba Yang Fu-kuang 楊福光; the name ²ts'u-²k'o-¹ndv denotes an evil smelling spring, hence ¹ndv = poison.

(509) ³Ds'i-²man-¹la-²bbū-²wūa is a village 8 li west of Li-chiang on the Li-chiang plain, and at the foot of Huang-shan Shao 黃山峭, on the way to ²La-³shi, the Chinese La-shih 刺是.

(510) ²La-¹ssaw-²dzhi is a village situated at the foot of P'u-chi Shan 普濟山, on the slopes of which is situated the lamasery of P'u-chi Ssu, its Tibetan name is Thar-pai-lam-hdzin-gling ཐར་པའི་ལམ་འཛིན་གླིང་. See: l. c., Vol. I, p. 208.

(511) This ³Gkaw-¹gku is a pass over Huang-shan Shao, q. v., n. 509.

(512) A village in the hsiang of ²La-³shi.

(513) A village in the hsiang of ²La-³shi.

(514) A spring in the hsiang of ²La-³shi.

(515) Also called ²Ä-²na-²t'o-¹här-¹mbu, a spur in ²La-³shi, the meaning of the name is the spur = ¹mbu of ²Ä-²na, with the green = ¹här, pines = ²t'o.

(516) ²La-³bpa-¹gko is the name of an alpine meadow in ²La-¹baw = the Chinese Shih-ku 石鼓, about 100 li west of Li-chiang.

(517) A cliff north of Shih-ku and opposite the cliff called ²Ndaw-¹lä-²k'ö-²ch'i-¹a on which ²Ndaw-¹lä-²wūa-¹ssaw-³mi is supposed to stand petrified; see The Romance of ²K'a-²mā-¹gyu-³mi-²gkyi in: B.E.F.E.O., t. XXXIX, fasc. 1 (1939), pp. 14-15.

(518) ²Ö-²dso-²lv-²mü-¹na in ²Ö-²dso (where) the black rocks are. ²Ö-²dso is in the far north and west of Li-chiang in Tibet proper where gShen-rab-mi-bo used to dwell; the Tibetan Od-gsal འདས་གསལ་; see also n. 204.

(519) ¹Müen-³ddü-²dü = going south = ¹müen, actually below, from ²Ö-²dso.

(520) ¹Dü-²wūa-²ggö-³lo-¹d'a, a village in the hsiang of Pai-ma 白馬鄉 about 5 li from Li-chiang on the way (southwest) to Wen-feng Ssu q. v., n. 507. A large white chorten is in the village.

(521) A spring south of Shuang-shih ch'iao 雙石橋 in Li-chiang.

(522) ²Ndër-²ghügh = (the) good land (of) ¹Mun-³shwūa-²wūa, a village east of ²Ssä-¹bpi ³Khü (200). The words ²ndër-²ghügh usually precede the name of a place whence a ms., comes from, as in this case.

(523) That is to the Nāgas residing in these different places as caves, cliffs, springs, spurs, and villages; the names of the last six places could not be identified. It would need a ²dto-¹mba of the region whence this *ms.*, originated to identify them, as they represent very small localities. Every ²dto-¹mba includes, besides Nāgas of well known places, mostly those of the region to whom he belongs, in *mss.*, of this sort where ³Ch'ung-²bpa is performed, for it is more necessary to propitiate local Nāgas, and other local spirits, than such as reside elsewhere.

(524) This is expressed: ³shwua = high, ¹mūn = low, ²k'o = far, ³nun = near, ¹mba = lit by the rays of the sun, ¹ndaw = shaded region.

(525) The 12 cycle years of ²Mūan-³llū-¹ddu-²ndzi (10), that is the evil influences prevailing during that cycle, which is equivalent to the Chinese cycle of 12, the 12 branches or ti-chih (319). Among the books chanted at the ²Szi-¹shēr ¹Ddu ³nv ceremony (a funerary ceremony for old men), ²szi = long life, ¹shēr = full, ¹Ddu = ²Mūan-³llū-¹ddu-²ndzi, and ³nv = funerary ceremony; for the latter lived to a ripe old age; it speaks of the wish-granting tree having golden flowers, and leaves which vary every year corresponding to the particular cycle of the year. When ²Mūan-³llū-¹ddu-²ndzi saw the tree it had leaves resembling rats, and as his son was born in that particular year he said that he was born in the rat year. It appears that in the cycle of sixty there are five years of each animal which make up the cycle, considered bad and unlucky, hence dispense evil influences.

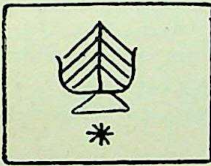
(526) For the origin of the months of ¹Ndu and ¹Ssä see: ¹Bpö-¹p'a-³gko-¹shu = to search for the ²dto-¹mba and ²Llū-¹bu books, of the ³Ch'ou ¹na ¹gv ceremony.

(527) The ³Ssu is the life god of the ¹Na-²khi who protects the family, each family has its own ³Ssu. It is equivalent to the Tibetan Srog-lha སྲོག་ལྷ།, pronounced sog-lha, venerated by the mountaineers of Sikkim. There is also a *ms.*, called ³Ssu ¹k'v inviting the ³Ssu or life god, chanted during the marriage ceremony called ³Ssu ³dsu = (to go out) to meet the ³Ssu. According to the Sikkimese the life god resides over the heart. The ¹Na-²khi have a special basket for the ³Ssu to reside in, this is called ³Ssu-heart. The ¹Na-²khi have a special basket for the ³Ssu to reside in, this is called ³Ssu-¹dtv. It consists of a bamboo basket 1 ½ foot high, and 1 ft wide; a horoscope is cast to ascertain a propitious day to look for the bamboo (a species of canebrake *Arundinaria*) which is common in the fir forests on the snow range at 11,000-12,000 ft. elevation. The basket can only be made when a family is complete, and at a marriage when the new ³Ssu ³dtv is given a prominent place on the table before which the new couple is married. Into this basket are placed the following objects: a black rock the size of a fist, it represents indestructability and unchangeableness, and ²Mūan-³llū-¹ddu-²ndzi the father of the ¹Na-²khi (human) race. The second is a ³t'a or pagoda made of juniper wood, it is about 1 ½ ft. long and consists of 13 segments with a division between the lower five and upper eight. On each segment or surface of segment are painted the Tibetan characters om ā hūm ཨོཾ་ཨུཾ་ཧུཾ་; (the segments are three-sided) on the second the

white lion, Garuḍa and dragon; on the third three of the element gods (but not the earth element god); on the fourth three ²dto-¹mbas ²Dtū-²ssō-³ch'i-²mbbū, ¹Lū-²shi-¹ma-³ndaw and ³Ssä-³gkyi-¹yu-²lv (747), they were the three sons of ²Dto-¹mba ³Shi-²lo; on the fifth the regional Nāgas; on the sixth the golden frog. On the central one is painted the ¹Lēr-²mbū-¹chi the Tibetan dpal-gyi behu དཔལ་གྱི་བཱེ་ or Śrīvatsa (see

³K'o-¹byu no. 6 of the ¹Ssu-²wūa ²ngv-²wūa), on the lower segments are written Tibetan characters. In *ms.*, no. 2049 of the ²Szi ³chung ¹bpö ceremony, on the last page there

is a picture of the ³t'a showing various Tibetan characters. More often however the ³t'a is plain. Then a miniature notched log representing a ladder (such as Tibetans in the north use to ascend from their courtyard to the flat roof of the house) made of white pine wood (*Pinus Armandi*), 1 ½ ft. long consisting of five notches only; this is called the ³Ssu ¹ndso or the bridge of the ³Ssu. Then a square peg 1 ½ ft. long of oakwood (*Quercus semicarpifolia*), called ³Ssu ¹k'o or the peg of the ³Ssu to which the ³Ssu is tied, this is spoken of as ³Ssu ²p'aw ¹k'o = ³Ssu tie (to) peg. An arrow is also put into the basket, made of bamboo, the arrow head consisting of three iron barbs consecutively arranged, the first representing the father, the second the son, and the third the grandson; to the arrow are tied five silk threads or pieces of silk of five different colours, red, white, black, yellow and green, representing the five elements of which man is composed, the arrow itself represents the ³Ssu or life god and is tied to the oak peg. The origin of the ³Ssu is related in a *ms.*, called ²Ssaw-¹la-²ä-¹bpa ³nv. ²Ssaw-¹la-²ä-¹bpa's son went in search of his father who was a hunter, but he could not find him as he had entered the realm of the dead; he only found his arrow, this he used as the substitute for his father's body and tied the five colored strings to the arrow, representing the five elements. This arrow became the ancestral ³Ssu. The ³Ssu ¹dtv is placed over the hearth, out of reach on a sort of shelf. Before any food is partaken of a little of it must be offered to the ³Ssu, that is in case tea is drunk a few drops are poured on the three hearth stones; this is called ³ch'u. The ³Ssu ¹dtv is depicted thus:



It is believed that when a person is ill, the life god of the home has fled, for it is believed that an ill person's soul has been stolen either by Nāgas or demons, which the ²dto-¹mbas ascertain by casting horoscopes, after which the appropriate ceremony is performed and the ill person's soul is redeemed or ransomed, after which the life god is believed to return to the home,

but only when a person recovers from his illness.

During the marriage ceremony, or rather at the end of it, the *ms.*, ³Ssu ²mi ³gku = ³Ssu renown record, or the recording of the renowned ³Ssu is chanted. The party who has the ceremony performed is desirous of having the ³Ssu of renown come and enter his house. In *ms.*, no. 5061, page 4, rubric six, it is related that: « In the beginning Heaven was high and was made by the ¹P'ër (40), may the good ³Ssu of the ¹P'ër enter my home, and I will perform ³Ch'ung-²bpa (²bä) *q. v.*, before the ³Ssu; the ¹Ssan spread out the great Earth, may the renowned ³Ssu of the ¹Ssan enter my house and I will perform ³Ch'ung-²bpa (²bä) before that ³Ssu; may the ³Ssu of ²Dzi-¹la-¹ä-²p'u ²müan (²Dzi-¹la-¹ä-²p'u's (143) Heaven), and the ³Ssu of ³Ts'ä-¹khü-¹ä-²dzi ²ndaw the Earth of ³Ts'ä-¹khü-¹ä-²dzi, *see* ²Müan ¹bpö ceremony in *Monumenta Serica*, Vol. XIII, p. 158) come into my house, and I will perform ³Ch'ung-²bpa (²bä); may the ³Ssu of ¹Ö-²mä-¹hä-¹ddü (154) (*Page 5*) and the ³Ssu of ²Na-²t'o-²ssä (464) enter my house, and I will perform ³Ch'ung-²bpa (²bä) before them; may the ³Ssu of the 33 celestial ²Ngaw-¹la and the ³Ssu of the 22 terrestrial ²Ngaw-¹la (133) come into my house and I will perform ³Ch'ung-²bpa (²bä) before them. (This is followed by the ³Ssu of the ²Ngaw ¹Wu (41), ²Ö ¹Hä (42), of the five element gods, of ²Ssan-²ddo (137), of the ²Dtër-¹gko and ²Yu-¹ma (130), of the five regional Nāgas and dragons, and the ³Ssu of the ²dto-¹mba. All ³Ssu are invited to come from ²Müan-³llü-³dto-²k'ö-¹p'ër to the place where the ceremony is being performed, giving the names of the intervening places. *See* also note 759. For detailed explanation of objects in the ³Ssu ¹dtv, *see* note 150.

(528) *See* note 447.

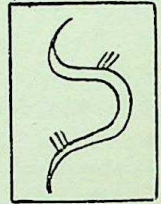
(529) A type of horoscope, ³ch'wua = six (stars) ¹dzi = reckon. It is doubtful if this is the correct reading for the symbol ²ts'ä = salt, which can also mean to cut, or the numeral 10, is between the symbol for moon (inverted), hence night and the black triangular dot which stands for bad or evil. There is no symbol for star nor the numeral ³ch'wua = six, except for the sixth night where it precedes the symbol for moon.

In another *ms.*, of the same title, but belonging to the ³Shi-²lo ³nv = funerary ceremony for a ²dto-¹mba, the text is much more abbreviated, but it mentions the evil arising out of the constellation of 28 stars, but not six stars.

(530) ²Ddū ²lo-¹gku = (in) one week.

(531) The ²Mbu-¹t'o, the combination of the ten stems and twelve branches by means of which horoscopes are cast. See also n. 320; also *ms.*, n. 2612 of the ³Dso-²la or books of divination, ²Mbu-¹t'o ³ch'wua-¹ts'ēr ²ddū ³k'v ²khi ²la ²dzi. It is the cycle of 60 or ²Mbu-¹t'o ³ch'wua-¹ts'ēr ²ddū.

(532) Temperament is here understood, as the water element heart indicates a soft heart, wood a cretin type of man, fire a hot tempered person, metal a hard hearted disposition, earth the temperament of an idiot.



(533) A bow made of birch wood is called ²hoa-²llü ²llü-²mä =

(534) ¹Ö (¹aw) ³shēr = soul ransome, redeem, commonly known as the calling back of a soul stolen by some demon or Nāga, with a live chicken as a ransome.

(535) ⁴O ²lā ²lu means soul again return, or the soul has returned; see description of ²Ssu ¹ddū ¹gv = great Nāga = ¹Ssu cult.

(536) Under ²Aw-³bpa the Chinese are understood, who live to the east of the ¹Na-²khi. Colloquially they are called ²Haw-²bpa or ²Ha-²bpa.

(537) The ²Gv-¹dzu are the Tibetans who live to the west of the ¹Na-²khi. See also note 304. The Chinese 牿 獠 Ku-tsung, also 539.

(538) The ¹Ggō-³lo are identical with the Tibetan mgo-log མགོ་ལོག་, who live in the far north of Tibet, in the region of the Amnye rMa-chhen spom-ra མ་ཆེན་སྤོང་ར་, and south of the knee of the Yellow River and west of the Nga-ba tribe. There are several clans of Mgo-log pronounced Ngolog of which three are important. The ¹Na-²khi figure a ¹Ggō-³lo chief in their *mss.*, thus:



He is called ¹Ggō-³lo ¹Ho-²bpö ³ch'i-³mbbü, his hair is dishevelled, the Ngolog tribe in fact do not shave their head, perhaps only chiefs or attendants to incarnations, for all the Ngolog I have met in the region of the Amnye Machhen had dishevelled, unkempt, lousy hair. The ¹Na-²khi considered them their enemy, as do still all other Tibetan tribes dwelling near them. They are a suspicious, cruel, and ferocious lot, hated by all other Tibetans. The meaning of the name is head turn around, a rebellious people. There are three main Ngolog tribes, in order of their importance they are: The Ri-mang རི་མང, Khang-gsar ཁང་གསར and Khang-rgan ཁང་གར; others are the Mei-tshang མེ་ཤང, gTsang-skor གཙང་སྐོར and hBu-tshang mGo-log རུ་ཤང་མགོ་ལོག་.

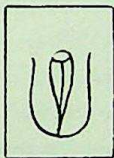
(539) The question arises who the ¹P'ër actually are, it has always been understood that the ¹P'ër were the Tibetans, but in note 537 we see that the ²Gv-¹dzu are the Tibetans, this is their colloquial name, and the Chinese have transcribed the ¹Na-²khi name for them into Ku-tsung 牯宗. The ²Lä-²bbü or Min-chia 民家 call themselves P'ër or P'ër-ts'u and it may be that the ¹Na-²khi have used the word ¹P'ër to denote them, while colloquially they are known as ²Lä-²bbü (see note 306), ¹p'ër being an ancient term, for they were the inhabitants of the Pai kuo 白國 = or white (¹p'ër = white) kingdom.

The ¹Na are of course the ¹Na-²khi (332), the ²Boa are the Hsi-fan of Mu-li, but the ¹Ö who are always mentioned with the ²Boa are a clan which it has been difficult to identify. Most ²dto-¹mbas declare that they are the inhabitants of ¹Ö-²yü, a district along the banks of the Wu-liang Ho 無量河 or Zho chhu, both in Yung-ning 永寧 and Mu-li territory. The people of ¹Ö-²yü the Chinese Wo-ya 窩亞 are descendants of ¹Na-²khi soldiers who were placed there during the Ming dynasty by the old ¹Na-²khi chiefs to guard the western approaches to the Li-chiang territory.

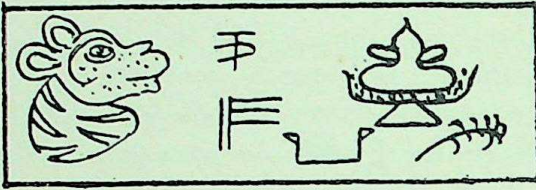
They have never returned to Li-chiang. However it is also said that they are the descendants of ¹Ö-²yu-²dtv-²nun-³mi the sister of ¹Ö-²gkaw-¹lä who was one of nine sons collectively called ¹Ö-²yu-²ngv-²szí-²yi, see note 95.

(540) This is expressed ²K'o-³ho = hole deep, ¹gyi = water, ²nnü = it, ¹szër =

suppress; it is written thus:



, the symbol of water erect in a deep gorge.



²P'U-¹LA ³SSAW,
⁴YU-²LO ²T'U-³BBÜE
 or THE GODS INVITE,
 THE ORIGIN OF THE
⁴YU-²LO ²DTO-²MA

Explanation of symbols in the title:

The first three symbols have already been explained under ²P'u-¹la ³ssaw ²Mb'a-¹mi ³dshi, q. v. The symbol in the upper right represents a ²dto-²ma, the Tibetan gtor-ma ⁽²⁾, the former is a loan word from the Tibetan. The ²dto-²ma ²here offered is called ⁴Yu-²lo, the origin or meaning of the name is now not known ⁽⁵⁴¹⁾. There are usually three ²dto-²ma in a tray of rice or other grain, here only a single one is represented; it is made of barley flour dough and butter, or wheat flour and water, and is bottle-shaped. (See: The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B.E.F.E.O.*, t. XXXVII, 1937, p. 89, n. 1). On the ¹Hä ²zhi ¹p'i, a long scroll used at the ²Zhi ³mä funeral ceremony, and in the *ms.*, ¹Hä ²zhi ¹p'i ²gkv-³chung it speaks of a realm of 13 ⁴Yu-²lo ²dto-²ma in which the soul of a deceased arrives when escorted on high. The symbol represents the ⁴Yu-²lo ²dto-²ma reposing in a cup on grain.

The two symbols below represent, the one to the left, a trough read ¹t'u, and the one to the right a twig of *Artemisia vulgaris* called ²bbüe; both symbols are used here phonetically for ²t'u-³bbüe = to come forth, origin.

The first part is contained in the first twelve pages to the second rubric of the second line of page 13. This ²P'u-¹la ³ssaw differs from ²P'u-¹la ³ssaw ²mb'a-¹mi ³dshi in that it is chanted in the morning instead of in the evening.

The manuscript here translated is no. 1007, and is in the Library of Harvard-Yenching Institute of Cambridge, Mass. The book is chanted when the gods are invited in the morning when the ceremony commences, and the ⁴Yu-²lo ²dto-²ma is offered and placed on the improvised altar.

While the word ³ssaw is used in the title, in the text the actual words used are ²gkaw-²t'khi = to attend, to escort, engage, invite, the gods; ²gkaw can also mean strength, power, thus the power of the gods is invited.

Translation of text:

Page 1: On this page is related the usual story that in the heavens the stars are propitious and on the earth the grass is green. That the Tibetan is best able to cast the horoscope for the year, the Lā-bbu or Min-chia 民家 for the month, and the ¹Na-²khi dwelling in the center between heaven and earth, for the day, actually it reads for the night.

On one day in a propitious year and month, when the ¹Zü ⁽⁹¹⁾ are propitious, the family invites the ¹Ssu and ²Lv *i. e.*, the Nāgas and dragons ⁽¹⁷³⁾ and suppressed all ³ch'ou under foot, *i. e.*, impurities, the demons of immorality and the demons of fire. The ²dto-¹mba he

Page 2: invites the ¹P'ër ¹Ssan ⁽⁴⁰⁾ ²Ngaw ¹Wu ⁽⁴¹⁾, the ²Ö and ¹Hä ⁽⁴²⁾, the 360 ²Dtër-¹gko ⁽¹³⁰⁾ and ²Yu-¹ma ⁽¹²³⁾, the 360 (soldiers of the) ²Bä-¹d'a ⁽¹¹⁹⁾, also the 360 ²bpö-¹mbö of great power ⁽⁵⁴²⁾. Again the family invites the ²dto-¹mba on a propitious day to suppress the ³Ch'ou, ²Mi and ²Ndshi demons ⁽⁵⁴³⁾ also the 360 ²Ö-¹ts'u ⁽⁵⁴⁴⁾. He beseeches the 360 ²P'u-¹la ²Ngaw-¹la ⁽¹³³⁾ to descend. If the ²P'u-¹la

Page 3: ²Ngaw-¹la 360 (in number) do not descend, one is not able to invite the ¹Ssu and ²Lv, and the 360 ³Ch'ou ¹ts'u, ²Ndshi ¹ts'u and ²Mi ¹ts'u cannot be suppressed, neither the 360 demons. To-day he has invited the 360 ²P'u-¹la ²Ngaw-¹la; ³Llū-³gkv ²bpö-¹mbö ⁽¹⁶⁾ with a fine voice, he invited them to descend on the sound of the ²Ds-¹lër ⁽⁴⁹⁾ he invited them on the sound of the ²Ndaw-¹k'o ⁽⁴⁰⁸⁾, on the sound of the ²Ddv-¹p'ër ⁽⁵⁰⁾, on the ¹Zhi-²lv ⁽⁸⁴⁾; to descend over the white hemp bridge and over the incense burner and butter lamp, to descend over the yak (offering) and sheep (offering) over the wine, food, lean and fat meat, over the juniper and butter (with which) he performs ³Ch'ung-²bpa ⁽⁶¹⁾, (may they) descend. In the beginning ⁽⁵⁴⁵⁾, ¹Ssaw-²yi-²wà-²de ⁽¹⁰⁸⁾ descended from the 18th heaven, ²Ö-¹gko-²aw-¹gko ⁽⁶²⁾,

Page 4: ²Hä-¹ddü ²Ö-¹p'ër ⁽¹⁰⁹⁾ and ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾ descended from the 18th heaven; (here are enumerated the same gods and spirits as in the other *ms.*, ²P'u-¹la ³ssaw, ²mb'a-¹mi ³dshi, on pages 1 to 5; here the gods enumerated extend to page 13, sixth rubric). The only deities not mentioned in the first ²P'u-¹la ³ssaw are ²Yi-³ddo ¹Hä-³mi ⁽⁵⁴⁶⁾ and the 13 ²Ghüh-²ddo ²la-²mun ³mi ⁽¹⁶⁹⁾.

⁴YU-²LO ²T'U-³BBŪE

Page 13 rubric 6: In the beginning, etc., one must relate of the origin of the ⁴Yu-²lo ²dto-²ma or keep silent. In the generation of ²Mūan-³llü-¹ddu-²ndzi⁽¹⁰⁾ (the latter) pared his finger and toe nails and threw them into his white lake. After 9 months and 13 nights there came forth white foam, he took the white foam,

Page 14: (and) from inside it came forth five eggs; a white-as-conch egg, a turquoise (colored) egg, a cornelian (colored), and a golden colored egg, five (such) came forth. From the white-as-conch egg in the east on ²Ddv-¹p'ër ²ngyu-¹shwua (a white-as-the-conch high mountain) there came forth a white ⁴Yu-²lo ²dto-²ma on a white felt and ¹zhi-²lv⁽⁸⁴⁾, there also came forth a ²ddv-¹p'ër ¹ndu-²lv (actually it says white-as-the-conch foam which is said to be wrong). The 360 ²P'u-¹la ²ngaw-¹la are beseeched to descend on the white-as-conch ⁴Yu-²lo ²dto-²ma, on the butter lamp, the incense burner and on the white hemp bridge, (with the ²dto-²ma) the nine demons with the white bones are suppressed, also the ³Ch'ou ¹ts'u, ²Ndshi ¹ts'u⁽⁵⁴³⁾ are suppressed below.

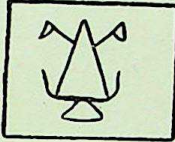
In the south from the turquoise green egg on a high green mountain there came forth green foam, and a green ⁴Yu-²lo ²dto-²ma, on a green felt and ¹zhi-²lv; the ²P'u-¹la

Page 15: ²Ngaw-¹la 360 are beseeched to descend on the green ⁴Yu-²lo ²dto-²ma, etc., etc., etc. The same is repeated for the other two regions and center as for west the colour is black, north yellow, and for the center silver instead of varigated or spotted as is usually the colour for that region. This part ends on page 16, rubric 9. With rubric 10 commences ³Ch'ung-²bpa ³ngyi q. v. On the remaining pages it is related who guards which gate, as the gate of the house of the family is guarded by ¹Ndu and ¹Ssä⁽²¹¹⁾, the leopard and the tiger, the left gate (to the realm of the gods) is guarded by the yak, and the right by the tiger, so that (the demons) cannot enter, (and) remain immobile = ²gko-¹gko, etc. Let the ²dto-¹mba have long life, may the family be free of illness and fever, may their ears hear only good tidings and may their pond be full.

(541) My former ²dto-¹mba (deceased) gave me to understand that the ¹Na-²khi name for an offering known to the Tibetans as gtor-ma, from which the ¹Na-²khi word ²dto-²ma is derived, is ⁴Yu-²lo; he pronounced it however differently than my present ²dto-¹mba, namely ¹Yu-¹lo and ³Yu-²lo depending on its position in a sentence. I believe that his explanation is incorrect for there are many other ²dto-²mas

such as a ²Ngyi-²lo ²dto-²ma, ²Haw-²khi ²dto-²ma, ²K'aw-³lv ²dto-²ma (785), etc., to mention only a few. I believe that ⁴Yu-²lo is a name and does not stand for ²dto-²ma. The very fact that the ¹Na-²khi use the word ²dto-²ma would indicate that the offering and the name itself is of Tibetan origin, although the different kinds of ²dto-²ma used by the ¹Na-²khi are legion. Every spirit and deity has its own particular ²dto-²ma, most of them bottle-shaped, and these are used by them to suppress their enemies and demons. However the deities are also beseeched to descend from on high on, or over their particular ²dto-²ma. Some of the ²dto-²ma are conical or triangular with paper flags stuck in their sides, and the word ²dto-²ma is actually represented by this

symbol:



. During the ²Här-²la-¹llü ²k'ö ceremony there is chanted

a *ms.*, no. 2237 bearing the identical title, the contents are also the same, excepting certain phrases pertaining to the demons of the ²Här-²la-¹llü ceremony. The ⁴Yu-²lo ²dto-²ma is actually an offering to the gods, hence its origin is always related in the second half of the *ms.*, ²P'u-¹la ³ssaw or the gods invite.

(542) Here are mentioned 360 ²bpö-¹mbö, my ²dto-¹mba says there should actually be only 108. However the figure 360 is associated with the Bön teaching; while 108 is of buddhistic origin. See note 559.

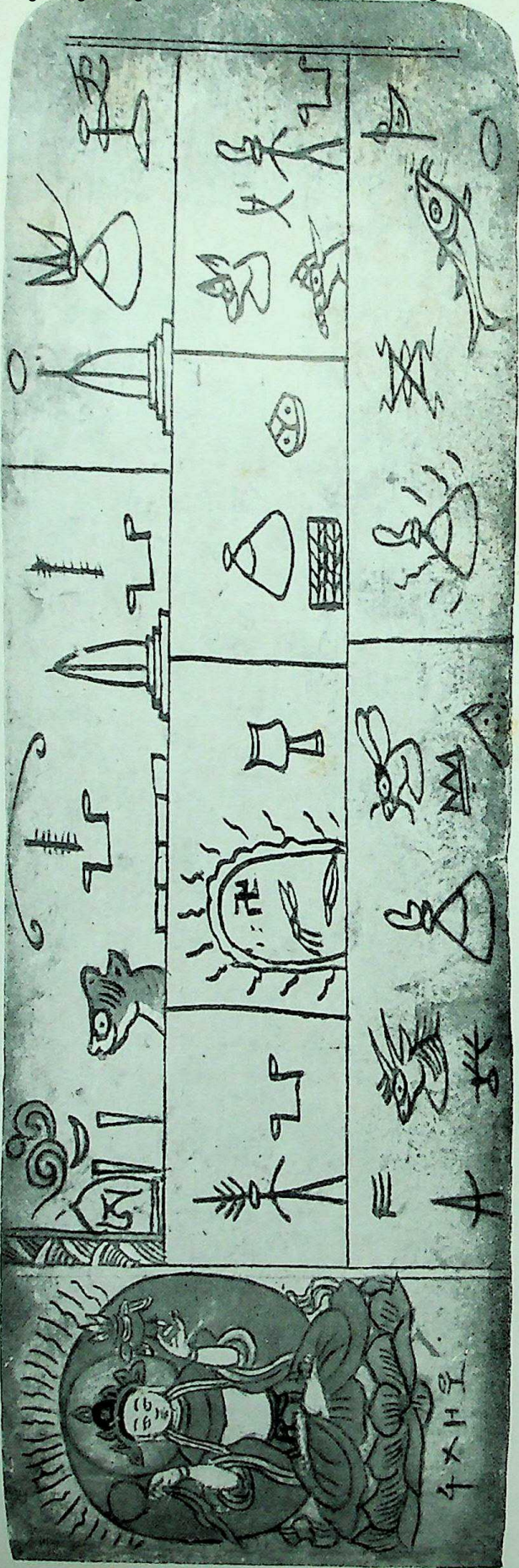
(543) The ²Ch'ou ¹ts'u are the demons of impurity, immorality who are all described in the books belonging to the ²Ch'ou ¹gv ceremony. The ²Mi ¹ts'u are the demons of fire and the ²Ndshi ¹tsu are demons liberated by ²Müan-²zo-k'o-²lo-²zo. If the demons are leopard-headed or if actually a leopard or leopards are meant is difficult to say, from the words ²Ndshi ¹ts'u it would seem that ²Ndshi is the name of the demon. (See: The ²Müan ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, p. 144, also p. 80, notes 203, 204).

(544) The ²Ö ¹ts'u are the demons of quarrel, slander and gossip. Their origin is related in ¹Bpö ²lü ²k'u, *ms.*, no. 6013, pertaining to the ²Ö ¹p'ër ²Ö ¹na ¹bpö ceremony. The father of the ²Ö ¹ts'u was ²Ö-¹p'ër-²muän-¹ndv, and the mother ²Ö-²mä-²miu-¹mun, their names translated read the ²Ö-¹p'ër with the broken toes, and the ²Ö-²mä with eyes blind; ²miu-¹mun is an ancient term, the present colloquial for blind is ¹miu-²ngo. Their names appear in ¹Bpö ²lü ²k'u of ²Ö ¹p'ër ²Ö ¹na ¹bpö, p. 13, rubric 8. See also note 768.

(545) "In the beginning", this is expressed or written by a cock crowing, the earliest animal astir in the morning, and the symbol for cornelian ¹ch'ung, here read ³dgyü-¹ch'ung meaning in the beginning, in the dim past, in ancient times. At times the term is also used to express "the first". Both symbols are used phonetically but the first ³dgyü helps to illucidate the meaning, but to crow is called ¹dgyu or ¹dgyü read in the first tone. See page 3, rubric 8 of *ms.*, no. 1007, the first two symbols in the rubric.

(546) In other *mss.* the name is ²Yi-²ddo ²Hä-¹ddü the great god ²Yi-²ddo, here called a ¹hä-²mi or goddess. He is depicted in other books as treading on a demon, he carries a sword in his right and a peacock feather in his left, instead of the peacock feather he is often depicted holding a juniper branch. In our *ms.*, the symbol ²mi = fire which is always used phonetically for ²mi = female, is written under the symbol for ²hä = god, but the headdress is that of a male and not female, it is possible that the symbol ²mi belongs to the next name which stands for the 13 ²Chügh-²ddo or Swastika goddesses or ²la-²mun-²mi.

PLATE C



First Page of Ms., no. 6014, ²Nyi-²mbu ¹la-³ddo ³ssaw.

²Nyi-²mbu-¹la-²ddo ³ssaw, First Page of Ms., no. 6014.

Transcription:

Rubr. 1: Aw! ²A-²la-²muàn-³shër-²bä-²t'ü-¹dzhi, ²müan ²t'u ¹dü ²t'u
²szī, ¹Ngyu-³na-³shi-²lo (¹Ngyu) ²t'u ²ddü ²szī

Rubr. 2: ¹Ngyu-³na-³shi-²lo ²gkv ¹bpö ¹nä ¹p'a ²ggö

Rubr. 3: ²ä-¹ssi ²ddü ²gv ²t'u

Rubr. 4: ²Mbu-¹ddü-³lv-²la ²ghügh-²ddo ³gkv-¹gyi ¹t'khye;

Rubr. 5: ²Ö-²mbbüe ²bbüe-²bpa-²bä

Rubr. 6: ²Dzi ¹nä ¹Ts'o ²ggö ¹ä-²mä ²ddü ²gv ²t'u

Rubr. 7: ³Ssaw-¹dtër-²yi-²sso ¹Hä-³mi ²lä ¹mi ²bä

Rubr. 8: ²Gv-²mun ²mbu-¹ddü-³lv-²la ²mä, ²ha-¹shi ³t'ä-²nyi-²gv.

Translation:

Rubr. 1: In the beginning of time, Heaven come forth Earth come forth
generation, Mount Sumeru come forth one generation

Rubr. 2: Mount Sumeru top on priest and sorcerer of

Rubr. 3: father one piece come forth

Rubr. 4: Brilliant Swastika tent in

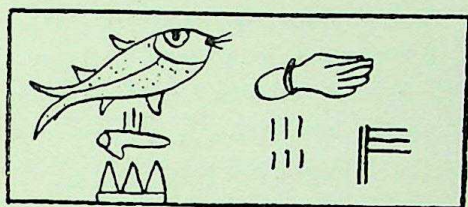
Rubr. 5: book caused a magic

Rubr. 6: ²Dzi (pre-flood ancestor) people and ¹Ts'o (post-flood ancestor)
of mother one piece come forth,

Rubr. 7: ³Ssaw-¹dtër-²yi-²sso goddess name (give) do

Rubr. 8: body brilliant gold like this kind.

Note: The miniature on the first page is ³Shou-¹la-²wu-¹gko, see
note 242. His name is here written in ²Ggö-¹baw letters under the
figure, the last letter is however read ¹gkü instead of ¹gko. He sits Bud-
dha fashion the legs interlocked, soles upward; in his left he holds a
²Bpö-¹mba (Amṛta vase), and in his right a ²ndaw-¹k'o or hand drum.

²NYI-²MBU-¹LA-²DDO ³SSAW

or INVITING

²NYI-²MBU-¹LA-²DDO

See: Frontispiece, also Plate C

Explanation of symbols in the title:

The first four symbols are used here phonetically in the name of the being who is here '³ssaw', i. e., invited. The first is a fish = ²nyi, below it a symbol composed of ²mi = fire with a piece of meat burning on top, this is read ²mbu meaning bright; the third upper is the symbol for hand = ¹la, and below the numeral six = ³ch'wua, but here it is not read in ¹Na-²khi but in Tibetan which is drug རྩུག་, pronounced dru, which the ¹Na-²khi render ²ddo. The symbol '³ssaw' has already been explained.

Although the title would infer that the contents of this *ms.*, deal with ²Nyi-²mbu-¹la-²ddo who is being invited, actually his name is not at all mentioned. My former ²dto-¹mba Ho Hua-t'ing 和華亭, now deceased, suggested that although his name is not mentioned, he was the father of the ²Dto-¹mba and ²Llū-¹bu, i. e., of the ¹Na-²khi priests and sorcerers ⁽⁵⁸⁾. For it is related on the first page of this *ms.*, that the father of the ²Dto-¹mba and ²Llū-¹bu came forth from the summit of ¹Ngyu-³na-³shi-²lo ¹Ngyu or Mt. Meru (Kailas). It is thus probable that ²Nyi-²mbu-¹la-²ddo is meant, although his name is not given, and as is so often the case must be supplied, but this rarely occurs when a name is involved.

There are two *mss.*, bearing the above title in the library of Harvard-Yenching Institute of Cambridge, Mass., one no. 5055, here translated, is beautifully illuminated and is a ²Dto-³la *ms.*, dating back to the Ming dynasty. On the first page appears a painting (miniature) of the ²dto-¹mba ¹Yu-³nyi-¹gkyi-²ngu who was the ²dto-¹mba of the ¹Ssu Nāgas. He sits cross-legged, his hands hidden in his sleeves, near a lake with snowy crags in the background. His name appears beneath in ²Ggō-¹baw letter or characters. The second *ms.*, no. 1017, is of more recent origin, about 80 years old. On the first page is also a miniature but very poorly executed; it represents apparently ²Nyi-²mbu-¹la-²ddo

riding a tiger in the manner of mountain gods, holding a flag in one hand, and a conch in the other, thus perhaps indicating that he came forth from the top of Mt. Meru, and that he does represent the father of the ²Dto-¹mba and ²Llü-¹bu, but this is mere conjecture. The *ms.*, originated from the village of ²Ghügh-¹k'o to the west of Li-chiang, situated at the foot (eastern slopes) of Ma-an Shan 馬鞍山. It belonged to the father of the ²dto-¹mba Yang Fu-kuang 楊福光 who resides in the above village. All his manuscripts have several pages stamped with two red circles as identification marks.

Since my return to Li-chiang (1946), I have acquired another ²Dto-³la *ms.*, also beautifully illuminated, no. 6014, bearing the same title. On the first page is a lovely miniature of ³Shi-¹la-²wu-¹gko⁽²⁴²⁾; his name appears in ²Ggö-¹baw letters beneath him. He sits cross-legged on a purple lotus, his body is yellow, in one hand he holds the ²bpö-¹mba⁽³⁸⁾ in the other the ²Ndaw-¹k'o⁽⁴⁰⁸⁾. This *ms.*, is in my private library. It was however presented by me to the Library of the Italian Institute for the Middle and Far East of Rome.

There is a ²Dtër-¹gko⁽¹³⁰⁾ bearing the name ²Nyi-²mbu-¹la-²ddo but he is not identical with the deity concerned here.

Translation of text:

Page 1: In the beginning of time, at the time when Heaven and Earth appeared, and Mt. Meru came forth, there emerged on the top of Mt. Meru (Kailas) the father (²Nyi-²mbu-¹la-²ddo?) of the ²dto-¹mba⁽¹¹⁾ and the ²Llü-¹bu⁽⁵⁸⁾. On the top of a beautiful and brilliant tent ²Ö-¹mbbüe^(61, 547) caused a magic, and there came forth the mother of the ²Dzi and ¹Ts'o⁽¹⁹⁾, they called her ²Ssaw-²dtër-²yi-²sso ¹Hä-³mi⁽⁵⁴⁸⁾; her body glittered like gold, she wore a golden (yellow) garment and in her hand she carried a silver mirror.

Page 2: She was surrounded by thousands of goddesses. To-day the family performs ³Ch'ung-²bpa⁽⁶⁴⁾ before the goddess ²Ssaw-²dtër-²yi-²sso. They invited her to descend from the 18th heaven to protect the family as is the custom. To the east of Mt. Kailas ³A-¹mbbüe⁽⁵⁴⁷⁾ caused a magic and from within a glittering, white-as-the-conch, tent there came forth ¹Ddv-²shi⁽⁵⁴⁹⁾ ³Shi-¹la-²wu-¹gko⁽²⁴²⁾ the father of the ²Ö and ¹Hä⁽⁴²⁾, his body was as white and glittering as the conch, he was dressed in a conch-white garment and carried in his hand a ²Shu-¹p'ër-³ts'a-²gkyi⁽⁵⁵⁰⁾.

Page 3: He was surrounded on one side by thousands of ²P'u-¹la⁽³⁷¹⁾ and on the other side by thousands of goddesses. To-day (we) perform ³Ch'ung-²bpa with five precious objects (jewels) before ²Shi-

¹la-²wu-¹gko; to-day he is invited to descend from the 18th heaven on the ¹Zhi-²lv ²ssu-¹p'ër ¹mbër-²p'ër⁽⁸⁴⁾, on the incense burner and butter lamp, to protect the family as is the custom.

To the south of Mt. Kailas ²Ts'ä-¹mbbüe⁽⁵⁴⁷⁾ caused a magic and from the Swastika lake = ²Ghügh-²ddo ³Khü⁽⁸¹⁾ there appeared ²Ts'u-³chwua-²gyi-²mun⁽¹⁰⁾ ¹Hä-³mi, the mother of the gods, her body glittered like gold, she wore a golden (yellow) garment, in one hand she carried a ²ha-¹shi ²ds-¹lër⁽⁴⁹⁾ and a ¹Ö-¹här ²bbüe-¹ddü of 108 beads⁽⁵⁵¹⁾.

Page 4: She was surrounded by thousands of goddesses. To-day with five precious objects (we) perform ³Ch'ung-²bpa before ²Ts'u-³chwua-²gyi-²mun; to-day we invite her to descend from the 18th heaven over the ¹Zhi-²lv⁽⁸⁴⁾ etc., to protect the family as is the custom.

West of Mt. Kailas ²Gkaw-²mbbüe⁽⁵⁴⁷⁾ caused a magic and from inside a brilliant Swastika tent there came forth ²Ss-²bpa-²sso-²mbbü-²mbu-³k'ö ¹Ddu⁽⁵⁵²⁾, he was the father of the ²Dzi and ¹Ts'o⁽¹⁹⁾, he wore a silver garment, and carried in his hand a ¹Khyu-³t'khyu ²gyi-⁽²gyu-²ts'ä⁽⁵⁵³⁾; he was surrounded by thousands of the ²Dzi and ¹Ts'o. To-day we perform ³Ch'ung-²bpa before ²Muan-³llü-¹ddu-²ndzi⁽¹⁰⁾; we invite

Page 5: him to descend from the 18th heaven over the ¹Zhi-²lv, etc., to protect the family as is the custom.

North of Mt. Kailas, ¹Khi-²mbbüe⁽⁵⁴⁷⁾ performed a magic and there came forth from within a brilliant egg, ³Bpü-¹shi ¹Khyu-³t'khyu⁽⁵⁵⁴⁾; in the land of all the ¹Ssu Nāgarājas there came forth ²Ddv-¹p'ër ¹Khyu-³t'khyu (the white-as-conch Garuḍa), he was surrounded by thousands of Garuḍas. To-day we perform ³Ch'ung-²bpa before the Garuḍa, and invite him to fly from the 18th heaven over the ¹Zhi-²lv etc., to protect the family.

In the center between heaven and earth⁽¹⁷⁾ ³Ssu-²mbbüe⁽⁵⁴⁷⁾ caused a magic and ²Dtü-¹mba ³Shi-²lo⁽¹¹⁾

Page 6: appeared sitting in a Swastika tent, his body was brilliantly green like turquoise⁽⁵⁵⁵⁾. He sat on a ¹lër-²mbu-³ch'i ¹K'o-³lo⁽⁵⁵⁶⁾ and carried in one hand a ²ha-¹shi ³ch'ou-¹ndü⁽⁵⁵⁷⁾ and in the other a ²Ssan-¹t'khi ²mbbüe-²nddü⁽⁵⁵⁸⁾ which he chanted; he was surrounded by 360 ²bpö-¹mbö^(542,559). To-day we perform ³Ch'ung-²bpa with five precious objects before ³Shi-²lo; to-day we invite ³Shi-²lo to descend from the 18th heaven over the ¹Zhi-²lv etc., to protect the family as is the custom.

³Shi-²lo caused a magic and there appeared ¹La-²bbü-²t'u-³gko⁽¹⁵⁸⁾, in one hand he carried a ²mi-¹lv-²gko-²zo⁽⁵⁶⁰⁾ and in the other a golden

¹ds'a⁽⁵⁶¹⁾, he dwelled in the land of the ²Nyi⁽⁵⁶²⁾; to-day we perform ³Ch'ung-²bpa and beseech him to descend over the ¹Zhi-²lv etc., and protect the family as is the custom.

Page 7: ³Shi-²lo caused a magic and there appeared ²T'u-²t'u-¹gko-³wuà^(157, 563), he carried in his hand a golden ²dshi-¹ddv⁽⁵⁶⁴⁾ and he dwelled in the land where he gained victory. To-day we perform ³Ch'ung-²bpa to ²T'u-²t'u-¹gko-³wuà and invite him to descend from the 18th heaven leading all the ⁴Nyi ²ggö ²Swue-²p'ä⁽³³⁾, over the ¹Zhi-²lv, incense burner and butter lamp, to protect the family as is the custom.

³Shi-²lo caused a magic and there appeared the ¹Ssaw-³ndaw ²bpö-¹mbö ¹Ssi-²t'o-¹gyu-²wuà^(157, 565) he carried in his hands a ²ndaw-¹k'o⁽⁴⁰⁸⁾ and ²ha-¹shi ²ds-¹lër⁽⁴⁹⁾, he dwells in a golden land and leads (all) the ¹Ssaw-³ndaw ²Swue-²p'ä⁽³³⁾, we invite him to descend over the ¹Zhi-²lv, incense burner and butter lamp, to protect the family as is the custom.

Page 8: ³Shi-²lo caused a magic and there came forth the ⁴Dtü-²ggö ²bpö-¹mbö ¹Ö-²zo⁽⁵⁶⁶⁾, he carries in his hands a ²ha-¹shi-²llü-²ssi (golden arrow), he sits on a ¹lër-²mbu-³ch'i⁽⁵⁶⁷⁾ throne and dwells in the land of the people whom he protects. To-day we perform ³Ch'ung-²bpa and invite him leading the ⁴Dtü ²ggö ²Swue-²p'ä⁽³³⁾ to descend on (over) the ¹Zhi-²lv, incense burner and butter lamp, to protect the people as is the custom.

³Shi-²lo caused a magic and there came forth ¹Lo-²ssä-¹gkyi-²mbu ²bpö-¹mbö⁽⁵⁶⁸⁾, he carries in his hand a ²bpö-¹mba⁽³⁸⁾, he dwells in the land of the ¹Ssu⁽³³⁷⁾ on the banks of ²Müan-³llü-²ndaw-¹gyi ³Khü⁽²⁴⁹⁾; to-day we perform ³Ch'ung-²bpa, to ¹Lo-²ssä-¹gkyi-²mbu

Page 9: who leads the ⁴Ssu ²ggö ²Swue-²p'ä⁽³³⁾, we invite them to descend over the ¹Zhi-²lv, incense burner and butter lamp, to protect the people.

²Nyi-²mbu-¹la-²ddo who dwells in the 18th heaven, ²La-¹yu-¹gko-³dzi (and) ¹P'ër-³dzi-²gyi-²bbü ²Hä-¹ddü, and all the ¹Ssu Nāgas may they descend on the land of the people, and protect them as is the custom.

²Ö-¹gko-²aw-¹gko⁽⁶²⁾ caused a magic and there came forth ²Wüa-¹zä (²mbu-¹ddü-³lu-²la = the brilliant)⁽¹⁰⁹⁾, the latter caused a magic and there came forth the ²Ndzi-¹wüa-²wuà-¹ssü⁽⁵⁶⁹⁾, they caused a magic and there came forth the ²Här ¹K'o-³lo, ²Mi ¹K'o-³lo, ¹Gyi ¹K'o-³lo and ²Dshi ¹K'o-³lo⁽⁵⁷⁰⁾. The four sides of Mt. Kailas can never change;

Page 10: on a ¹K'o-³lo in the Lake ²Müan-³llü-²ndaw-¹gyi (³Khü) the gods repose on a turquoise throne. Seven kinds of ³Llü-²de ¹K'o-³lo were constructed? a ¹K'o-³lo of the grain and flowers of the land, one

of the five kinds of precious objects, a Garuḍa, elephant and lion ¹K'o-³lo, also a sun and moon ¹K'o-³lo. To-day we beseech the gods to descend on nine layers of rugs (or nine hemp bridges) as is the custom. ²Ssaw-²dtër-²yi-²sso ²Hä-¹ddü reposes on a lion throne, surrounded by thousands of gods and goddesses as is the custom. ³Shi-¹la-²wu-¹gko ⁽²⁴²⁾

Page 11: reposes on an elephant throne surrounded by thousands of gods sitting on Swastika thrones as is the custom. ²Ss-²bpa-²sso-²mbbū-²mbū-²k'ö ¹Ddu ⁽¹⁷⁾ reposes on a Garuḍa throne, surrounded by thousands of ²Ss-²bpa-²zo (²Ss-²bpa sons) sitting on Swastika thrones as is the custom. ²Ts'u-³chwua-²gyi-²mun reposes on a turquoise Swastika throne surrounded by thousands of daughters sitting on Swastika thrones. ²Dto-¹mba ³Shi-²lo ⁽¹¹⁾ reposes on a golden ¹K'o-³lo surrounded by his 360 disciples sitting on Swastika thrones as is the custom. The Garuḍa reposes on a throne of clouds and wind, his eyes are like the sun and moon, and glittering like gold, he is surrounded by innumerable Garuḍas sitting on Swastika thrones as is the custom.

¹La-²yu-¹gko-³dzi ²gyi-²bbū ⁽⁵⁷¹⁾ reposes on a sun and moon throne. All the ¹Ssu, ²Nyi and ¹Ssaw-³ndaw

Page 12: repose on lotuses on the ¹Gkyi-²k'u ¹k'o-³lo ⁽²⁵⁴⁾ as is the custom. ²Dto-¹mba ³Shi-²lo sitting on a golden ¹K'o-³lo, separates the gods from the demons, and the people from the Nāgas. ³Shi-²lo sitting on white clouds and wind caused a magic, and there came forth the six ²bpö-¹mbö of ²Nyi-²wüa-³ch'wua-¹dü ⁽⁵⁷²⁾. Let there be removed (= ³bpü) all illness and fever from ²Nyi-²wüa-³ch'wua-¹dü.

Let all the able and wise of the four seasons, all the ²P'u-¹la (personal gods), the all courageous and quick, all the gods able to cause magics,

Page 13: all the ¹Ssu and ²Nyi Nāgas whom the family invites, may they descend on the ¹Zhi-²lv ⁽⁸⁴⁾, incense burner, butter lamp and medicine, as is the custom.

(Here follows a repetition; in none of the rubrics on page 13, beginning with rubric five, to the last rubric on page 14, do the sentences have a verb; on page 15 all the foregoing is repeated, and the sentences all end in ³bpü = escort, the text beginning on page 15 is here translated):

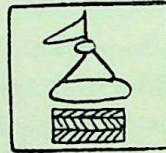
Page 15: On a certain day the family performs ³Ch'ung-²bpa with butter, fine flour, and wine to the ²bpö-¹mbö ⁽³⁶⁸⁾, the gods, the ¹P'ër and ¹Ssan ⁽⁴⁰⁾ and to the ¹Ssu Nāgas; kneeling they beseech them for ¹Nnü and ¹Ö ⁽⁴³⁾, for years of long life. All the personal gods (²P'u-¹la) are escorted on high, ²Ssaw-²dtër-²yi-²sso ²Hä-¹ddü is escorted to the

18th heaven, ³Shi-²lo-²wu-¹gko to the east of Mt. Kailas, ²Ts'-u-³chwua-²gyi-²mun to the south of Mt. Kailas and ²Sso-²mbbüe-²mbü-²k'ö ¹Ddu to the west of Mt. Kailas.

Page 16: The Garuḍa to the north of Mt. Kailas to the top of ¹Ha-²yi-²boa-¹daw-¹ndzër⁽²⁴⁹⁾; ³Shi-²lo to the top of Mt. Kailas to the realm of the gods, to the white felt tent, he is escorted on the sound of the ²ds-¹lër; everyone to his own place = ²Wu ¹ndsu ²gkv, ²wu-²la ¹ndsu. Let those dwelling on high protect those below, and those dwelling afar = ²k'o, protect those dwelling near = ³nun. May the gods protect us in the night and in the day time, let all this be forever so.

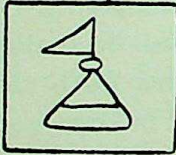
(547) ²Ö-¹mbbüe, actually should read ²Ö-¹mbbüe-²nddÜ, the meaning is however not clear, a lama either Bön or of any other sect is called ²Boa-¹nddÜ, while ¹mbbüe-²nddÜ is a lama book. In the text the symbol for book is written and not that for a lama, so in all probability a book is meant. In our text there appear four other

²mbbüe-²nddÜ they are written thus:



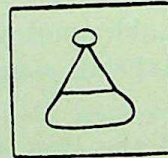
it may stand for a lama book as

well as a ²dto-¹mba book; the symbol for a priest of the Bön or other lama sect is and is read ²Boa-¹nddÜ, this is equivalent to the Tibetan Ban-dhe བན་དེ or ban-de བན་རེ, it is the Sanskrit Pandita. See also note 61.



In our text rubric four of page 1, the word ²ö is written

with the symbol for god in ²Ö and ¹Hä, namely

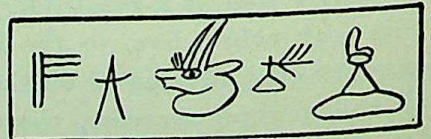


, the head has no

headdress such as is worn by gods, but ²Ö and ¹Hä stand for the gods; the other symbol is that of a book, so a book must be meant, but whether ²Ö is the name of the book, or the book of a god cannot be determined.

(548) Her name is written thus:

The first four symbols are used phonetically only, the fifth symbol stands for a goddess, she has the peculiar hair dress worn by the ¹Na-²khi women arranged in a high knot on the back of the head. Here she is called the mother of the ²Dzi and ¹Ts'o, i. e., the people, see note 19.



In a book of the same ceremony called ²K'ö-¹ddv-²gv-²ssu-²mä, the mother of the people is given as ²K'ö-¹ddv-²gv-²lër. The title of the book is also the name of the mother of the Nāgas who, with the people had one father. See also discussion about these two in the ms., ¹Khyu-³t'khyu ¹Ssu ¹a, in rubric 6, of page 1.

(549) ¹Ddv-²shi, should in all probability be read ¹Ddv-²dzhi, but in that case the symbol ²shi is wrongly used, ¹Ddv-²dzhi is equivalent to the Tibetan rdo-rje རྡོ་རྗེ, the thunderbolt, and is often prefixed to names of Tibetan deities.

(550) ²Shu-¹p'ër ³ts'an-²gkyi is a steel trident, ²shu = iron, ¹p'ër = white, and ³ts'a-²gkyi or ³ts'an-²gkyi, the first syllable pronounced with a nasalowel, is a trident, the Tibetan Kha-twam-rtse-gsum ཁ་ཏཱམ་རྩེ་གསུམ, or simply rtse-gsum = trident.

(551) ¹Ö-¹här-²bbüe-¹ddü is a turquoise rosary of 108 beads.

(552) See note 67. In *ms.* ²K'u ng'a ³bpü occurs the name ²Sso-²mbbüc-²mbu-²k'ö ¹Ddu. Two ²dto-¹mbas had given him nine names, one of which is the former and ²Ss-²bpa-²gyi-²bbü ¹Ddu. In our *ms.* here both these names are combined into one.

However ¹Ndu's (see note 211) name is also prefixed by the syllables ²Ss-²bpa. In the *ms.*, ¹Zhi ¹dtü, ²Gko ²ö, ¹Ndu ¹Ssä ³ch'ou ³shu of the ³Ch'ou ¹na ¹gv ceremony (*ms.*, no. 1517) he is called ²Ss-²bpa-²gyi-²bbü ¹Ndu, the words ²gyi-²bbü cannot be part part of his name for ²gyi-²bbü is equivalent of the Tibetan rgyal-po, pronounced dje-bo or gye-bo.

(553) The ²Khyu-¹t'khyu-²gyu-²ts'ä is a prayer wheel crowned by the head of the Garuḍa. I have never seen a prayer wheel, such as is used by the various lama sects, used by the ¹Na-²khi ²dto-¹mbas, yet in their *mss.*, there occur others such as with a dragon's head, lion head, peacocks head, and that of a black bear.

(554) What ³Bpu-¹shi stands for is now not known, it may be however an appellation of the ¹Khyu-³t'khyu or Garuḍa; see note on Garuḍa in translation of *ms.*, ¹Khyu-³t'khyu ¹Ssu ¹a.

(555) ³Shi-²lo's body is usually depicted green on banners (see Plate 20) used by the ²dto-¹mbas at their ceremonies; he occupies the center in the improvised chapel. These banners are fashioned after those used by various lama sects, known as thang-ka ཐང་ཀ་ or sku-thang སྐ་ཐང. Instead of brocade they use ordinary blue cotton

cloth, the paintings themselves are usually very crude and not artistic like the lama paintings. The ²dto-¹mbas say that because ³Shi-²lo was born in the South in the fire element, and as the color for south is green, he is of green color. There are however paintings of him extant where his body is of the color of gold. (See: The Birth and Origin of Dto-mba Shi-lo, in *B. E. F. E.-O.*, t. XXXVII, fasc. 1, 1937, pp. 4-5, Plate IX.

(556) The ¹K'o-²lo or wheel, Tibetan Khor-lo རྒྱུ་ལོ་, here mentioned is that of the ¹lër-²mbu-³ch'i, the intricate diagram representing the hair curl on the chest of Vishnu. It is the Tibetan dpal-gyi-beu དཔལ་གྱི་བུ་, the Sanskrit Śrīvatsa, the noose of love.

(557) The ²ha-¹shi ³ch'ou-¹ndü is a golden measuring rod or stick, five Chinese feet in length.

(558) ²Ssan or ²Ssa-¹t'khi was the name of a ²dto-¹mba of great renown, he is also known as ²Dto-²ssa, the first syllable stands for ²Dto-¹mba, the second is the first syllable of his name. He is figured on the inner cover of the Nichols Moso manuscript in the Library of the American Geographical Society. The late Dr. B. Laufer who wrote a short paper on the *ms.*, (see: *Geographical Review*, Vol. I, April 1916, pp. 274-285, fig. 2) saw in ²Ssa-¹t'khi the figure of Padmasambhava. (See: also J. F. Rock, The Nichols Mo-so manuscript, in *l. c.*, Vol. XXVII, n. 2, April 1937, pp. 229-239, fig. 2). ²Mbbüc-²nddü as already related is a lamaistic book, but is also used to denote a ²dto-

¹mba book; it is the ¹Na-²khi ancient name for book. Evidently an ancient book written by ²Ssan-¹t'khi is meant.

(559) The 360 ²bpö-¹mbö are the 360 disciples of ³Shi-²lo or gShen-rab. They are known as ²Dti-²ds from the Chinese Ti-tzu 弟子 (See note 542).

(560) ²Mi-¹lv-²gko-²zo is a mirror. The word is composed of the Tibetan name for mirror which is me-long མེ་ལོང་, and of the ¹Na-²khi name for a small = ²zo mirror which is ²gko-²zo. See also note 321.

(561) ¹Ds'a is the baloon guitar, the Chinese P'i-p'a 琵琶 this instrument is also the attribute of the eastern guardian king ²Yi-²k'o-²ssö-³dzi, he is the eastern Lokapāla Dhṛitarāshṭra; it is the Tibetan sgra-snyan སྒ་སྟན་.

(562) The ²Nyi here mentioned belong in all probability to the ²Nyi clan of Nāgas; there are the ¹Ssu, ²Nyi, ¹Ssa-³ndaw and ²Dtū clans of Nāgas, they may correspond to the four Naga castes mentioned in the Bon-po Sūtra by Schiefner and Laufer.

(563) He was the ²dto-¹mba of the ²Nyi Nāga clan, the ²Nyi Nāgas are said to live on trees, their name is written with the symbol for fish = ²nyi, this does not mean that they are fish Nagas as erroneously explained (see The Birth and Origin of ²Dto-¹mba ³Shi-²lo in B. E. F. E-O., t. XXXVII, p. 24), the fish symbol is used phonetically. In this manuscript his name is written ²T'u-²t'u-¹gkv-²wūa. See also note 157.

(564) The ²Dshi-¹ddv is the large drum used by various lama sects, beaten with a curved stick as figured in our ms. It is the Tibetan Chhos-rnga རྩོམ་རྒྱ་, the curved drumstick is called rnga-lchag རྒྱ་ལྷག་. This is the only reference to it I have seen in ²dto-¹mba mss.

(565) ¹Ssi-²t'o-¹gyu-²wūa, in other books he is called ¹Ssaw-²t'u-¹gyi-²wu, he was the ²dto-¹mba of the terrestrial Nāgas called ¹Ssaw-³ndaw.

(566) The ²dto-¹mba of the cliff dwelling Nāgas or ²Dtū clan is here called ¹Ö-²zo, this is the only instance where this name occurs. He is always referred to by the name ²Bpa-²dtū-¹lo-³nyi in other ²dto-¹mba mss.

(567) See ³K'o-¹byu no. 6, of the ¹Ssu-²wūa ²ngv-²wūa; also note 527.

(568) From the context it would seem that ¹Lo-²ssä-¹gkyi-²mbu was the ²dto-¹mba of the ¹Ssu Nāga clan, he is figured holding the ²bpö-¹mba; he dwells on the shores of lake Manasarowar and leads all the ¹Ssu Nāgarājas; in other mss., he is called ¹Yü-²ssä-



The first is written with ¹lo = muntjak, ¹ssä = goral, ¹gkyi = cloud, and ²mbu = bright; the second with ¹yü = sheep, and the last ²mbbū = to crawl. The ¹Ssu as has already been stated inhabit lakes, streams, ponds, etc. However the ¹Ssu ²dto-¹mba is known as ¹Yu-³nyi-¹gkyi-²ngu.

(569) The ²Ndzi-¹wūa-²wūa-¹ssü are the five elements, collectively they are called ²Ndzi-²wūa; ²wūa-¹ssü means five kinds, sorts. The symbol employed in the ²dto-¹mba books is a compound one. The first symbol is read ¹ndzi = to fly, it is used here phonetically in the first syllable of the collective name for the five elements which is ²ndzi, read in the second tone, the 'i' is short, while in ¹ndzi = to fly it is long. The second symbol



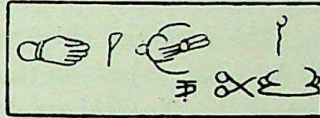
²wuà = house, village, is also used phonetically, while ²wuà = five is a numeral, and ³ssü = the metal lead, is again used phonetically for ¹ssü = kind, sort.

(570) The five elements ¹K'o-³lo are: the wind or air (²här), the fire (²mi), the water (¹gyi), the earth (²dshi) and the wood (²ss) element ¹K'o-³lo or wheel. Here only four are mentioned. Their origin is related in a *ms.*, of the ²Zhi ³mā funeral ceremony called ¹K'o-³lo ²t'u-³bbü = the origin of the ¹K'o-³lo. See: The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B. E. F. E-O.*, t. XXXVII, p. 115, where a translation of the *ms.*, is given.

(571) ¹La-²yu-¹gko-³dzi ²gyi-²bbü is not a ²dto-¹mba but a ²Hä-¹ddü or great god, the Tibetan Lha-chhen ལྷ་ཅེན་. The name is variously written in ²dto-¹mba books

bearing this title, and it is even doubtful if the ²dto-¹mba read the name correctly, for there are two symbols written which he did not read, and he read one which is not written. The name occurs written thus:

which could be read ¹La-(²yu)-¹gko-³dzi-¹p'ër-²gkyi ²gyi-²bbü. He reposes on a throne of the sun and moon.



(572) ²Nyi-²wuà ³ch'wua ¹dü are the six realms of ²Nyi-²wuà actually hell. There are six *mss.*, composed of Dhāraṇī only, each one is devoted to one particular realm into which a person may be reborn after death. These books are only chanted at funeral ceremonies, and mainly at the ²Zhi ³mā ceremony. The six realms and their respective ²dto-¹mbas are: 1) ²Nyi-²wuà ¹dü or the realm of hell, the Tibetan Nyel-wa, written dMyal-ba (see note 23); the ²dto-¹mba controlling or able to assist the hell beings is ²P'ö-²bö-²mi-³ch'i-²di-²ddo, the Tibetan hPhrul-bon-ngar-drag-byams-pa

འཕྲུལ་བོན་ངར་རྒྱ་བྱས་པ་ (see also note 166); 2) ¹Khyü-²dso ¹dü or the realm

of the Brute world, the Tibetan Dü-dro written Dud-hgro (see note 18); the ²dto-¹mba controlling or able to assist the beings in the Brute world is ²Dtū-²ssö-²haw-³gkyi, the Tibetan Ti-bzang-had-kyi-sgron ཏི་བཟང་ཧད་ཀྱི་སྒྲོན་; 3) ²Yi-²ndaw ¹dü or the realm

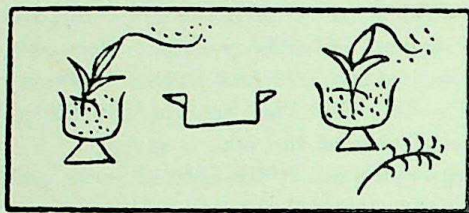
of the Preta, the Tibetan Yi-dwags, see note 29; the ²dto-¹mba controlling or able to assist the Preta is ³Gko-²ndzi-²yi-³bbü, the Tibetan Grangs-hdzin-dbyings གྲངས་

འཛིན་དབྱིངས་; 4) ²Bä-¹ds'i-²szi ¹dü or the realm of man, the human world, the Tibetan

Mi (see note 31); the ²dto-¹mba controlling or able to assist man is the ¹Na-²khi ³Gko-²khi-¹bpö-³mā, it is not ²Dto-¹mba ³Shi-²lo as one would expect, for the Tibetan ston-pa is none other than gShen-rab himself; 5) ²Haw-²ma-⁴yi ¹dü the realm of the Asuras, the Tibetan Lha-ma-yin (see note 26); the ²dto-¹mba controlling or able to assist the Asura is ³Chër-²gyu-²bpa-³diti, the Tibetan dMu-bzang-lche-hbar དུ་བཟང་ལེ་ཨཔ་;

6) ¹Hä ¹dü or the realm of the gods, the Tibetan Lha-yul ལྷ་ཡུལ་; the ²dto-¹mba controlling or able to assist the gods, or who suppresses the ox-headed demon at the realm of the gods is ¹Ma-²bbü-²k'aw-¹t'u, the Tibetan gSal-ba-kun-she གསལ་པ་ཀུན་ཤེས་

ཤེས་ who redeemed the gods. See also notes 18, 23, 26, 28, 29, 31.



²CH'ĒR ²T'U ²CH'ĒR ³BBŪE or
THE ORIGIN OF THE MEDICINE

Explanation of symbols in the title:

The first and third symbols represent a bowl, the dots liquid, and the leaf-like objects in the center ¹baw = a flower. As most of the medicines of the ¹Na-²khi are derived from plants, a flower has been used in a cup of liquid to denote medicine. The second and fourth symbols are read ²t'u-³bbŭe = to come forth, origin, whence derived. ¹T'u represents a trough, here phonetically used as is the last symbol ²bbŭe, it represents a twig of an *Artemisia (vulgaris)* common in waste places all over Li-chiang. There are two very common species, one with a white root and green leaves, and one with a black root and greyish silvery pubescent leaves. Only the former is used as a purifier. See: note 439.

The manuscript here translated is no. 2100, and is in the library of Harvard-Yenching Institute of Cambridge, Massachusetts. It originally came from Li-chiang, but from which village and what ²dto-¹mba is not known, except judging from the expressions used it can be determined that the *ms.*, originated from east of Li-chiang, from the hsiang of Tung-shan 東山鄉, adjoining the eastern branch of the Yangtze loop.

On the first page are the usual ornaments before the actual text begins. It is chanted before various Nāgas are sprinkled with a liquid, containing various ingredients supposedly to represent medicine, for no object may be used or talked about unless first its origin is related. This in a great measure holds also good for ancient ¹Na-²khi spirits, gods, demons, etc.

Translation of text:

Page 1: On a certain day (actually on a day not certain which one) it is intended to give medicine to the ²P'u-¹la ⁽³⁷¹⁾ and the 360 ²Ngaw-¹la ⁽⁵⁷⁴⁾, also to the ¹Ssu and ¹Ssaw-³ndaw; at the time before the appearance of the 18 kinds of medicine, heaven and earth had intercourse ⁽⁵⁷³⁾ and there came forth the medicines.

The ²Bpö-¹mbö⁽³⁶⁸⁾ and ¹P'a⁽⁵⁸⁾ of ²Müan-³llü-¹ddu-²ndzī⁽¹⁰⁾ were (then) enabled to use efficacious medicines; one medicine came forth from the green leaves of the ¹Ö-¹här ³khyü-¹här⁽⁴³²⁾ of ²Müan-³llü-¹ddu-²ndzī; from white dew came forth the second medicine; from the white lake of ²Müan-³llü-¹ddu-²ndzī came forth the third medicine; from the white mountain of ¹Ddu⁽¹⁵⁹⁾ came forth the fourth medicine, of ¹Ddu's

Page 2: precious spring came forth the fifth medicine; from the white rocks of ¹Ddu came forth the sixth medicine. From a white-as-conch mountain and black-as-cornelian valley came forth the seventh kind of medicine; from a golden mountain and green valley came forth the eighth medicine; from ¹Yu-⁴la-²di-²ddo's⁽¹⁴⁵⁾ white lake came forth the ninth medicine, from (his) blue (green) (sandy?) spring came forth the tenth medicine; from ¹Yu-⁴la-²di ²ddo's house and golden yellow lake came forth the eleventh medicine; from the white cow's milk (of the gods) came forth the twelfth kind of medicine; from the mouth of the ²Bi-¹shi-²nyi-¹lu⁽²⁵¹⁾ came forth the thirteenth medicine, from ²T'o-²gko-²ngv-³gkv's white oak came forth the eighteenth medicine⁽⁵⁷⁵⁾.

Page 3: Two kinds of medicine (he) gave (or are given) to the ¹Ssu and ²Nyi⁽³³⁷⁾; (the next rubric is no more decipherable, the meaning has been lost); the grain = ²haw-¹gyi of ²Nyi-³ssä-¹bpö-²gv⁽⁵⁷⁶⁾, after it was dead sprouted again⁽⁵⁷⁷⁾, although dead it came to life again (sprouted again) and from it came forth a liquid medicine. From the ground, from the flowers of the grass and the grain came forth a liquid medicine; medicine came forth from an alpine meadow and a lake. All the eighteen kinds of liquid medicine are thus accounted for. From the white pine of the gods came forth a medicine.

Page 4: From the white trunk of the white oak came forth a medicine. All the medicines were put into the ²bpö-¹mba⁽³⁸⁾. From the pines on the mountain of the brilliant gods came forth a medicine; from the musk pocket of the musk deer⁽⁵⁷⁸⁾ of ¹Ch'ung-³na-²ngyu-¹shwua⁽⁵⁷⁹⁾ came forth a medicine.

The following three rubrics are no more understood, except the three syllables occurring in all three: ²ch'ër ²lä ³dto = medicine together put; it may be that ²Ssi-¹lër-¹mun-²mbu in the first rubric and ²K'aw-²ngyi-³gkv-²ssi in the second, and ¹Lv-²ngyi-¹ssu-³ssan in the third represent three kinds of medicines which are to be put together.

From the foam of the waters of ²Müan-³llü-²ndaw-¹gyi ³Khü there came forth all the eighteen medicines, they are all accounted for. To-day⁽⁵⁸⁰⁾ ²T'o-²gko-²ngv-²szi⁽⁵⁸¹⁾ from his place came down (to) ²Bpa-¹lër-²ö-²dso⁽²⁰⁴⁾

Page 5: and ascended to the land of the great gods, he was desirous of long life like that possessed by the ¹Ssu and ²Nyi, the terrestrial ¹Ssaw-³ndaw⁽²⁰⁸⁾, the ²Ss-²hbü-¹yü ²ngaw-¹la⁽⁵⁸²⁾ and the great gods. To the protecting gods we cannot give poison medicine, but only good medicine can we give to the gods. From the white pine of the gods there came forth a medicine, it spread to the ³Shou-¹ndzër⁽⁵⁸³⁾ and to the oak whereupon the former became numerous and the latter tall, (therefore) we give such medicine to the ²Ssu-²bbü-¹yü⁽⁵⁸²⁾ so that they cannot grow old or decay. The medicine from the top of the green juniper and from the white-as-conch birch⁽²⁸⁷⁾,

Page 6: we give to the ¹Ssu and ²Nyi and to the terrestrial ¹Ssaw-³ndaw⁽²⁰⁸⁾, the medicine from the tall oak we give to the ²Ssu-²bbü-¹yü ²ngaw-¹la; the precious eighteen medicines we give to the 360 ²P'u-¹la⁽⁵⁷⁴⁾, we give the medicine to the three generations of grandfathers and to the ²Ssu-²bbü-¹yü = ancestors, and to the maternal ancestors and to the ²bbër-³bpü or guests of three generations. To the ²Dzu and ²Wüa⁽¹⁵¹⁾, ²P'u-¹la ²ngaw-¹la, to the ²P'u-¹la ²ngaw-¹la of our home we give medicine, to the white mountain, white cliff and white lake of ²Müan-³llü-¹ddu-²ndzi⁽¹⁰⁾ on the left, also to the golden mountain and green valley of ¹Ddu⁽¹⁵⁹⁾, and to the white-as-the-conch mountain and black valley of ¹Ddu on the right.

Page 7: The generation of the ²dto-¹mba ¹Khyu-¹dzhi-²dto-²yi⁽⁵⁸⁴⁾ sprinkles medicine (actually Amṛta is meant) on the family of ¹Yu-⁴la-²di-²ddo and on his green mountain, also on the white mountain of ¹Ddu (where) pines and oaks grow plentifully, and on which ²muàn, ¹dzu ¹ssü ²muàn ²dgyu⁽⁵⁸⁵⁾ (= on which nothing grows that does not exist). The ²dto-¹mba ¹Khyu-¹dzhi-²dto-²yi sprinkled medicine on ¹Ddu and ²Ts'u-³chwua-²gyi-²mun⁽¹⁰⁾, on the trees of ¹Ddu which grow during the four seasons, and which is caused by the gods. On ¹A-³ssä-²dto-²yi⁽⁵⁸⁶⁾, and on the yak and tiger who guard the gates to the realm of the gods (he) sprinkles medicine (Amṛta). On ¹Ts'o-²zä-³llü-²ghügh and ³Ts'ä-¹khü-²bu-¹bu-³mi, and on his cultivated and uncultivated fields he sprinkles medicine; he sprinkles medicine also on the ²Dzu ²Wüa ²Ngaw-¹la, on the chief of the roads and on the protective spirit of the bridges.

Page 8, second rubric: On the ¹Ö-¹här ²wüa-¹shwua⁽⁵⁸⁷⁾ the ²dto-¹mba sprinkled Amṛta, on the precious mountains and precious valleys, and on the precious land he sprinkles Amṛta, and the vapor of the Amṛta. On the ²Ssu-²bbü-¹yü ²Ngaw-¹la who causes the birth of many sons and daughters he sprinkles Amṛta; he sprinkles Amṛta on the ²Ngaw-¹la of ¹Yu-⁴la-²di-²ddo⁽¹⁴⁵⁾ and ¹Ddu etc., on the ¹Ssu and ²Nyi

Nāgas and ¹Lü-²nyi-¹ssaw-³ndaw he sprinkles medicine, also on the celestial Nāgas of the high heavens, and below on the terrestrial Nāgas; on all the local mountain, valley and land Nāgas, and on all Nāgas, he sprinkles medicine.

Page 9: On the brilliant sun ²Ngaw-¹la, causing the sun to be hot he sprinkles medicine, on the scintillating moon ²Ngaw-¹la he sprinkles medicine causing the moon to be bright. On the innumerable white stars he sprinkles medicine, also on the dense white cloud ²Ngaw-¹la. Let him who is ill drink the medicine so that he be cured, let him, who might be vomiting after drinking medicine, be given such medicine which does not cause this ⁽⁵⁸⁹⁾. When casting horoscopes by using ¹p'i-³khyu ^(294,303) and ¹k'ö-³dtër-¹p'ër ⁽³⁰⁴⁾, let them be favorable.

To one generation of Nāgas give medicine, to the milk of the white sheep of the gods, and to the white snake of the ²Ngāw-¹la give medicine; the medicine which issues from the white pine of the gods,

Page 10: and from the milk of the white goat, from the milk of the red cow, and from the top of the green juniper, all these give to all the ¹Ssu and ²Nyi Nāgas ⁽³³⁷⁾. Perform ³ch'ou ³gkü ⁽⁵⁸⁹⁾ with the white ²ssō-¹shwua ⁽⁵⁹⁰⁾ on the ¹Ssu and ²Nyi Nāgas. To all the ¹Ssu Nāgas give the medicine of ¹Gkv-²gv-³gko-³bpŭ, ²Aw-²lū-³ds'ī and ³Gkyi-²lū-³ds'ī, and perform ³ch'ou-³gkü on the heavens of the ²Ö and ¹Hä ⁽⁴²⁾ with the white ²ssō-¹shwua. Give medicine to all the gods and goddesses between heaven and earth, and to the terrestrial ¹Ssaw-³ndaw Nāgas.

Page 11: To the personal (¹wu-²ggö = my) ancestors of three generations back give medicine; with the white milk of the left udder of the goat perform ²ch'ër ³k'ö on the ¹Ssu Nāgas, and with the milk of the right udder ⁽⁵⁹¹⁾ gathering together ⁽⁵⁹²⁾ the precious medicine and sprinkle the ¹Ssu Nāgas.

Having performed (the ²Ssu ¹gv ceremony) ⁽⁵⁹³⁾, let the family possess ¹nnü and ¹ö ⁽⁴³⁾. On a (certain) day, the milk of the left udder of the goat, ... (the next rubrics to the end of the page are no more understood. The story of the actual origin of the medicine is related, or commences on page 17, rubric 2).

Page 17, rubric 2: On ¹Muàn-³mi-²bpo-²lo ¹Ngü ⁽¹¹⁶⁾ there are 18 ³ngaw-²la (= spurs), at the foot of one spur came forth white medicine (water), the yak and halfbreed yak ⁽⁵⁹⁴⁾ drank of it after which they could be milked, and their milk was considered medicine, the cow drank of it and she gave forth white milk; the goat and sheep drank of it after which they could be milked; silver, gold, turquoise and cornelian are put into the milk, also ginger and tea ⁽⁵⁹⁵⁾. To the eastern ¹Ssu

¹p'ēr ²Lv ¹p'ēr ⁽¹⁷³⁾ we give ²Tsu-¹lū-²lū ⁽⁵⁹⁶⁾, ¹Zhu-²ndaw-¹p'iu ⁽⁵⁹⁷⁾, ³Ä-²lv and ¹Gkyi-²lv ⁽⁵⁹⁸⁾, ¹A-²mbu-¹la-³pba ⁽⁵⁹⁹⁾ and ³Ch'wua-²k'o-²dsä-¹na ⁽⁶⁰⁰⁾ medicine; we give them yellow flowers from a mountain, and green (blue) flowers from a valley, and medicine from the top of a juniper with a white trunk (root) from a high cliff (to the eastern white Nāgas and white

Page 18: dragons); to the southern green Nāgas and green dragons, to the western black Nāgas and black dragons, to the northern yellow Nāgas and yellow dragons, and to the central (between heaven and earth) ⁽¹⁷⁾ varicolored Nāgas and dragons we give medicine. We give medicine to ³Nyi-²dzhi-¹gko-²wuà ^(315, 349, 601) Nāga on the top of Mt. Kailas we give medicine, to the ¹Ssaw-³ndaw Nāga ²Ö-²mbu-²gyi-²bbü ⁽¹⁷⁷⁾ we give medicine, to the ¹La-²yi-²ö-²mbu-²gyu-¹zhi Nāga ⁽⁶⁰²⁾ we give medicine, to the ¹Ssaw-³ndaw ¹La-²bpa-³ch'i-³mbbü ⁽¹⁷⁷⁾, to ¹Ssaw-²yi-

Page 19: ¹la-²mun-²dti-¹ma ⁽¹⁷⁸⁾ Nagi we give medicine, to the 99 white celestial Nāgas, and to the 77 terrestrial Nāgas we give medicines; to the celestial ⁴Nyi-²ggö-²dti-²wuà ⁽¹⁷⁴⁾ and to the terrestrial ³Nyi-²ssä-²khyo-¹lo ⁽¹⁷⁵⁾ we give medicine; to the cloud and high mountain Nāgas, to the spur and valley Nāgas we give medicine, to ²Ndër-¹k'ö ⁽²⁸⁴⁾ Nāgas, and the village Nāgas we give medicine; to the ²Dtü Nāgarājas of the cliffs, to the ²Nyi Nāgarājas of the trees, to the ¹Ssu Nāgarāja of the waters, and to the ¹Ssaw-³ndaw Nāgarājas of the land we give medicine ⁽³³⁾; to the Nāgas of the nine trees of the cliffs, to the Nāgas of the nine rocks and to the Nāgas of the nine springs we give medicine; to the ²Ddū-¹ngyu ²ddü-²ndzi and to the ²ddü-²mb'a Nāgas ⁽¹⁷⁶⁾ of this mountain and of this valley, to the Nāgas wherever (located) on large mountains, in large valleys, and on large alpine meadows having names, to those Nāgas we give medicine. We give medicine to ¹Ö-¹här-²müan-¹ndshër ⁽²¹⁴⁾ ²Ddv-¹p'ēr-²ssi-²nggü ^(214, 340) of the high mountain, to ²Ddv-¹p'ēr-¹khyu-³t'khyu (= Garuḍa) ⁽²¹⁴⁾ on ¹Ha-²yi-²boa-¹ndaw-¹ndzër ⁽²⁴⁹⁾, to ¹Wuà-²ggö-¹lv-³dgyu ⁽⁶⁰³⁾ of ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mount Kailas), to ²Boa-¹dü ²la-¹hö ⁽³⁵⁰⁾ of ³Llū-¹ch'ung-³llü-¹na-³k'o ⁽⁶⁰⁴⁾, to ²Ha-¹shi ¹yü-¹shi ⁽³⁴⁶⁾ of the cliffs we give medicine. To the white, green and black ³Ä-⁴bpa-²gkv-²dtv-¹lv ⁽³⁵¹⁾ of ²Müan-³llü-²ndaw-¹gyi ³Khü ⁽²⁴⁹⁾ we give medicine, to ²Ha-¹shi-³bpa-²mä ⁽⁶⁰⁵⁾ of ²Dzi-¹gyu-²la-²lër ¹dü ⁽⁶⁰⁶⁾ we give medicine. To all the ¹Ssu, ²Nyi and ¹Ssaw-²ndaw Nāgas (this part is in the first rubric of page 20) from ²Bpa-¹lër-²ö-²dso ¹dü ⁽²⁰⁴⁾ (coming) down to the south, we give medicine.

Page 20: To all the Nāgas of the road to ²Gyu-³na-¹lu-³wu-³khyü-²mbe-¹zhi ⁽⁶⁰⁷⁾ we give medicine. If the Nāgas head does not ache then give him medicine, if his hand, foot, ribs, heart do not ache, then give

him medicine; he tastes the medicine and takes the bowl of medicine in his hand; the good medicine is offered to the Nāgas, and ³Ch'ung-²bpa (²bä) (see the *ms.*, by that name) is performed to them.

Let us obtain long life, ¹nnü and ¹ō (⁴³) kneeling, we are desirous to obtain them.

Page 21: Let the family have no more illness, let the family be rich, let our ears hear only good tidings, let our ponds be full, let us have ¹nnü and ¹ō and abundant riches, may there be many herds of sheep, may the grain ripen well, may the wife give birth to many sons, may ten sons dwell in ten different houses (establish ten families), and ten daughters spread to ten lands, let all this be granted.

This is followed by a ³Hoa-²lü (⁶⁵) on

Page 22: ³Shou ²mä ¹dtv ²gko ²yi, ²mun ¹ssü ²lä ¹ssu ¹ndv ²mä, ²mi ¹mi ¹dzhi ²mä, ²khi ¹ssu ³shou ²muàn ¹ndu, ²muàn ¹ndaw ²t'o ¹dgyu ²ngv, ²t'o ¹dgyu ²lä ³khü ²ngv, ³shou ³khü ²bä ²ngaw ¹na, ²nyi ³khü ¹dti ²ngaw ¹na, ³nnü-²mä ¹ssu ²gko ³chwua, ²ä ¹zä ²lä ¹ssu ¹ndv ²mä. Let the ²dto-¹mba's head be white and his teeth long, let him have long life.

(573) To have intercourse or to cause a magic is called ²bbüe ²bpa ²bä, and is always indicated by the symbol for frog = ²bpa, sometimes the symbol for *Artemisia* = ²bbüe is added. If actual sexual intercourse is meant it is conveyed by a symbol showing the actual sexual act. Here we have the vault of heaven, and below it, adjoining the line of the rubric, the symbol ¹dü = land; between these two symbols is a frog (head) = ²bpa which stands for the phrase to have intercourse, the frog's head is connected with heaven above, and earth below by wavy lines.

(574) Like the Bön, so has the ¹Na-²khi ²dto-¹mba religion 360 of each of the various spirits like the ²Dtër-¹gko, ²Yu-¹ma; the 360 demons, and the 360 ²Ngaw-¹la or gods of victory. The ²Ngaw-¹la are undoubtedly identical with the god of war, of whom there are several manifestations, in Tibetan he is called dGra-lha ངག་ལྷ་; he

is worshipped especially by soldiers as a defender against the enemy, he is also worshipped by the laity to overcome their individual enemy. There are also the ²Ngaw-¹la of the ²P'u-¹la or personal gods, *q. v.*

Thus ancient ¹Na-²khi families have each their own ²Ngaw-¹la, *q. v.*, n. 171, also notes 122, 133, 172.

(575) The *ms.*, jumps from the 13th to the 18th medicine, omitting five.

(576) An ancient ¹Na-²khi of whose origin nothing is known.

(577) That is he gave medicine to the ¹Ssu and ²Nyi Nāgas, after which his grain sprouted again although dead.

(578) The musk deer is called ²lä in ¹Na-²khi and the musk pocket carried by the male musk deer is called ³lä-²gkv. It is not uncommon in Eastern Tibet, from the Li-chiang snow range to the Amnye Ma-chhen mountains, and all through Tibet.

(579) The meaning is cornelian vast mountain, the word ¹na means black, but in the third tone it stands for vast, huge; ²ngyu-¹shwua = mountain high. ¹Ch'ung-²na may be the name of a mountain.

(580) In Li-chiang ¹Na-²khi 'to-day' is ²ch'i-²nyi, in this *ms.*, it is written ²nä-¹dzhi-²nyi which is a colloquial used in the hsiang of Tung-shan 東山鄉, to the east of Li-chiang.

(581) The ²T'o-³gko-³ngv-²szi are identical with the ²T'o-²gko-³ngv-³gkv, their story is related in *ms.* no 1395 of this ceremony, entitled ³Dta-³tsan-²ts'o-¹zaw ³chër, ²T'o-²gko-³ngv-³gkv, etc., ³chër ¹dzo. These ²T'o-³gko (³ngv-²szi = nine generations) have also their own ²Ngaw-¹la *q. v.* See also *ms.*, no. 982, ²T'o-²gko-²ngaw-¹la ²ngv-³gkv, ³Ch'ung-²bpa ²ngyi of the ³Dto ¹na ³k'ö ceremony, and *ms.*, no. 3167 of the ³Ch'ou ¹na ¹gv ceremony described in this book.

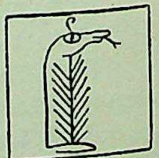
(582) The ²Ngaw-¹la or spirits of victory of the ²Ssu-²bbü-¹yü, *i. e.*, ancestors. The ¹Na-²khi believe that man, the monkey and bear have one origin, as all three have soles (314), the symbol ¹yü = monkey is used for ¹yü = ancestor if it is entirely phonetic, or if it has reference to the monkey being one of the ancestors of the ¹Na-²khi, similar to the Tibetans who also look upon the monkey as their paternal ancestor, is difficult to say. However in *ms.*, ¹Ts'o ²mbër ²t'u it is related that to ¹Ts'o-²zä-³llü-²ghüh, their post-flood ancestor, was once born a monkey in a union with a celestial woman called ²Müan-³mi ²miu-¹dsu = celestial woman, eyes vertical; she was the first wife of ¹Ts'o-²zä-³llü-²ghüh, he married her when he was 13 years old, she was said to be beautiful but had her eyes arranged vertically instead of horizontally, her offspring consisted of monstrosities, also of a monkey. See: The story of the flood in: *Journ. W. Ch. B. Res. Soc.*, Vol. VII (1935), p. 75.

There is also a ceremony called ²Ssu-²bbü-¹yü ¹bpö during which the ancestors of three generations back, are invited and feasted.

When they are invited their road is pointed out to them, the stages are mentioned by name, from where they dwell, *viz.*: ¹Yü-¹ndsu-¹mbër-²mä-¹gko = ancestor dwell (sit) yak meadow, to the house where the ceremony takes place. The name of the place whence the ancestors are invited, and at the end of the ceremony are again escorted back would indicate that their ancient home was the grasslands of northern or northeastern Tibet, for in the *mss.*, it is related that they dwell where the cranes lay their eggs. The cranes breed only in the northern grasslands, and come only to winter in Yünnan. The ancestors are told that when the young cranes are about ready to come south with the old ones, they should get ready to come with them. After the death of a male member of the family he is addressed as ¹Zhi-³mun-²llü-²ssi, for it is believed that on the death of a person he is changed into a ¹zhi or snake, but after the ²Khi ²nv funerary ceremony has been performed (it must take place within three years after a person's demise), during which his soul is escorted to the realm of his ancestors, he becomes a ¹Yü-³mun-²llü-²ssi. The symbol is written with a monkey's head attached to a pine branch which serves as a substitute for a deceased person at the



²Khi ²nv ceremony, while before the ceremony he is a snake ¹nv, ¹nv being also the name of the pine branch used, they used to be deposited in a limestone cave to the north of Li-chiang, called ²Nv-²gkyi-²k'o-¹ndv, (see Plate no. 50), a special guard used to be kept there, but was never replaced after his death. The cave is situated in a

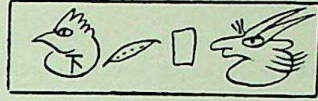


limestone cliff north of ¹A-²lo = cliff-valley; see *The Ancient Na-khi Kingdom*, etc., p. 220.

(583) The ³Shou-¹ndzër is the Yünnan Hemlock, *Tsuga yunnanensis*, it grows from 10,000 ft. to 11,000 ft. elevation on the Li-chiang snow range, and is one of the largest conifers of the region.

(584) This is the first time that I have come across this ²dto-¹mba, nothing is known

of him. His name ¹Khyu-¹dzbi-²dto-²yi is written thus:



(585) The literal meaning is: nothing born kind not have, in other words there is nothing born that is not on that mountain, hence everything; the ²dto-¹mbas in their mss., always use two negatives to express a positive.

(586) An unknown person belonging to ¹Yu-¹la-²di-²ddo.

(587) The ¹Ö-¹här ²wüa-¹shwua are boxes in which the ¹Na-²khi of ancient times stored their grain.

(588) This is expressed by ³Gkyi-²muän-¹bbër = saliva not gather, i.e., the sensation of saliva gathering in the mouth before vomiting.

(589) ³Ch'ou ³gkü = to purify = ³gkü a place of ³ch'ou = impurities, by burning green branches of firs, etc.; the difference between ³ch'ou ³gkü and ³ch'ou ³shu is that in the former the purifying is performed without carrying the burning branches from place to place, and thus smoke out = ³shu, a place of its impurities. In ³ch'ou ³shu a torch is made and the ²dto-¹mba carries the lighted torch of green branches from room to room, to stable, etc., to purify them, while in ³ch'ou ³gkü a fire is made and the smoke is allowed to rise.

(590) The ²sso-¹shwua is the name of the bundles of green branches which, when lighted cause white smoke, and the latter is believed to cleanse a place of impurities. From the text it seems that there is a white ²sso-¹shwua. The ²sso-¹shwua used at the ³ch'ou ³shu ceremony is composed of nine black sticks, of nine different trees. It is related in a ms., that the ²Gyi-²zhër-¹na (= fine narrow-leaved willow (*Salix*) growing on the banks of glacier streams), i.e. three branches of it were the father, and three twigs of the black stemmed ¹Mun-¹na (= *Rhododendron decorum*) were the mother of the ²sso-¹shwua. The ²dto-¹mba who explained the ²sso-¹shwua to me erred considerably in stating that it represented a human being (see ²Müan ¹bpö ceremony, in: l. c., p. 26, n. 45); while later translating the ³Ch'ou ¹na ¹gv books, we came across three mss., called ¹Bpaw-²lër-²ngo-²sso ²t'u ²gkv-³chung, ³lū-³chung, and ³man-³chung i.e., 1st, 2nd, and 3d volume. These mss., are unique, and are the only ones I, or my ²dto-¹mba have ever come across; they are nos. 1328, 5046, and 1326, respectively. q. v., in ³Ch'ou ¹na ¹gv ceremony. They tell of the origin of the ²sso-¹shwua and what they really represent. The title of the ms., reads: ¹bpaw = ox, it is from the Tibetan ba 𑀧 = ox, ²lër = goat from the Tibetan ra 𑀭, and ²ngo is the ²Ngaw-(²ngo) ¹bpaw-¹na, the riding animal of the ²Yu-¹na ²Dso-²t'u-²ggö-¹szü who suppresses the ³Ch'ou ¹ts'u = demons of impurity, and ²Mi ¹ts'u = demons of fire, see note 129. I presume the ²Ngaw-¹bpa-¹na has its Tibetan counterpart. Thus the ox, the goat and ²Ngaw-¹bpa-¹na are represented by the ²sso-¹shwua; the ¹Mun-¹na represents the hide of the three animals (the word ²sso after the names is also Tibetan from gsum ༡༩ = three), the ¹Mbüe-¹na, an evergreen oak (*Quercus semicarpifolia*) represent the bones, the ²Llū-¹ndzër a fine leaved spruce (*Picea likiangensis*) the flesh of the three animals, the leaves of the ³Shou-¹ndzër the Yünnan hemlock (*Tsuga yünnanensis*) the hair, and the ²Gyi-²zhër the intestines, the fire (when the ²sso-¹shwua is burnt) represents the life (the inside) of the animals, and the wind (caused by the flames) its breath. Apparently the ²sso-¹shwua with which heaven was purified was a large affair, for its says that 999 large ones, 777 middle-sized ones and 55 small ones had to be used to perform ³ch'ou ³gkü. See ¹Zhi ¹dtü, ³Gko 𑀧, ¹Ndu ¹Ssä ³ch'ou ³shu, ms., no. 1517 of the

³Ch'ou ¹na ¹gv ceremony, also ¹Ddu-³mi ²Gko-²mun-³mi, ms., no. 6079 of the same ceremony.

(591) This is expressed ³Nyi-²nyi = udder, ¹yi = right side, ²ddü = one, ³p'u is an enumerator, ²ggö = of, the genetive case, and ²non = milk; ³nyi-²nyi ¹yi ²ddü-³p'u ²ggö ²non.

(592) In ¹Na-²khi: ²lä-³ho-²ho = to gather together.

(593) ²Khyü ²yu ²ch'i ²bä ²ssä = having performed this promise, ²Khyü ²bä = promise perform, ²ssä is the past tens, ²ch'i = this.

(594) In ¹Na-²khi a yak is ¹mbër, the word is undoubtedly from the Tibetan, hbrong རྩོང, a wild yak, pronounced brong; the halfbreed yak in ¹Na-²khi is called ¹ndsu, also from the Tibetan mdzo མཛོ, pronounced dzo.

(595) When this is chanted a piece of gold, usually an carring is put into a bowl of water, tea leaves and ginger root, this to represent medicine.

(596) The ²Ts'u-¹lū-²lū is the *Selaginella involvens*, when in a dry state and rolled up into a ball where it grows on the cliffs, the word ²ts'u means winter, and is here written with the symbol for snow = ²mbe; ¹lū-²lū = round.

(597) The ¹Zhu-²ndaw-¹p'iu is the same plant as in note no 596, but it is its name in the summertime = ¹zhu, when during the monsoon rains, the plant unfolds and forms deep green rosettes on the cliffs; the word ¹zhu = summer is here written with the symbol for rain = ¹khü, ²ndaw-¹p'iu means branching leaf.

(598) These medicinal plants? could not be identified, no one could tell what they were.

(599) ¹A or ¹Ö-²mbu-¹la-³bpa, this is a ground orchid (*Gymnadenia orchidis*) which grows on the high alpine meadows at from 11,000-12,000 ft.; it is widely spread also over the alpine regions of the Himalayas. It is the Tibetan dbang-po-lag-pa རབ་པོ་ལག་པ་ རལ་པ་, pronounced wang-po-la-pa. See discussion under page 14, rubric one of ¹Khyu-

³t'khyu ¹Ssu ¹a. Its Chinese name is Fu-chang-san 服掌参.

(600) ³Ch'wua-²k'o = stag antlers, ²dsä-¹na = the condition when the antlers are in velvet. They are very expensive and much desired. They are considered an aphrodisiac, and are taken powdered, it is said that parts of both antlers must be taken or the person will be rejuvenated on one side only.

(601) Here ³Nyi-²dzhi-¹gko-²wuà is given as dwelling on the top of ¹Ngyu-³na-³shi-¹lo ¹Ngyu (Mount Kailas), while elsewhere (345) he is said to live in a golden yellow lake. See also note 177, there the Nāga dwelling on the top of Kailas is given as ¹Llū-²nyi-²gyi-²bbü; see also note 349.

(602) Where this Nāga resides is not given, he does not occur among the Nāgas invited in the mss., ¹Ssu ¹k'v, but undoubtedly belongs with those whose abode is on Mount Kailas.

(603) A winged snake said to dwell on top of Mt. Kailas.

(604) ³Llū-¹ch'ung-³llü-¹na-³k'o means: in dense forest of spruces.

(605) The ²Ha-¹shi ³bpa-²mä or the golden frog lives on the land, see also note 344.

(606) ²Dzi-¹gyu-²la-²lër ¹dü the meaning is: man run, ²la-²lër = vast, ¹dü land; i. e., the vast land inhabited by the people. When speaking of the Yangtze also called the Gold Stream = ¹Ha ²yi-¹bi, the words ²la-²lër are prefixed, indicating the vast in length river.

(607) This is said to be a place in ²Gyi-¹aw ¹dü, see note 302.



¹TS'O-²DZE-²P'ĒR-¹DDÜ ²CH'ĒR ¹SHU or
¹TS'O-²DZE-²P'ĒR-¹DDÜ
 MEDICINE SEARCH

Explanation of symbols in the title:

The first symbol a man with an elephant head would ordinarily be read ¹Ts'o-²zä-³llü-²ghügh, but as the character ¹p'ēr = white is written above the head, ¹Ts'o-²dze-²p'ēr-¹ddü must be understood. It is not known who he was, except that he was an ancient ¹Na-²khi. The second symbol read ²ch'ēr represents a cup or bowl with medicine. The last symbol is the picture of an axe, usually iron is understood by it, iron is ¹shu, here it is used phonetically for ¹shu = to search, look for.

The label on the *ms.*, which is in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts, is wrong, the book was in part wrongly identified by my late ²dto-¹mba, but as it also contains ²Ch'ēr ²t'u-³bbüe and ²Ch'ēr ³k'ö *q. v.*, he was right in part, but the first part of the book, from page 1 to 8, fourth rubric inclusive, is devoted to ¹Ts'o-²zä-²p'ēr-¹ddü searching for the medicine, *i. e.*, for the Amṛta or the elixir of immortality.

The *ms.*, no. 1382 originated in a village near Li-chiang, but it is not known who wrote it or to whom it originally belonged.

There are other *mss.*, bearing the same title, but belonging to different ceremonies, as *mss.*, *nos.*, 750, and 1525, both belonging to the ³Dto ¹na ³k'ö ceremony. Other *mss.* belonging to ²Ssu ¹gv are *nos.*, 199, 319 and 920. *Ms.* no. 750 is a very old one and came from four days to the north of Li-chiang, namely from La-pao 刺寶, the ancient Pao-shan 寶山, where the ¹Na-²khi first settled. *Ms.*, no. 1382 is here translated up to page 8, inclusive of rubric four.

Translation of text:

Page 1: One must relate of the origin of the medicine otherwise one cannot speak about it. At the time when heaven, the stars, sun and moon, and ¹zaw (planets) came forth, and the earth appeared, when the mountains and trees came forth, the valleys and water, trees and

rocks, at that time there was born ¹Ts'o-²dze-²p'ër-¹ddü; he took a dog and went to someone else's house to be guest for three nights. When he afterwards returned to his home he found that his father and mother had died from illness; he was unable to say three words of farewell to his parents, neither could he give them three mouthful of food nor three garments (for they were dead). He rode a mare with white feet accompanied by two slaves ⁽⁶⁰⁸⁾; ¹Ts'o-²dze-²p'ër-¹ddü

Page 2: went in search of medicine to prevent death; as the road was a long one he slept outside; he said if I go to the land of ³Lä-²t'khi-²ssī-²p'u ⁽³⁷⁶⁾ to search for medicine, I will surely have a good dream (where) to find the medicine, if the dream is a bad one, I will not find it. One night he had a good dream that he knelt with his two slaves before a ²Boa-¹nddū = lama ⁽⁴¹⁵⁾, and that the celestial ²Ngaw-¹la ⁽¹³³⁾ were protecting him, he had a good dream that he could find the medicine in the land of ³Lä-²t'khi-²ssī-²p'u. He mounted his horses and went with his two slaves in search (of the medicine); he arrived on a spur and there he met a white stag descending (from it).

Page 3: He said that if he can find the medicine in the realm of ³Lä-²t'khi-²ssī-²p'u, he certainly will also be able to kill a stag ⁽⁶⁰⁹⁾; he then killed the stag with his arrow and cut up the meat; he found in the left antler a bow and arrow, and in the right antler a ¹ndaw ⁽⁴⁴⁸⁾. From the heart of the white stag came out a god the size of a man's thumb. He said to the god: shall I kill you and leave you, or shall I let you live and let you stay where you are? The baby god replied: a sword will not cut the back of a small pig, and to kill a rat, a spear is not necessary, to strike a small child a stick is too big for that; the baby god then said: three good deeds will I perform. He did not kill the baby god but put him

Page 4: in a temple. He then continued his journey with his two slaves; he arrived in the hot lands, and then arrived at a guard station on an high alpine meadow ⁽⁶¹⁰⁾, there he met a boy ¹Zä-³gkyi ⁽¹⁵⁾ ¹zä-²boa-¹yu ⁽⁶¹¹⁾ and he told him of his going to a friend's house for three nights as a guest, and that on his return home he found his father and mother dead, and that he could not say three words of farewell to them, that he could not give them three mouthful of food, nor three beautiful garments. He then asked the boy to go with him; the boy told him that in one year one does not travel twice the same road, he also told him that in the realm of the chief of the ghosts there are two blue (green) liquid medicines, one a good one, and one a poisonous one, (also that) it cannot be distinguished which one is good, and which one is poisonous ⁽⁶¹²⁾.

Page 5: (That) there were also two yellow medicines but which one was good, which poisonous could not be differentiated; when a pig will drink the poisonous yellow medicine it will become ill and lie down (but later) it will rise and drink of the other medicine after which it will jump and run away. This will tell you which of the medicines to bring away (with you). A stag will come down and eat a poisonous yellow flower whereupon it will lie down almost like dead, then it will rise again and eat the other yellow flower, whereupon it will run away; this will tell you which of the two yellow flowers you will want to bring away with you. He then rode on and kept his eyes open, and arrived in the realm of ³Lä-²t'khi-²ssī-²p'u, and could not distinguish between the two liquid medicines. Then there came a pig and drank of the poisonous medicine and laid down like dead; then it drank of the other medicine and became alive again ⁽⁶¹³⁾,

Page 6: whereupon ¹Ts'o-²dze-²p'ēr-¹ddü took some of the right blue (green) medicine. There were two yellow flowers growing in the land, a stag came and ate the poisonous one and nearly died, afterwards he ate of the medicinal one, recovered and ran away. ¹Ts'o-²dze-²p'ēr-¹ddü took some of the medicinal yellow flower with him. He then returned from down yonder and arrived where he had left the baby god (= ¹Hä-²zo), the latter told him on your way home you must burn on the road several thousand hundred horse dung fires, and he was also to chop a yak horn into thousand hundred pieces, also to shoot off an arrow into a cliff and the arrow will remain there. The following morning the ghost rode a pig and arrived at the place of the baby god; the latter asked him whither ⁽⁶¹⁴⁾ he was bound for, whereupon the ghost replied: my medicinal liquid and my medicinal flowers have been taken by ¹Ts'o-²dze-²p'ēr-¹ddü, it is not the custom to steal these things, so I am chasing after him. The ¹hä-²zo told the ghost you are not as fast as he is, neither as courageous as he, his horse is fast, you cannot catch him.

Page 7: He left yesterday and you are still here, you will not be able to overtake him. (As) the ghost could not overtake him, he became angry, and his angry breath caused a magic, and the ghost sent black wind and black clouds which reached ¹Ts'o-²dze-²p'ēr-¹ddü who fell on the alpine meadow, and spilled the medicine. Some of the medicine reached heaven whereupon heaven (sky) became high and full of stars, some fell on the land whereupon the earth became vast and full of grass, some reached the sun which then became hot, some fell on the moon which then became bright as if lit by fire. Some dropped on nine mountains whereupon nine kinds of flowers opened, some reached

the valley whereupon seven kinds of flowers opened. (Some reached the cliffs whereupon bamboo came forth from which people could make flutes, bows and arrows ⁽⁶¹⁵⁾), some reached ¹Ngyu-³na-³shi-²lo ¹Ngyu ⁽⁶⁰⁾ (Mount Kailas), whereupon it never aged, some fell on ¹Ha-²yi-²boa-¹ndaw-¹ndžer ⁽²⁴⁹⁾ whereupon its leaves never turned yellow ⁽⁶¹⁶⁾, some fell on ³Dsä-²dsä-¹ha-²lv-²mä ⁽²⁵⁰⁾ whereupon they could never split, some fell into ²Müan-³llü-²ndaw-¹gyi ³Khü ⁽²⁴⁹⁾ (Manasarowar Lake) after which it could never dry up ⁽⁶¹⁷⁾, some fell on the flint whereupon sparks could fly from it; some fell on the bamboo whereupon a flute could be made and thousand hundred sounds came forth, some fell on the ³Gkv-²shu ¹ndžer ⁽⁶¹⁸⁾, whereupon its flowers became numerous and opened everywhere, and the bees could gather the pollen.

Page 8: With the honey ²ch'ēr ³k'ö could be performed on the Nāgas of the ¹Ssu (clan). Some fell on the alpine meadow whereupon the bees could gather honey from the alpine flowers; some fell on the ³Shu-¹ddaw ⁽⁶¹⁹⁾ whereupon it could flower twice in eight months. Some dropped on ¹Müan-³mi-²bpa-²lo ¹Ngyu ⁽¹¹⁶⁾ whereupon from its eighteen spurs white water could come forth; some dropped on ¹Ndu whereupon his hair could become white; some dropped on ¹Ssä ⁽²¹¹⁾ whereupon her teeth grew long ⁽²³⁴⁾.

(608) A slave in ¹Na-²khi is called ²k'ö-¹la-¹wu-¹dgyu or foot (and) hand slave, usually only ¹wu.

(609) This is indicated by the arrow pointing at the stag's head; page 3, first rubric.

(610) This is expressed ²zhēr-¹dü ²t'u, ²dtv-¹dshi ¹gko ²t'u = hot land arrive, guard station (alpine) meadow arrive.

(611) A boy with light soles, hence fleet-footed; this expression is also used when families are said to despatch light or fleet-footed boys to fetch a ²dto-¹mba to perform a ceremony.

(612) The entire last phrase is written with the symbol ²mbö = to divide, separate, two curved lines with the symbol ¹gyi = water, between. Here the word ²mbö means to distinguish, between two liquids.

(613) This is written with the symbol ³ssu for life god, *q. v.* note 527.

(614) The word where, whither, is ¹zä in ¹Na-²khi, being an abstract term it has no symbol of its own; the symbol for the winged demon or ¹zä ¹ts'u is used phonetically for it, it is between the pig and the symbol ¹hä = god, in rubric seven of page 6.

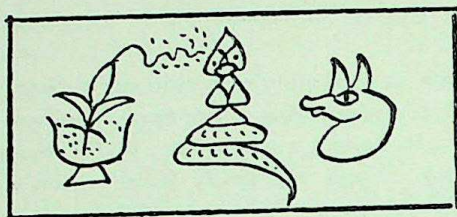
(615) This is omitted in this manuscript, but occurs in others.

(616) This is written with the symbol ²lä = muskdeer, read in the first tone ¹lä means to turn yellow, like leaves in the autumn. Thus the ¹Na-²khi possess a single word for the turning yellow of leaves or grass.

(617) This is written with the symbol for needle = ¹gko, here used phonetically for ²gko = to dry up; see also ¹Khyu-³t'khyu ¹Ssu ¹a, *ms.*, page 5, rubrics three and four.

(618) The ³Gkv-²shu ¹ndzër is the Chinese Kuci-hua 桂花 *Osmanthus fragrans*; this is a favorite tree with the Chinese, the flowers are small but very numerous, and exceedingly fragrant. It is cultivated and grafted and almost every household and temple in Yünnan possesses a tree of it.

(619) The ³Shu-¹ddaw is the *Prinsepia utilis*, it is a spiny rosaceous shrub with white flowers, and grows on the lower slopes of the mountains, along roads, and water courses in western Yünnan at 8,000-9,000 ft. It flowers twice a year, in the summer and in midwinter, but seeds only in autumn. From the fleshy fruits an oil is extracted used by the ¹Na-²khi for cooking. In the *ms.*, it is written ³Shu-¹ndaw.



¹SSU ²CH'ĒR ³K'Ö or
 NAGA MEDICINE SPRINKLE
 (Sprinkle on or give medicine to the Nāgas)

Explanation of symbols in the title:

The first has already been explained, but the action of sprinkling is indicated by the wavy line, and the dots representing drops which are falling on the ¹Ssu or Nāga. The last symbol is that for dog = ²k'ö it is used phonetically for ³k'ö = to sprinkle, to put, as water on an object.

The *ms.*, here translated is no. 1035, it is in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts. The *ms.*, originated from near Li-chiang, from the village of ²Ghügh-¹k'o, from the ²dto-¹mba Yang Fu-kuang 楊福光.

Translation of text:

Page 1: The first page of this manuscript is identical with that of *ms.*, no. 2100, *q. v.* the reading is the same, only that in *ms.*, no. 1035 the symbols are slightly different, and arranged differently in the rubrics. This holds also good of page 2, and the first four rubrics of page 3, for translation of the above see: *ms.*, no. 2100, which is the account of the origin of the 18 kinds of medicines.

Page 3, rubric seven: If it were not for ²dto-¹mba ³Shi-²lo ⁽¹¹⁾, there would be no medicine to be used (could not be used). ²Dto-¹mba ³Shi-²lo descended from the eighteenth heaven; from his left sleeve he took an arrow, and from his right sleeve an iron bow and he shot off an arrow at the mountain ¹Ddv-¹ngyu-¹na-²mä. The white arrow was taken by the wind which carried it to ¹Muàn-³mi-²bpaw-²lo ¹Ngyu ⁽¹¹⁶⁾ which had eighteen spurs, which the arrow struck, whence white water issued from the foot of one spur, the yak and half breed yak ⁽⁵⁹⁴⁾ drank of it after which they could be milked, and their milk was considered medicine.

Page 4: The first rubric is the same as in rubric two, and part of rubric three of page 17 of *ms.*, no. 2100, *i. e.*, the goat, sheep, and cow drank of it and could be milked, etc.

If the head aches the ¹Ddv-²p'ēr ³ffü-²zä⁽⁶²⁰⁾ is to be used; for eye ache the medicine ²Ndaw-³lü-¹lü⁽⁶²¹⁾ from the hot lands is to be used; the ²Yi-²ch'i⁽⁴⁹⁸⁾ ²Zhwua-²man-¹p'ēr⁽⁶²²⁾ is to be used for toothache; the ²Boa-²t'u-³p'ä⁽⁶²³⁾ is to be used for tongue ache and ²nun = lip ache; the ¹Ö-²mbu-¹la-³bpa⁽⁵⁹⁹⁾ is to be used for hand ache, ²ma-¹p'ēr = butter and milk = ²ghügh-²non are to be used for stomach ache; ³Ä-²lv-¹mi-²lv⁽⁶²⁴⁾ is to be used or given for ear ache; ³Ch'wua-²k'o-²dsä-¹na⁽⁶⁰⁰⁾ is to be given for rib ache; the nails and bones of ²Ha-¹shi¹ts'o-³ndzi = the golden (yellow) elephant for foot ache; we give them yellow flowers from a mountain, and green flowers from a valley, the Nāgas behold the offerings and take the medicinal flower and are pleased. The Nāgas do not eat meat, so meat must not be used in performing ³Ch'ung-²bpa (²bä) *q. v.*⁽⁶⁴⁾, they do not drink wine, but they taste medicine. In the East we give medicine to the ¹Ssu ¹p'ēr ²Lv-¹p'ēr, in the South to the ¹Ssu ¹här ²Lv ¹här, in the West to the ¹Ssu ¹na ²Lv ¹na,

Page 5: in the North to the ¹Ssu ¹shi ²Lv ¹shi⁽¹⁷³⁾. In the East we give medicine to the Nāgarāja king ³T'a-²yu⁽²⁸²⁾, to the ¹Ssaw-³ndaw Nāgas ²Dso-³gkv and ³Shou-³t'a-¹dgyu-³wu. ³Shi-¹la-²wu-¹gko⁽²⁴²⁾ gives medicine to the Nāgas⁽⁶²⁵⁾, to the white tiger, white lion, white cliff and white lake where the Nāgas dwell. ³Llü-³gkv-²bpö-¹mbö⁽¹⁶⁾ calls back, redeems the soul from the ¹Ssu ¹p'ēr ²Lv ¹p'ēr; in the South he gives medicine to the ¹Ssu ¹här ²Lv ¹här and to the Nāgarāja King ¹Ssaw-³ndaw ²Nyü-²t'u, also to the dragon and eagle, to the Nāgas dwelling on the green cliff, and on the bank of the green lake,

Page 6: whence the ²dto-¹mba redeems the soul. In the West he gives medicine to the Nāgarājas ²Bpä-²ma-³ch'i-³mbbü and ²Ssu-²ddo-¹shu-²dzi-²nyi-²mbbü, also to the black bear with the white breast, and to the black cliff and black lake where the Nāgas dwell, whence the ²dto-¹mba calls back the soul. In the North to the Nāgarāja's ¹Yu-³gkyi-¹ch'ung-³ts'ä, ²Dto-³dgyü⁽³⁴³⁾ and ³Gkyi-²sso-¹ndo-³dzi medicine must be given, also to ²Ha-¹shi-²dso-³gkv⁽⁶²⁶⁾, to the peacock, to the yellow cliff, and to the Nāgas who dwell on the bank of the yellow lake, whence the ²dto-¹mba redeems the soul from the Nāgas. In the center to the many spotted Nāgas,

Page 7: and to the celestial white Nāga ⁴Nyi-²ggö-²dtü-²wüa⁽¹⁷⁴⁾ and to the black terrestrial Nāga ³Nyi-²ssä-²khyo-¹lo⁽¹⁷⁵⁾ and to the terrestrial ¹Ssaw-³ndaw ¹La-²bpa-³ch'i-³mbbü⁽¹⁷⁷⁾ Nāga, also to the ⁴Ssaw-²yi-²la-²mun-²dtü-¹ma⁽¹⁷⁸⁾ Nāgi we give medicine. We give medicine to the ⁴Lü Nāga ²Gyi-²mbbüe, to the 99 white celestial Nāgas, to the 77 black terrestrial Nāga, to the 55 mountain Nāgas, to the 33 valley Nāgas, 11 village Nāgas, to the ²Ddū-¹ngyu-²ddü-²ndzi and

²Ddū-¹lo-²ddū-²mb'a ⁽¹⁷⁶⁾. We give medicine to the high mountain Nāgas, to the cultivated and uncultivated field Nāgas, to the Nāgas controlling the trees on the mountains, and to the Nāgas controlling the large black rocks in the valleys. To the Nāgas dwelling in the nine clumps of bamboo, and to the Nāgas of the nine forests of oaks and nine forests of poplars ⁽⁶²⁷⁾ we give medicine.

Page 8: We give medicine to the Nāgas of nine trees on nine cliffs, to the Nāgas of nine streams of nine cliffs, to ¹Ō-¹hār ²mūan-¹ndshēr ⁽²¹⁴⁾ and ²Ddv-¹p'ēr-²ssī-²nggū of the high mountain ⁽³⁴⁰⁾ and to the white tiger of the black forest, to the golden monkey of the high cliff, to the tadpole in the green lake, and to the golden frog of the land. The ²dto-¹mba rings his ²ds-¹lēr ⁽⁴⁹⁾, and gives medicine to all the Nāgas of the mountains with great names, to those who dwell on the top, navel and foot of ¹Ngū-³na-³shi-²lo ¹Ngū (Mount Kailas). He gives medicine to the Nāga who dwells on ¹Shwua-²bā-²ngaw-¹ndsu ¹Ngū (= a mountain on which the ²Ngaw dwell), and to the Nāgas of ¹Hō-²bā-²ngaw-³hō-¹k'o (= the low gardens of the ²Ngaw). We give medicine to Mount Kailas the father of all the mountains, to ¹Muān-³mi-²bpa-¹lo ¹Ngū ⁽¹¹⁶⁾ the mother of all the mountains; to the Nāgas of ²Ssu-¹lo-¹a-¹p'ēr ¹Ngū ⁽⁶²⁸⁾, to the Nāgas of ²Ssu-¹lo-¹gkü-³k'o ¹Ngū ⁽⁶²⁹⁾ to the mountain gods of ²Lü-¹dü ³Gko-³mun ¹Ngū ⁽⁴¹⁸⁾, of ¹Ho-¹dü-²bbü-²lēr ¹Ngū ⁽⁴¹⁷⁾, of ²Wua-²zhi-³p'u-³na ¹Ngū ⁽⁴¹⁹⁾,

Page 9: to the Nāgas of ²Gkü-¹dü-¹gkü-²ts'u-²ts'u ⁽⁴⁷²⁾, of ¹Shi-²k'ö-¹gkü ²nv-²lv, of ³Mi-²bbü-²llü-¹shwua ¹Ngū, of ²La-¹bpü ⁽⁶³⁰⁾-³gko-¹ddü ¹Ngū, of ²La-¹bpü-³ä-¹ssan-¹dzu, of ²Yi-¹gv-¹gkyi-²nv-²lv ⁽²²⁹⁾, of ²Boa-¹shi ²nv-²lv-¹p'ēr ⁽¹⁸²⁾, ²Nv-²lv-¹na ⁽¹⁸²⁾, ¹Gkyi-²nv-²lv, ¹Zhēr-²nv-²lv ⁽¹⁸⁰⁾, of ²Ssu-²bbü ¹Ngū, ²Gkaw-¹ngaw ²Gkü-¹p'ēr ¹Ngū ⁽¹⁸⁶⁾, of ²Ssä-¹bpi-¹ndshēr-²nv-²lv ⁽¹⁸¹⁾, of ²Ghügh-¹k'o-³ä-¹na ¹Ngū ⁽¹⁹²⁾, of ³Ghügh-²lä-²lä-¹gka-³haw ⁽¹⁹¹⁾, of ²T'khi-¹lä-²bu-²mä ¹Ngū ⁽⁴⁸⁷⁾, of ²Nyi-¹lo ⁽⁶³¹⁾ ²Ssu-²bbü ¹Ngū, of ²Ndaw-¹zaw ⁽⁴⁸⁴⁾-³k'wua-²dshi ¹Ngū, to all these Nāgas and mountain spirits we give medicine.

Page 10: From ²Bpa-¹lēr-²ö-²dso ¹dü ⁽²⁰⁴⁾ in the north coming south to ²Na-¹bbue-²dzi-²ggö-³ts'an (to all the intervening Nāgas) we give medicine.

To the ³shi-¹zhi ⁽²²⁷⁾ or mountain spirits of all the ¹gko = alpine meadows we give medicine, as to those of ²Ha-¹gyu-²la-³ts'ü-¹gko, ²Ds-¹lēr-¹gko, ²Nv-¹lv-¹yu-³k'o-¹gko ⁽⁶³²⁾ ²Gyi-³na-²gv-²ssu-¹gko ⁽⁶³³⁾, ²Gv-²bö-²la-³yu-¹gko ⁽¹⁹⁰⁾, ²Ggö-¹ngyu-²la-¹zhēr-¹gko, ²La-³mun-¹ndžēr, ²Mun-²k'aw-²la-¹zaw-¹baw ⁽⁶³⁴⁾, to ²La-¹gkyi-²la-¹khü ⁽⁶³⁵⁾ ³shi-¹zhi of ¹Na-¹ngyu-²wüa ⁽⁶³⁵⁾, to all these we give medicine.

Page 11: To the ³Ds'i-²man ⁽²⁴⁵⁾ ²la-¹bu-²wüa ³shi-¹zhi, to ²Gkyi-³lo-²k'o ⁽⁶³⁶⁾, to the Nāga of ¹Gyi-²wüa-¹gyi-²t'u-²gkv ⁽¹⁹⁶⁾, of ²Dtü-¹ghügh ⁽⁴⁸⁸⁾

¹shu-³khü-¹ndv⁽⁶³⁷⁾, of ¹Gka-²gkv-³t'a-¹p'ër-²k'ö⁽¹⁹¹⁾ of ²Ssä-bpi-³ch'ou-²ch'ër-²ndër⁽²⁰⁰⁾, of ²Mun-¹bbü-¹gyi-²k'o-¹ndv⁽⁵³⁸⁾, of ¹Gyi-³t'khi-²k'o, of ¹A-²mä-¹gkv-³k'o⁽⁶³⁹⁾, of ³Shou-³shou-¹gyi

Page 12: ²ts'u-¹k'o, of ²T'o-²ndo-³llü-²mä-²gyi-¹ts'ä-¹k'o, to the Nāga of ²Ghügh-¹k'o⁽¹⁹²⁾ ²ts'u-²k'o-¹ndv, of ²Ggö-¹d'a-²gyi-¹ts'ä-²k'o, of ¹Ggö-³p'u-²gyi-¹ts'ä-²k'o, to the Nāga of ¹Mun-³shou-²k'ö to all these Nāga we give medicine. To the Nāga of the homes, of the villages etc. To the ²Nyi Nāgas who dwell on trees, the ¹Ssu Nāgas who dwell in the water, to the ¹Ssaw-³ndaw who dwell on the land, to the snakes on the trees, and to the frogs on the rocks, to all these we give medicine. In the three autumn months the Nāgas dwell on the black spurs, in spring on the cliffs, in the summer on the alpine meadows, and in the three winter months on the densely forested mountains.

Page 13: To the Nāga shepherds who herd all the wild animals as stags, serow, bears, pigs, to those who herd the deer and muskdeer, the Stone pheasant and Amherst pheasant to all these we give medicine. To the Nāga of the village and adjacent land, to the Nāga who attends to the domestic animals, to the snakes trodden by the feet of cattle, we give medicine.

To the injured hands of the Nāgas etc., we give medicine and repay them with medicine and a ³Ch'ung-²bpa⁽⁶⁴⁾.

The ²dto-¹mba rings the ²ds-¹lër⁽⁴⁹⁾ and ransoms the souls, they return as numerous as the stars in heaven, and the grass on the land. Let us have ¹nnü and ¹ö⁽⁴³⁾, riches and abundance, let our ears hear only good tidings, let us have long life, let our ponds be full, let us have no more illness, let that be so.

(620) The ²ddv-¹p'ër ³ffü-²zä is another name for the conch, there is also a winged conch called ¹ö-³ffü-²ndu-¹dzu, the last two words mean wing-born, or born with wings, it dwells in Manasarowar Lake, its father was the ¹Wüa-²ggö-¹lv-³gyu⁽⁶⁰³⁾ and its mother ³Shou-²lo-¹zhi-³ts'o. The white conch used both by the ¹Na-²khi ²dto-¹mbas and lamas is *Turbinella pyrum* L. The medicine is called ²K'wua-¹ddv-²gkv-³ffü-¹p'ër. The forehead was to be rubbed with the white conch in case of headache, the cold conch-shell having a cooling effect on a feverish brow. However as the conch has the shape of a head, and suggests bones of the cranium, it was to be used to cure headache similar to the cowry whose opening resembles a mouth with teeth, was to be used for tooth ache (see 622).

(621) The ²Ndaw-³lū-³lū is the name for the black, round seeds of the Soapberry tree *Sapindus Delavayi*, which grows in the warmer valleys, and in the Yangtze valley to the west of Li-chiang. The black seeds resemble the pupil of the eye, hence was to be used for eye ache.

(622) The ²Zhwua-³man-¹p'ër is the small cowry (see note 306), also end of note 620.

(623) The ²Boa-¹t'u-³p'ä is silk or satin of the ²Boa tribe, the smooth glossy surface resembling the tongue to be used for tongue ache and ³nun = lips.

(624) It is not known what ³Ä-²lv-¹mi-²lv represents, but perhaps a rock = ²lv, as the flint of ²Müan-³llü-¹ddu-²ndzi (10) from which five kinds of medicine originated. ¹Mi = means to hear, but may have reference to ²mi = fire; it is in all probability an ancient name for flint.

(625) When the ²dto-¹mba chanting this *ms.*, comes to this passage, he takes the bowl of medicine consisting of clean water with butter, sugar, tea-leaves, ginger and flowers, and he sprinkles a little about the ¹Ssu-²wüa ²ngv-²wüa with a juniper twig.

(626) This animal has not been identified, a yellow color is implied which however may not mean that it is yellow as the elephant is also called ²ha-¹shi = yellow.

(627) It is probably for this reason that each of the ¹Ssu-²wüa = Nāga houses, i. e., dwelling places of the Nāga, is composed of a stem of bamboo, a branch of poplar and oak, making in all nine on as many pieces of turf. See the ¹Ssu-²wüa ²ngv-²wüa or the nine dwelling places of the ¹Ssu = Nāgas.

(628) This is a mountain with a white-faced cliff in ²Ssu-¹lo or ²Shu-¹lo in ¹Na-²khi, or the iron valley in which the ²Shu-¹gyi = the iron river flows; the latter is the Chinese Wu-liang Ho 無量河 in Mu-li 木裏, Hsi-k'ang 西康; see: *The Ancient Na-khi Kingdom*, etc., pp. 110 n. 60, 241, 389, 493, Plates 105, 218.

(629) A mountain in the same territory as explained in note 628.

(630) ²La-¹bpü is the Chinese La-pao 刺寶, the ancient Pao-shan 寶山 within the Yangtze loop, north of Li-chiang; see *l. c.*, pp. 239-240, Plates 99, 100.

(631) The Chinese Ni-lo 你羅 in Hsi-k'ang, probably Mu-li.

(632) This is an alpine meadow colloquially known as ¹Yu-³k'o-¹lo, it is situated at the foot of ¹Gyi-³na-²nv-²lv the third highest peak of the Yü-lung Shan or Li-chiang snow range. Extensive forests used to cover that area. It was there that ¹Na-²khi lovers used to repair to commit suicide (¹yu-²vu), hence the syllable ¹yu in the name. See: *l. c.*, pp. 224, 226, Plate 86,

(633) ²Gyi-³na-²gv-²ssu-¹gko is the entire region at the foot of ¹Gyi-³na-²nv-²lv or the Black water Snow Mountain. ¹Yu-³k'o-¹lo is part of it; ¹gko is the large alpine meadow extending to the foot of the limestone cliff which forms the eastern wall of the snow mountain. See: *l. c.*, p. 224, Plate 91.

(634) This is also a mountain situated in La-shih hsiang, or ²La-³shi; v. s.

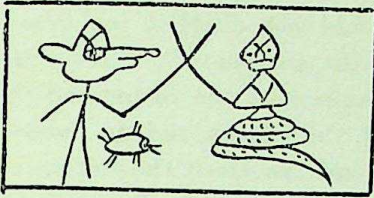
(635) ¹Na-¹ngyu-²wüa is a mountain in the hsiang of ²La-³shi which means dead tiger (tiger is ²la, ²shi = dead) it is the Chinese La-shih hsiang 刺是鄉; it was on this mountain, to the west of the Li-chiang Snow range, that ²Ssan-²ddo's (137) brother ²La-¹gkyi-²la-¹khü dwelt. See: *l. c.*, p. 193.

(636) This is a place in ³Ds'i-²man, see note 245.

(637) This is a pool apparently with unpotable water hence its name ³khü ¹ndv = lake poison; ¹shu, the first syllable in the name means iron.

(638) A poison spring, ¹gyi-²k'o = spring, ¹ndv = poison; for ²Mun-¹bbü see notes 201, 507.

(639) This place is situated in Nan-shan 南山, to the southwest of Li-chiang.



¹TS'O-²ZÄ-³LLÜ-²GHÜGH ¹SSU ¹A
or ¹TS'Ö-²ZÄ-³LLÜ-²GHÜGH'S
FIGHT WITH THE NĀGA

Explanation of symbols in the title:

The first symbol represents ¹Ts'o-zä-³llü-²ghüh (¹⁴⁷) the post flood ancestor of the ¹Na-²khi. His head is that of an elephant = ¹ts'o, but acts as a phonetic only, and does not mean that he had the head of an elephant. At his feet is the symbol ³llü = tick or sheep or cattle tick, it is also phonetically used and represents the third syllable in the name. ¹Ts'o-²zä was actually the name of his father and ³llü-²ghüh is his own name, the father's name always preceded that of the son; ¹ssu stands for Nāga, the literary term for a Nāga, the more common is ²llü-²mun which reminds on the Tibetan klu-mo ཀུ་མོ་ = Nāgī. To fight is ¹a, this is indicated by the two lines which cross thus ³llü-²ghüh and the Nāga are fighting.

This is a rare *ms.*, and the only one known to me or to the many ²dto-¹mbas I have shown it. It belonged to the late ²dto-¹mba Yang Fu-kuang 楊福光 of ²Ghüh-¹k'o, to the west of Li-chiang.

On the first page is a drawing showing the Garuḍa devouring a snake; it is *ms.*, no. 1008 and is now in the library of Harvard-Yenching Institute of Cambridge, Massachusetts.

Translation of text:

Page 1: In the beginning of time when heaven came forth and the earth became spread out, when the sun and moon came forth, the stars and ¹Zaw (^{34,46}) when the mountains and valleys came forth, the trees and the rocks, when the ¹P'ēr ¹Ssan (⁴⁰), the ²Ngaw ¹Wu (⁴¹), the ²Ö ¹Hä (⁴²), ¹Ndu and ¹Ssä (²¹¹) and the ²Dzī and ¹Ts'o (^{19,88}) came forth, at that time there appeared the ¹Ssu and ²Nyi Nāgas. ¹Ts'o-²zä-³llü-²ghüh (¹⁴⁷) and the Nāga, these two, had one father and two mothers, the mother of the people (^{331,640}) and the mother of the Nāgas (³³) glowered at each other (⁶⁴¹) and this is the origin of frowning.

Page 2: The people and the Nāga these two, at the time when the ¹P'ēr made the heavens, and the ¹Ssan spread out the earth, when the

houses were made by the efficient, and the rocks were shaped by ¹Ndu⁽²¹¹⁾ and the trees on the mountains were protected by ¹Ssä⁽²¹¹⁾, the Nāgas and the chief of the land, these two, could not dwell in one place. Two wives to dwell in one house is not the custom⁽⁶⁴²⁾. ¹Ts'o-²zä-³llü-²ghügh said to the Nāga: The father represents the bones and the mother the flesh; the heavens and the land, the villages and the houses, the mountains and the valleys, the rocks and the trees, the cultivated fields and the waste lands, all these must be divided; the domestic animals and the wild animals, the uplands and the villages, silver and gold, turquoise and cornelian, all these must be divided. The Nāgas are to rule over the high mountains, and the people over the villages.

Page 3: The waste lands are to be guarded by the Nāga, the fields by the people, the wild animals by the Nāga, the domestic animals by the people; the trees born on the mountains, the water of the valleys, the rocks and the cliffs all these are to be guarded by the Nāga. The yellow lakes, the green lakes, the black lakes and the nine lakes are to be guarded (ruled over) by the ¹Ssu (Nāgas), all the thousand hundred ¹Ssu and ²Nyi Nāgas declared: we will (rule) guard over the ³dsu⁽⁶⁴³⁾ and the ²mb'a-¹hō⁽⁶⁴⁴⁾ and we are to rear them. The cranes of the clouds and the eagles thousand hundred we are to rear; the Stone pheasant and Amherst pheasants we will rear in ²Nyi-¹lo-²k'o (valleys), all the thousand hundred winged creatures we rear on the trees; the stags, serow, deer, muskdeer, the ¹lo-¹bbü-³nun-²dtv⁽⁶⁴⁵⁾ and the ¹lo with the white tail, of all these we rear thousand hundred of them. All predatory animals with claws born on the high mountains we guard and protect, also the tiger and leopard we rear on the high mountain.

Page 4: We rear⁽⁶⁴⁶⁾ the boar and the bear in the dense forest, the fox and the wild cat where the waste lands adjoin the fields; we rear the otter and the fish in the ponds. The ¹Ssu ¹p'ēr ²Lv ¹p'ēr dwell in the east, the ¹Ssu ¹hār in the south the ¹Ssu ¹na ²Lv ¹na in the west, the ¹Ssu ¹shi ²Lv ¹shi in the north, and the ¹Ssu-¹ndz'a ²Lv ¹ndz'a in the center⁽¹⁷³⁾. In the three spring months⁽⁶⁴⁷⁾ the Nāgas dwell on the high cliffs, in the three summer months⁽⁶⁴⁸⁾ on the black spurs, in the three autumn months⁽⁶⁴⁹⁾ on the white alpine meadows, and in the three winter months⁽⁶⁵⁰⁾ they dwell in the lakes. The ²Dtū Nāgarāja dwells on the cliffs, the ²Nyi Nāgarāja on the trees, the ¹Ssu Nāgarāja in the waters, and the ¹Ssaw-³ndaw Nāgarāja on the land. The Nāgas have gone⁽⁶⁵¹⁾ to dwell on the cliffs with the nine trees, nine rocks, nine waters, nine bamboo and nine oaks (and nine poplars, this is here omitted). The trees planted⁽⁶⁵²⁾ on nine mountains are not

cut (*i. e.*, the trees planted by one family are not cut by those who planted others) ⁽⁶⁵³⁾.

Page 5: In seven valleys the people do not build bridges. The Nāga and the people quarrelled; the guest and the host do not eat together; neither do the domestic animals and the wild animals eat grass together ⁽⁶⁵⁴⁾; the Nāga and the people, these two dwell each under their own heaven ⁽²⁹²⁾ and on their own land, and in their own houses. (Yet) the people plowed up the land, herded their sheep on the alpine meadows; one day they led their dogs hunting; they set traps and stuck bamboo spikes into the ground (to injure and then catch wild animals). They killed Stone and Amherst pheasants ⁽²⁷⁶⁾ and fished in the valley streams, they drained ponds and lakes; they cut trees on the mountains and the felled trees they set fire to ⁽⁶⁵⁵⁾, they burned nine mountains, and dug up the rocks in the valleys; they killed snakes and frogs, and killed ⁽⁶⁵⁶⁾ thousand hundred insects and ants ⁽⁶⁵⁶⁾; on the banks of the Nāga springs

Page 6: they killed oxen and spread out their red skins, blood and red meat; the people tried to block the streams and wells (or divert them) with iron and copper spikes ⁽⁶⁵⁷⁾; they made places and springs where Nāgas dwelt unclean and ³ch'ou = impure. They killed stags and serows on the banks of springs, their blood and red meat they scattered there, they killed deer and musk deer, leopards and tigers, boars, and bears; they dug up (mined) silver on the mountains, and washed gold in the streams. The Nāga ²Ssu-¹ssü-²szī ⁽²⁵⁵⁾ was displeased. The people are able to open the heavens and spread out the earth, this they are able to do; the people when they divided everything had not enough houses, so they came to our highlands, they had not enough fields so they came and cultivated our land, they had not enough domestic animals so they went hunting the wild ones. In that generation ²Ssu-¹ssü-²szī and ¹Ts'o-²zä-³llü-²ghügh fought when they saw each other; thereupon the people and the Nāgarājas fought.

Page 7: When they met and saw each other they averted their eyes ⁽⁶⁵⁸⁾. On the cliffs with nine rocks and nine springs the Nāgas dwell. The Nāga ²Ssu-¹ssü-²szī was displeased he chased his dogs and his horses on the land of the people; the Nāgas came and stole the souls of the people; they locked up the souls in the houses of the Nāgas with nine gates; they hid the souls on high cliffs and high mountains, in a yellow lake and in a blue lake; they put the souls under large trees and heavy rocks, when (the weather was) hot they put the souls high above the hearth, and when it was cold they put them in water. The people became ill, so in the day time they were afraid, and at night they had bad dreams; they contracted leprosy, hot fevers, were frightened, had

diarrhoea and they vomited; their bodies ached, their eyes, teeth, hands and feet ached ⁽⁶⁵⁹⁾. The Nāga

Page 8: ²Ssu-¹ssü-²szī stole ¹Ts'o-²zä-²llü-²ghügh's soul; he sent a fleet-footed boy to a ²Ssan-¹nyi ⁽⁵⁸⁾ to consult the 360 horoscopes, his keen eyes saw, that the Nāga ²Ssu-¹ssü-²szī had stolen his soul, and had hidden it in his house and in his yellow and blue lakes; that he had put it high during hot weather, and into water below in cold weather; (thus the doings of) ²Ssu-¹ssü-²szī were revealed on the mutton shoulder blade ^(294, 303). They were instructed to send a fleet-footed boy to fetch ¹Gyu-²bbü-²t'u-²ch'i ⁽¹⁶⁰⁾ and ¹Yu-³nyi-¹gkyi-²ngu ⁽¹⁵⁷⁾ to erect a ¹Zhi-²v ⁽³⁴⁾, to giye them silver, gold, turquoise and cornelian, and to erect a ²Na-¹dsa ⁽⁶⁶⁰⁾ on the roof of the house of the gods ⁽²⁹³⁾, to arrange a ¹Ssu-²wüa ²ngv-²wua of ³K'o-¹byu, bamboo, poplar, yellow flowers, blue flowers, milk, tea, food, incense burner and butter lamp; to repay the Nāga with leopard, tiger, etc., ³K'o-¹byu ⁽²⁷¹⁾.

Page 9: To repay them with thousand hundred creatures born with wings, with yak, horses, till their eyes were full ⁽²⁸¹⁾. (Rubrics three and four contain the origin of the medicine, *q. v.* in ²Ch'ër ²t'u ²ch'ër ³bbüe). All the wicked thoughts of ²Ssu-¹ssü-²szī Nāga are to be suppressed, may only benevolent thoughts arise in him. Let the soul of ¹Ts'o-²zä-³llü-²ghügh be liberated from the nine gates of ²Ssu-¹ssü-²szī Nāga. The stag escaped from the tiger's claw, has arrived on the high mountain; the bird escaped from the claws of the eagle, has arrived in the forest; the fish escaped from the otter, has again reached the lake. The ³Ssu ⁽⁵²⁷⁾ (who had fled) has again returned to the house which the gods (Nāgas) again protect. The ²dto-¹mba has ransomed (redeemed) the soul from the land of the Nāgas, from their high cliffs, high mountains where the soul is no more held by the Nāgas,

Page 10: as in the yellow and blue lake, the soul is no more caught under the trees, rocks, and no more held within the nine gates of Nāga ²Ssu-¹ssü-²szī. The redeeming of the soul is like the obtaining of a heaven full of stars and like the grass of the land and leaves of the trees. Let us have ¹nnü and ¹ō ⁽⁴³⁾ riches and abundance (of food), and long life.

What man has perpetrated against the Nāgas in times past is easily forgotten, but what wicked deeds the Nāgas have done to the people they have not forgotten.

The illness given by the ¹Ssu and ²Nyi Nāgas to the family had its origin in the past.

In the generation of ²Müan-³llü-¹ddu-²ndzī ⁽¹⁰⁾ at that time ²Ssu-¹ddv-¹na-³bpü ⁽⁶⁶¹⁾ had his origin in the west on a black cliff, at that time ¹Ddu ⁽¹⁵⁹⁾ went to the black cliff in the west where ²Ssu-¹ddv-¹na-³bpü dwelt.

Page 11: ²Ssu-¹ddv-¹na-³bpü dropped dew from the forest of spiny trees on the foot of ²Müan-³llü-¹ddu-²ndzi, whereupon he became ill, his head ached so he could not open his eyes, and his foot ached also.

In the time of the generation of ¹Ts'o-²zä-³llü-²ghügh he went fishing in a black lake by a black cliff and black mountain in the west, and one day he went in search of medicine in the west on a black cliff, he stepped on a spine, became ill and developed leprosy.

In the generation of ¹Ddo-²ssaw-³ngo-²t'u the latter killed ³Nyi-²ssä-²khyo-¹lo ⁽¹⁷⁵⁾, whereupon he became ill and contracted leprosy. When ¹Hä-³mi-³ssu-²shou killed ²Ss-²zo-²nyi-¹ma ⁽³⁵⁶⁾ she also became a leper. ⁴Wüa-¹na-²nyi-²bä-²gu ⁽⁶⁶²⁾ went digging on a black spur in a spiny forest, he killed a black rat, he became ill with leprosy. When ²Gv-³ssä-²dtv-¹dshi ⁽³⁵⁸⁾ killed ¹Lv-²mä-²mun-¹ghügh ⁽⁹⁴⁾ he also became a leper. When ³Ts'ä-¹khü-²bu-¹bu-³mi ⁽¹⁴⁷⁾ was weaving, and they dug holes for the four posts for the loom, they struck a Nāga on the head

Page 12: whereupon she became ill with leprosy.

(This is now repeated for every ancient ¹Na-²khi hunter whose experiences are related separately in separate *mss.*, belonging to this ceremony, *q. v.* The remainder of the *ms.* is a repetition of the former. It also relates of a woman who washed her soiled clothing at a Nāga spring and all became ³ch'ou ⁽⁴³⁶⁾, and ³ch'ou enveloped the Nāga who gave her leprosy. When people killed sheep at Nāga springs they spread red skins, blood and red meat at a spring. The Nāgas who do not eat meat, became ill and were enveloped in ³ch'ou.

When the ²Llü-³ssu ⁽⁶⁶³⁾ and the ²La-²ma ⁽⁶⁶⁴⁾ (tribes) went cutting trees on the mountains and dug rocks in the valleys, the Nāgas' flesh and bones ached, when the ³Lu-²lu ⁽³⁰⁵⁾ burnt forests, the Nāgas' heart ached; when boiling meat at Nāga springs, the road of the Nāga became closed. When they performed the ²Khi-³nv funerary ceremony at a spring for a dead man, the Nāgas dwelling between heaven and earth became ³ch'ou, and the soul could not arrive in the realm of heaven. Because man did all this to the Nāgas they left, and went to dwell to the different cardinal regions and to their respective mountains and cliffs.

Therefore the family performs ²Ssu ¹gv. On the last page it states that the book was written in the first moon of the 25th day a sheep day in the horse year A. D. 1870, by the ²Dto-¹dzhi of ²Ghügh-¹k'o. Let the ²dto-¹mba be granted long life.

(640) Whether this should read ¹Ts'o-²zä-³llü-²ghügh or the people is difficult to say, the figure in the sixth rubric of page 1, is that of the post flood ancestor of the ¹Na-²khi as his father's name was ¹Ts'o-²zä and his grandfather's name ²Dzi-²zä it

can only be that their forebears or progenitors are meant, and hence the people. See also discussion under ¹Khyu-³t'khyu ¹Ssu ¹a, and *ms.*, no. 3163 ²K'ö-¹ddv-²gv-²ssu-²mä, in the latter it states that the people had one mother and the ¹Ssu and ²Nyi had one mother, but both had one father, however his name is not mentioned.

(641) They frowned at each other, the Chinese fan-mu 反目.

(642) In ¹Na-²khi this is called ²Muän-¹ndu = not custom, the symbol for ¹ndu (211) is used here phonetically.

(643) The ³dsu is the grebe, an expert diving bird with lobate toes; it is found in the lakes of Yünnan, especially around Li-chiang; two species occur *Proctopus nigricollis*, and *Polioccephalus rufficollis poggei*; see: *The Ancient Na-khi Kingdom*, etc., p. 410, n. 1.

(644) The ²Mb'a-¹hö or red duck, also called ²mb'a-¹shi-²mb'a-¹llü-²mä is the Sheldrake, *Casarca ferruginea*, also called Brahmini duck. See: *l. c.*, pp. 290, 410, n. 1.

(645) The ¹lo is the muntjak (*Muntiacus*), ³nun-²dtv = with the straight snout. This black deer lives in the spruce forests at 11,000 to 12,000 ft. elevation on the Li-chiang snow range.

(646) For the word to rear, to bring up, the symbol for paddy (rice in the hull) = ¹khi is used, of which it is a pictograph, here used phonetically for the verb ¹khi to rear, to bring up.

(647) This is written with the symbol ²här for wind, because in the spring months terrific winds blow across the snow range and all over western Yünnan, especially from Ta-li 大理 up north.

The three spring months are called ¹Nyi-³ssu-¹hä and comprise the 1st, 2nd and 3d moons, from our February to April or May depending on the lunar year.

(648) Summer is written with the symbol ¹khü = rain, for the monsoon rains last during the summer; the latter is called ¹zhu and the three summer months ¹zhu ³ssu ¹hä.

(649) The three autumn months, the 7th, 8th, and 9th moon are called ³Ts'u-³ssu-¹hä, ³ts'u is here written with the pictograph for the frost flower or ²nyi-¹p'ër-¹baw (308) for this is the last to flower, it flowers before and again after the first frost hence the name ²nyi = two (twice), ¹p'ër = white (for frost) and ¹baw flower.

(650) The three winter months, 10th, 11th and 12th moon, are called ²ts'u-³ssu-¹hä, the word ²ts'u = winter is read in the second tone, it is written with the symbol for snow = ²mbe, representing three snowflakes.

(651) The past tense of the word to go (gone) is not expressed by the syllable ¹ssä as usual, but there is a special word for it *viz*: ²khü and is written with the symbol for teeth ²khü; sometimes however for the sake of rhyme the word ¹ssä is added.

(652) To plant is called ¹dtv, the symbol for one thousand * = ¹dtv is used, and in our *ms.*, it has been written within the symbol for ¹Ngyu = mountain; the symbol ¹dtv which resembles an asterisk is actually a compound symbol being composed of + ²ts'ä = 10, and × ²khi = 100, thus making 1,000.

(653) Judging from the first sentence on page 5 of this *ms.*, the last sentence on page 4, may well be read: "on nine mountains people do not plant trees"; no symbol for axe or to cut trees, occur in that last rubric so it is very possible that the ²dto-¹mba misread the passage. My reading in the light of the following sentence seems more logical.

(654) For domestic animals the symbol ¹yü = sheep is used here read ¹nnü = domestic animals, and for wild animal the symbol ²lä = muskdeer but without the

fangs, is here read ²hö = wild animals, the symbol for grass = ¹zhou is between them, and the negation ²muàn = not, above them.

(655) It was apparently the custom in olden days to set fire to forests, or to cut trees over a large area, usually covered with pine trees, set them on fire and then plow the ashes under; this is still practiced to-day by Lo-lo squatters in waterless regions where they depend on the monsoon rains, and where no irrigation is possible. This method of agriculture is mentioned in Chinese Records about Lo-los, as plowing with fire. See: *The Ancient Na-khi Kingdom*, etc., p. 231, Plates 93, 94.

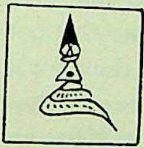
(656) The symbol for insect used here is (²bä)-¹di = a worm, colloquially ²bä-¹di, and ²t'khyo-²lo = ant. The symbol ³ssü = lead metal is used phonetically for ³ssü = to kill. The Tibetan for kill is sö, སྟོ written sod; it is the imperative, in ¹Na-²khi ³ssü is also the imperative, especially used by the ²dto-¹mbas when killing demons.

(657) Because the ¹Na-²khi believe that the Nāgas have a dislike for metal, they will only use wooden ladles or scoops to dip water out of a well.

(658) This is rendered in ¹Na-²khi: ¹ddo ²mä ¹miu ¹gko = see if eyes avert; ¹gko also means to turn away, avert.

(659) The action of giving illness etc., to the people by the Nāgas, is depicted by a Nāga belaboring a prostrate leprous person with a hoe.

(660) A ²Na-¹dsa is a pile of rocks with juniper sticks or branches, bamboo and prayer flags stuck into them; such stone piles are erected on mountain passes, by ¹Na-²khi and Tibetans alike. These, when erected on passes, are called an obo or la-rtse ལ་རྩེ. See ms. no. 1529, ²Na-¹dsa ²ts'u, this ceremony.



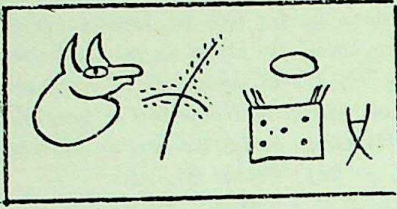
(661) ²Ssu-¹ddv-¹na-³bpü is a demon Nāga who dwells in the west, he is figured thus in mss., he has the headgear or headdress of a ¹Ddv demon, however this may act phonetically only for the second syllable in his name is ¹ddv, the black dot and the black ¹ddv indicate the last two syllables of his name: ¹na-³bpü the black one, the Tibetan nag-po ནག་པོ.

See also n. 743.

(662) There were two brothers called ²La-²ndër-²la-³dsä and ²Wüa-¹na (²nyi-²bä-²gu = two brothers) their story is related in a ms., belonging to this ceremony, see ms., no. 5050.

(663) The ²Llü-³ssu are the Chinese Li-su 獐獐 a tribe inhabiting the valleys of the Salwin River in the west of Yünnan, extending down to T'eng-ch'ung 騰衝 and up north to where they adjoin the territory of Lu-tzu 路子 near the southeastern border of Tibet.

(664) The ²La-³ma are the Chinese La-mao-jen 刺毛人 inhabiting the region Hsiao Wei-hsi 小維西 in the Mekong Valley in northwestern Yünnan. See: *The Ancient Na-khi Kingdom*, etc., p. 304.



²K'Ö-¹DDV-²GV-²SSU-²MÄ or
THE MOTHER ²K'Ö-¹DDV-²GV-²SSU

Explanation of symbols in the title:

All symbols are used phonetically except the last; the first is a dog ²k'ö, the second a weed bearing thousands of seeds out which an oil is expressed, the oil is called ²K'ö-¹ddv ²ya-¹an and is used for lamps also for frying wheat cakes, it grows everywhere even on the roofs of houses; its ¹Na-²khi name is ²K'ö-¹ddv = *Elscholtzia Patrini*; the next symbol represents an egg, actually read ²gkv, and ³ssu is a species of grass, this symbol is composed of a pictograph and a phonetic. The phonetic part is ¹ssu a die, with short lines on top representing grass, it is read ³ssu which is a particular species of grass from which the ¹Na-²khi make straw sandals. The last symbol read ²mä represents the vagina, here it stands for ²mä = mother. She was the mother of the Nāga ²Ssu-¹ssü-²szi. See discussion under *ms.*, ¹Khyu-³t'khyu ¹Ssu ¹a. Other *mss.*, containing the same story have instead of the above title, the title ²K'ö-¹ddv-²gv-³lēr-²mä, which was the name of the mother of the people.

The *ms.*, no. 3163, is a very old one having belonged to one of three brothers all of whom were ²dto-¹mbas and who were known as ²Dto-³la. Their *mss.*, are famous on account of the care they lavished writing them, and because most of them have a delicately colored figure or miniature, either of a god or ²dto-¹mba, on the first page. This manuscript is in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts.

A second *ms.*, I recently acquired from a ²dto-¹mba from the village of ¹Mun-³shwua-²wüa southwest of Li-chiang, near the small lake called ²Sssä-¹bpi ³Khü, whose ancient name was ²Ssä-¹bpi ³Ch'ou-²ch'ou-²ndēr. *Ms.*, no. 1390 contains the same story in the first 8 pages, to rubric six inclusive. It is also in the Harvard-Yenching Institute Library.

Translation of text:

Page 1: At the time of the appearance of the heavens, and when the earth was spread out, the sun, moon, stars and ¹zaw = planets appeared, when the mountains and valleys came forth; when the ¹P'ēr ¹Ssan⁽⁴⁰⁾, ²Ngaw ¹Wu⁽⁴¹⁾, when the ²Ö ¹Hä⁽⁴²⁾ appeared and the ²Dzi

and ¹Ts'o⁽¹⁹⁾, at that time there came forth the ¹Ssu and ²Nyi Nāga⁽³³⁷⁾.
²K'ö-¹ddv-²gv-¹ssu⁽³³⁰⁾ was the mother of the Nāga ²Ssu-¹ssü-²szi⁽²⁵⁵⁾,
²K'ö-¹ddv-²gv-³lër was the mother of the ²Dzi and ¹Ts'o; ¹Ts'o-²zä-³llü-²ghügh⁽¹⁴⁷⁾ and the Nāga, these two,

Page 2: had one father ³Lä-²dzhou-²ghügh-²ä-¹ssi⁽⁶⁶⁵⁾ and two mothers ²Bbu-¹lä-²ghügh ¹ä-²mä⁽⁶⁶⁶⁾. The domestic and wild animals, it did not matter where they ate grass together (no division had yet been made); the ²Boa and ¹Ö⁽⁵³⁹⁾ together crossed over the same bridge. On nine mountains no trees had been planted, so both (sides) could not cut them, in seven valleys nobody yet cleared the valleys for the water to flow, and no bridges had yet been built. ¹Ts'o-²zä-³llü-²ghügh and the Nāga ²Ssu-¹ssü-²szi conferred about the division of the heavens and the land beneath⁽²⁹²⁾, the dividing of the houses (villages), the fields and alpine meadows; the people (or ¹Ts'o-²zä-³llü-²ghügh) were to live on the land and the Nāga on the alpine meadows; the people were to receive the houses and the Nāga the beautiful mountains⁽⁶⁶⁷⁾; the people received the domestic animals,

Page 3: and the Nāga the wild animals. If the Nāga could build nine houses under a horse's hoof⁽⁶⁶⁸⁾ (a piece of land as large as can be covered by a horse's hoof), and they could live on nine lands as large as could be covered by a hat, they had no use of vast lands. The Nāga declared they would rule (guard) over the trees and rocks, and over the water and the valleys. One day (not certain which one) the people (or ¹Ts'o-²zä-³llü-²ghügh) went to hoe the waste lands (uncultivated meadow land) and taught the ²hoa-¹p'ër⁽²⁸⁸⁾ of the trees to scratch (rummage); the people took a stick and herded their sheep where the pines and poplars grew. One day the people went with their oxen to plow where there was a black forest and many rats, they killed the rats, but did not kill their souls, but they killed the souls of the Nāgas.

Page 4: They did not bury the souls of the rats, but burried the souls of the Nāgas. The Nāgas became ill, and so did the people, in the day time their flesh ached, and at night their bones. When they were ill they spoke irrationally (were delirious), and changed colour from yellow to green. They were covered with boils (or were leprous) and suffered from dysentary (had intestinal boils). The people (or ¹Ts'o-²zä-³llü-²ghügh) sent a fleet-footed boy to the three ²La-¹yu ¹bpö-²ssu⁽⁶⁶⁹⁾ who dwelt on Mount Kailas, to have them cast 360 horoscopes; with their keen eyes they perceived that the illness was due to their digging up (hoeing) the land, to the killing? of the ²hoa-¹p'ër⁽²⁸⁸⁾ on the trees, the herding of their sheep, and to the plowing of the pine and poplar-

covered spurs, to the killing of the rats, and to the burying of the souls of the Nāgas who became ill.

Page 5: That their illness, the pain in the flesh in the day time, and the pain in the bones during the night, their being delirious and turning from yellow to green, to their having leprosy, all was due (to encroaching on the Nāga domain). The people were told to perform ²ch'ēr ³k'ō⁽²⁹⁸⁾ on the Nāgas, to send for ¹Yu-³nyi-¹gkyi-²ngu⁽¹⁵⁷⁾ to erect a ¹zhi-²lv⁽⁸⁴⁾, give him silver, gold, turquoise and cornelian, have him secure the ¹Mā-²ss ³k'ō-¹byu⁽²⁵²⁾ erect nine ¹Ssu-²wūa ²ngv-²wūa (*q. v.*), and perform ²ch'ēr ³k'ō on the Nāga; promise to perform this ceremony after which they would have no more illness. The people thereupon invited ¹Yu-³nyi-¹gkyi-²ngu, who erected a ¹zhi-²lv, they gave him silver, gold, turquoise and cornelian;

Page 6: he erected nine ¹Ssu-²wūa ²ngv-²wūa and a ¹Ssu-³dtā-²ngv-³chēr⁽⁶⁷⁰⁾, ¹mā-²ss ³k'ō-¹byu, repaid the Nāga with stags and serow, boar and bear, Stone and Amherst pheasants, silver and gold, turquoise and cornelian (painted on ³k'ō-¹byu, *see* Plates 10, 11), and gave medicine to the prostrate Nāga; he used the conch for headache, the seeds of the ²Ndaw-³lū-²lū⁽⁶²¹⁾ for eye ache, the cowry shell for toothache, silk for illness of the tongue, ginger for foot ache⁽⁶⁷¹⁾, ¹Ō-²mbu-²la-¹bpa⁽⁵⁹⁹⁾ for hand ache, stag antlers for rib-ache, he gave medicine to the ²Lū Nāga, and to the ¹Ssu and ²Nyi Nāga,

Page 7: whereupon they had no more illness. He gave them thousand hundred ²Hō-²lū-¹mbbū⁽²¹⁾ and so many precious objects and grain that their eyes were full⁽²⁸¹⁾, he gave them golden, silver, turquoise and cornelian ³K'ō-¹byu. After that the people and the Nāga were at peace (quarrelled or fought no more), it was like building a bridge (a good deed). The people had no more illness, they enjoyed long life⁽²⁵⁷⁾, their ponds were full, they had ¹nnū and ¹ō⁽⁴³⁾. Let us have riches and abundance⁽²⁵⁶⁾. The family (of to-day) sends a fleet-footed boy to ¹Yu-³nyi-¹gkyi-²ngu who does likewise, (all is now again repeated).

Page 8: This contains the same passages as on page 6 and page 7 in part. With rubric six commences the confession of sins: "We have not hunted bears on the snow range, yet we repay the Nāga for them; on the pine covered spurs we have not killed the boar, yet we repay them for them. We have not killed tigers on mountains when the sun shone, yet we repay them for them.

Page 9: We have not taken honey from a high cliff, nor have we fished in the lakes yet we repay them for the fish. We have not washed gold in the dark valleys, but we repay them for the gold, the men have not dug silver on the mountain yet we repay them for the

silver, the women have not washed for gold yet they repay them for it. We have not hunted stags on the mountain, yet we repay them for the stags; we have not hunted the serow on the cliff, yet we repay them; we have not killed (or hunted) the ²hoa-¹p'ër⁽²⁸⁸⁾ but we repay them for it; we have not taken honey from the trees yet we repay them for it; we have not set traps for wild animals at the foot of trees, yet we repay them for them.

Page 10: The family takes a ²hoa-¹p'ër and ransomes the soul of (of the ill person and for whom ²Ssu ¹gv is being performed) the sons; with the ²här-¹na-²boa-¹bpa⁽⁶⁷²⁾ we ransom the soul of the daughters; if a person is frightened and thus lost its soul, it is ransomed with a ³gkyi-²gkan⁽⁶⁷³⁾. With a small bamboo whose top has not been broken (= ²muàn-²ndv) call the soul of a boy (*i. e.*, ransom it) with a poplar whose top has not been broken call the soul of a girl. Silver ³k'o-¹byu are placed on silver spurs, golden ³k'o-¹byu on golden spurs; turquoise and cornelian ³k'o-¹byu on similar spurs; ransom the soul so that it shall not be held by the Nāga.

In the last rubric it states that; in order to keep the horse and ox of the ²Boa (Hsi-fan) from being unruly, we give them grass (to please them with grass) like the Nāga with ³k'o-¹byu. In the first rubric on page 11, is the symbol for ox or cow, it belongs to the last sentence of page 10. The next rubrics read: To the celestial ¹Ndu we give nine loaves of ²Ngu-¹p'ër-²ngv-²lv, (nine loaves of the ¹ddv-³lv⁽³⁹⁴⁾) and a white horse, but let not the soul be suppressed under the saddle but redeemed; to the terrestrial ¹Ssä⁽²¹¹⁾ we give seven packages of black tea and a ³lä-¹na = a black cow, but let not the soul be caught under the yoke but let it be redeemed. We present a felt cloak to the Nāgas on high, and a tiger skin to the Nāgas below; . . . if the soul is (hidden) in the water, use a silver sief to retrieve it, if on the cliffs, use a golden ladle to retrieve it; the boy calls the soul with the ²bi-¹li⁽⁶⁷⁴⁾ and the girl with the ³K'a-²kwuo-¹kwuo⁽⁶⁷⁵⁾, as numerous as the stars in heaven, the grass on the land, the leaves on the trees, and the pines on the mountain.

The remainder is the same as in ¹Ssu ¹a ¹Ssu ¹dü *q. v.* On the last page it reads: The family has no more illness; let us have long life, let us hear only good tidings, let us have ¹nnü and ¹ō⁽⁴³⁾ let us have riches and abundance, let us have ten sons dwelling in ten houses, and ten daughters spread to ten lands, let us have long life.

(665) ³Lä-²dzhou-²ghügh-²ä-¹ssi also called ³Lä-²dshou-²ä-¹ssi are terms for father, but only employed in ¹Na-²khi *mss.*, never in the colloquial, and for a deceased father only. The words ³lä-²dzhou cannot be translated, the word ²ghügh means good.

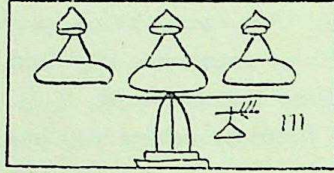
(666) This is the term for a deceased mother, but again only used in *mss.*, never colloquially and for a deceased mother only. ¹Ä-²mä means mother.

(667) The word beautiful is expressed in ¹Na-²khi by the symbol for flower ¹baw but is read ²szi, if attached to another pictograph, as in this case to the symbol ¹ngyu = mountain.

(668) See discussion under page 2, rubric seven of ¹Khyu-²t'khyu ¹Ssu ¹a.

(669) The ²La-¹yu-¹bpö-²sso or three ²bpö-¹mbö of ²La-¹yu they are said to dwell on ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mount Kailas). ²La-¹yu is the Tibetan Lha yul, ལྷ་ཡུལ་, the land of the gods, and ¹bpö-²sso is the Tibetan Bon-(po) gsum, three Bönpo. They

are figured thus:



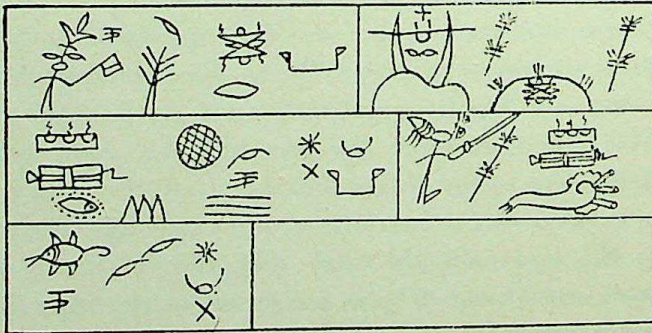
(670) See The ¹Ssu-²dtä ²ngv-³chër; a pear tree used at this ceremony with nine whorls to which the small ²Ö-³ts'ü are tied; see Plates 13, 14.

(671) The root of the ginger resembles a foot, hence is to be given for foot diseases, similar to the root of the ¹Ö-²mbu-¹la-³bpa (599) which resembles a hand, is to be given for diseases of the hand.

(672) ²Här-¹na-²boa-¹bpa or the black ²här with the broad soles, a species of duck, not identified.

(673) The ³gkyi-²gkan a type of jackdaw, the *Coloeus dauuricus khamensis*, this is the species common in Yünnan, it is black with a grey collar around the neck.

(674) The ²bi-¹li is the ¹Na-²khi flute. Its origin and that of the ³K'a-²kwuo-¹kwuo is related in a *ms.*, belonging to the ²Här-²la-¹llü ³k'ö, called ²Lv-²mbër ²lv-¹zaw ³ssaw, ²gkv-³chung or first volume as follows:



1) To the foot of the tree which had not yet been cut, the ¹yu-²zo-²szi = the beautiful ¹yu boy (one who has committed suicide) went to cut the tree, he cut the tree and a yellow chip flew off.

2) On ¹Ts'ä-²nyi-²gyu-¹k'o-¹mbu (where the suicides dwell), on the high alpine meadow where the golden cane brake grows there fell the chip.

3) To bore holes into the bamboo there was no one, the red-headed wood borer bored the holes, to blow through the bamboo there was no one; the white wind of the gods blew through it, it blew once and a hundred tones came forth, it blew a hundred times and a thousand tones came forth.

4) No one had seen the bamboo, but the ²Boa with the keen eyes had seen it; the sharp steel of the ²Boa cut it; he cut a ²kwuo-¹kwuo (Jews harp) from the yellow

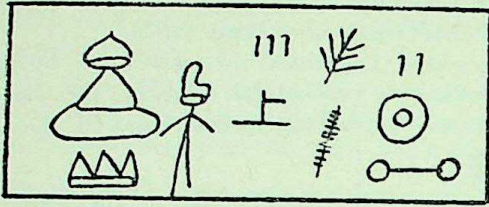
bamboo, and also a flute he cut from the yellow bamboo, from the yellow bamboo he cut the ³müen-²mi = reed organ,

5) with the white bees wax he covered it, he blew it once and a hundred tones came forth, he blew it a hundred times and a thousand tones came forth.

The ³müen-²mi is made from the bottle gourd (*Lagenaria*) into which five reeds of bamboo are inserted, at the place of insertion, to prevent air escaping, the ¹Na-²khi as well as Li-su use bees wax to seal up any cracks and to hold them in place.

The Chinese call it Hu-lu-sheng 葫蘆笙.

(675) There are two types of Jews harps in use by the ¹Na-²khi, a ¹dta ²kwuo-¹kwuo which is pulled = ¹dta, by a string, and consisting of one bamboo bar; then the ³k'a-²kwuo-¹kwuo consisting of three bamboo bars, of various degrees of hardness, a hard bamboo produces a high tone, a middle tone is produced by a softer bamboo part, and a low tone by a very soft bamboo of which the fibres are not closely packed as in a hard cane. The ¹Na-²khi use three bars, the Tibetan one bar which is the ¹dta-²kwuo-¹kwuo, and the Lo-lo use two bars. The Jews harp is very widely distributed. For further information see my article: The Romance of ²K'a-²mä-¹gyu-²mi-¹gkyi in *B. E. F. E.-O.*, t. XXXIX, fasc. 1, pp. 9-13, also Plates X, XI.



¹HÄ-³MI-²SSU-²SHOU
²SS-²SZĪ-²NYI-¹MA ³CHĒR or
 The story of ²Hä-³mi-²ssu-²shou
 and ²Ss-²szi-(²zo-)²nyi-¹ma

Explanation of symbols in the title:

²Hä-³mi-²ssu-²shou was the daughter of a deity called ²Müan-³llü-¹hä-²ndzi. The first four symbols and the fifth, a character resembling the Chinese character 上, are all phonetically used in the name of the daughter of ²Müan-³llü-¹hä-²ndzi. The first symbol is ¹hä = god, below ²mi = fire, next the symbol for woman, to indicate that ³mi = a girl is meant, were the symbol ²mä = vagina there instead of ²mi = fire, then a mother would be indicated instead; the three short lines represent the numeral three = ¹ssu, and the character below, which is a ²ggö-¹baw or syllabic character, is read ³shou, but read here in the second tone; ³shou has the meaning of "to tell".

The next four symbols are also phonetically employed in the name of a Nāga. The upper one representing a tree, is here read ²ss meaning wood, below it the symbol for grass = ²szi, then follows the numeral for two = ²nyi, and below it the symbol butter ¹ma, all these are phonetics. The last symbol representing a bone = ²ō, can also be read ²chēr = a joint, a section, a tier, here it stands for ³chēr = a story.

There are two mss., of the same title in the collection, both are in the Library of Harvard-Yenching Institute. One, ms., no. 2822 is a ²Dto-³la ms., dating back to the Ming dynasty, the second. no. 1402 is a more recent one. The last page contains a statement in ²ggö-baw characters, but the meaning is not clear. Ms., no. 1402 is here translated:

Translation of text:

Page 1: The decoration on the first line represents waves. In the beginning of time when the heavens come forth, the earth was spread out, the sun, moon, stars and the planets came forth; there also came forth ¹Ndu and ¹Ssä, the able and the wise, also those who could measure by rods and by steps; at that time there came forth ²Müan-³llü-¹hä-²ndzi⁽⁴²⁴⁾ and his daughter ¹Hä-³mi-²ssu-²shou; at the same time came forth ²Gv-³ssä-²dtv-¹ch'i⁽³⁵⁸⁾. At that time also appeared ²Ss-

²szi-(²zo-)²nyi-¹ma a Nāga, he arrived at ²Dzi-¹gyu-²la-²lēr ¹dü and said: The land of the people is not clean, there is defilement. ²Ss-²szi-²nyi-¹ma said: I am afraid ⁽⁶⁷⁶⁾ I will go where man cannot arrive (go to), and where dogs cannot defecate; to a high mountain and alpine region there

Page 2: he went to dwell. ²Müan-³llü-¹hā-²ndzi was afraid, but when the time was auspicious, and the year and month was also auspicious, he went up to a high alpine meadow on a high mountain to herd his yak and half-breed yak, and arrived face to face with ²Ss-²szi-²nyi-¹ma (where he dwelt) on the high mountain. ²Ss-²szi-²nyi-¹ma said: where men cannot get to, and where dogs cannot defecate, there I went to dwell, and yet they came to my place to herd yak and half-breed yak before my weary eyes. He thereupon caused a (magic) storm and the water rushed down the mountain from on high, and destroyed the yak and halfbreed yak, and where they were buried nobody knew,

Page 3: and nobody saw. ²Müan-³llü-¹hā-²ndzi said: is there no one who could kill ²Ss-²szi-²nyi-¹ma? Whoever is able to kill him, to him I will give my daughter. ²Gv-³ssä-²dtv-¹ch'i said: I will go and kill him, but give me ¹Hä-³mi-²ssu-²shou. ²Gv-³ssä-²dtv-¹ch'i took a bow and an iron-pointed, poisoned arrow, and riding a grey horse which could speak led ¹Dsä-²zo-¹miu-¹hö (¹Dsä-²zo with the red eyes) ⁽⁶⁷⁷⁾ to kill ²Ss-²szi-²nyi-¹ma. They went to sleep in a small ravine where there was water and trees,

Page 4: and there they went to sleep. Where they slept a ²hoa-¹p'ēr ⁽²⁸⁸⁾ came to roost on a tree; ¹Dsä-²zo-¹miu-¹hö listened whether ²Gv-³ssä-²dtv-¹ch'i slept or not, and he looked at the ²hoa-¹p'ēr, took his bow and arrow and shot the bird. He skinned the bird and brought the skin before ²Müan-³llü-¹hā-²ndzi and told him he had killed ²Ss-²szi-²nyi-¹ma, now give me your daughter ¹Hä-³mi-²ssu-²shou. He told him this is not ²Ss-²szi-²nyi-¹mə's skin, it is not enough for a ¹ddv-²wüa ²llü-²bpü (= a quiver for arrows), ²Ss-²szi-²nyi-¹ma's skin can be spread out over nine lands, it is not ²Ss-²szi-²nyi-¹ma's

Page 5: skin; he said the bird skin is fit for the ²Ngaw ⁽⁴¹⁾, it is a useful object and can be used to tie to the top of the ²Ssu ³t'a ⁽⁶⁷⁸⁾; thence originated the custom of tying the ²hoa-¹p'ēr skin to the top of the ²Ssu ³t'a. Two days after in the morning ¹Hä-³mi-²ssu-²shou led the gray horse to drink, the horse stepped on a green snake and cut it in two pieces. She pronounced a ³hoa-²lü ⁽⁶⁵⁾: ²Gko ²mun ⁴k'v, ²na-²bpa ⁴k'v, ²dtü ¹ndü ⁴k'v, ⁴k'v ²k'v ²k'v ³llü ²sso-¹wüa-²haw, and the green snake was again whole; it struck the head of a green frog and (cut it) into two pieces; she pronounced a ³hoa-²lü: ²Gko ²mun ⁴k'v, ²dtü ¹ndü ⁴k'v, ⁴k'v ²k'v ²k'v ³llü

Page 6: ²ssu-¹wuà-²haw⁽⁶⁵⁾, and the frog was whole again; ¹Hä-³mi-²ssu-²shou tied the grey horse to a stake, but the horse (freed itself) with its mouth, tore the rope and pulled it out, and snapped at the head of ²Gv-³ssä-²dtv-¹ch'i and waked him up. ²Gv-³ssä-²dtv-¹ch'i took his bow and arrow, rode the horse led by ¹Dsä-²szi-¹miu-¹hö and arrived on an alpine meadow. ²Ss-²szi-²nyi-¹ma caused his soul to perform a magic and he changed himself into a ²Boa-¹nddū ¹la-¹ma^(415, 547), and sat on a white alpine meadow. ²Gv-³ssä-²dtv-¹ch'i did not recognize ²Ss-²szi-²nyi-¹ma,

Page 7: and said: is this a ²Boa-¹nddū ¹la-¹ma? He asked him have you seen ²Ss-²szi-²nyi-¹ma? (I ask) because I want to kill him. The Nāga thereupon replied: to-morrow morning, if you have an arrow we can fight⁽⁶⁷⁹⁾, and (at the same time) disappeared within a black mountain. ²Gv-³ssä-²dtv-¹ch'i erected nine barricades from ¹k'ö (= turf), made nine wooden men and dressed them in blade armour⁽⁶⁸⁰⁾ made of the leaves of trees, he made nine wooden horses with ²Mbēr-¹dtv⁽⁵¹⁾ riding them, and placed them behind the barricade. ²Ss-²szi-²nyi-¹ma shot at them; ²Gv-³ssä-²dtv-¹ch'i shot at ²Ss-²szi-¹nyi-¹ma, he killed him, and skinned him.

Page 8: He brought the skin to ²Müan-³llü-¹hä-²ndzi and told him: I have killed ²Ss-²szi-²nyi ¹ma; he said: there is more than for one quiver, his skin can be stretched out over nine lands, this is indeed ²Ss-²szi-²nyi-¹ma's skin; he then gave ¹Hä-²mi-²ssu-²shou to ²Gv-³ssä-²dtv-¹ch'i. They became one family, all was auspicious, they herded their yak and half-breed yak on the high alpine meadows, they burned the (green) grass on the alpine meadow, and they left their hut and dwelt in a new one.

Page 9: She forgot her blue putties (gaiters)⁽⁶⁸¹⁾ in the alpine shepherd hut; she then went back to fetch them; she rode a horse, hundred steps are not enough and two hundred steps are not needed, arrived at the hut she found ³Lä-²t'khi-²ssī-²p'u⁽³⁷⁸⁾ dwelling there. The ghost said to her: won't you come with me? The two then rode horseback, the ghost leading and they arrived in the west at the ghost's house; at a small stream in a wet meadow there stood a tree, on the top of which innumerable winged creatures roosted, and at the foot of the tree were innumerable wild animals; the ghost liberated the grey horse and said he would fetch all the birds on the tree top,

Page 10: and all the animals from under the tree. He tied the grey horse to the tree, and then fetched the birds, and the animals which slept there. ²Gv-³ssä-²dtv-¹ch'i said: Where ¹Hä-³mi-²ssu-²shou was lost I do not know, and he went in search of her. He then arrived

at the horse which told him where she was to be found; he mounted the horse able to speak, and arrived at the wet meadow and small stream, and there he met (²gko-³bpü = to meet) ¹Hä-³mi-²ssu-²shou.

Page 11: He brought ¹Hä-³mi-²ssu-²shou back on the horse. The ghost remarked that the horse was lost, but where it was not known, he walked around the tree (to where the horse was tied to) and wept, but he could not find it. He then went to look for the horse's hoof prints and followed them. He arrived at the small stream and wet meadow, and there ²Gv-³ssä-²dtv-¹ch'i repaid the ghost with all the winged creatures and wild animals. ¹Hä-³mi-²ssu-²shou arrived at their home and found ²Müan-³llü-¹hä-²ndzi ill. She then went to ¹Khü-²yi-²gyi-²bpu and ¹Khü-²yi ²gyi-²mun⁽⁶⁸²⁾ to cast her horoscope.

Page 12: Their keen eyes revealed the cause of the illness, she said it was due to the killing of ²Ss-²szi-²nyi-¹ma, she saw it on the mutation shoulder blade⁽²⁹⁴⁾, the people were to ransom⁽²⁷⁸⁾ their parents with life money⁽²⁹⁷⁾ for the killing of ²Ss-²szi-²nyi-¹ma, for the killing of wild animals, a ³k'o-¹byu must be erected, and when this promise had been fulfilled⁽⁶⁸³⁾, the illness would be no more. ²Müan-³llü-¹hä-²ndzi, he was to send for his ²dto-¹mba ²T'u-²t'u-¹gko-³wuà to erect a ¹zhi-²lv⁽⁸⁴⁾ (¹dtü)⁽⁸⁴⁾, he was to give him silver, gold, turquoise and cornelian. In the north he must erect a ¹Ssu-²dta ²ngv-³chër, white ³k'o-¹hyu of the ¹Mä-²ss⁽²⁵²⁾, a ¹Ssu-²wüa ²ngv-²wüa of nine bamboo, nine poplars, yellow and green flowers ²non-¹mi⁽²⁵³⁾, white wine⁽⁶⁸⁴⁾, a butter lamp, an incense bowl, he was to repay the Nāga with winged creatures, clawed creature, and cloven-hoofed creatures (painted on ³k'o-¹byu, see Plates 10, 11), and ²hö-²lü-¹mbbü⁽²¹⁾. Life money for the killing of ²Ss-²szi-²nyi-¹ma Nāga will then have been paid, and for the killed animals a ³k'o-¹byu erected.

Page 13: To ²Ss-²szi-²nyi-¹ma ²ch'ër ³k'ö⁽²⁹⁸⁾ must be performed, whereupon ²Müan-³llü-¹hä-²ndzi would have no more illness, ²Gv-³ssä-²dtv-¹ch'i and ¹Hä-³mi-²ssu-²shou would have no more illness, have ¹nnü and ¹ō⁽⁴³⁾, riches and abundance and long life. The family of to-day following the example of ²Müan-³llü-¹hä-²ndzi invites the ³Llū-³gkv-²bpö-¹mbö⁽¹⁶⁾ and does likewise. (The remainder of this is a repetition of page 12, to rubric four inclusive of page 13, after which follows the origin of the medicine and the sprinkling of medicine on the Nāga as related in ²Ch'ër ²t'u ²ch'ër ³bbüe and ¹Ssu ²ch'ër ³k'ö, *q. v.*).

The people and the Nāga had no more enmity, the murderer is to be married into the family, and the horse thief is to be made a friend of (this occurs in rubric four of page 14); let the soul held by

the Nāga be ransomed (called back); let the family have long life, no illness, let their pond be full, and let there be plenty of descendants. (This is the first rubric of page 15).

(676) The symbol used for the word « afraid » shows a human figure with arms, body and legs composed of wavy lines indicating shivers, to this are added short erect lines denoting hair, or hair standing on end.

(677) His account with Nāgas is described in a manuscript entitled ¹Dsā-²zo-⁽²⁾szi ¹miu-¹hō ³chēr or the story of ¹Dsā-²zo-¹miu-¹hō, *q. v.*, *ms.*, no. 1390 of which it is the second part, commencing with the last rubric of page 8.

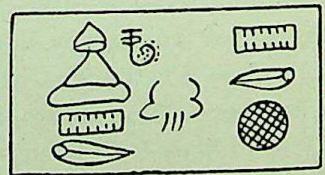
(678) The ²Ssu-³t'a is used at the ³Khyü-³t'a ³ts'u ceremony *q. v.*, also *ms.*, no. 1532, by that name; it is a pagoda made of juniper wood and given to the Nāga.

(679) Fighting is usually called ¹a, but to arrange a fight is called ²dgyü-¹dgyü in ¹Na-²khi, it is represented by the symbol ¹dgyü=to crow, a rooster crowing, repeated.

(680) In ancient days during the Sung and Mongol dynasties, 10th to 13th century A. D., the ¹Na-²khi used blade armours, very different from the Chinese or Lolo armours. It resembled more the ancient Japanese type of armour. They were made of small blades of thick pig's skin, and lacquered red. It was an armour with short sleeves and was called ¹ng'a-²gyi, it had no real sleeves but protective covering for the shoulders and upper arms. See: *The Ancient Na-khi Kingdom*, etc., Vol. I, Plate 82. All weapons formerly used by the ¹Na-²khi including the armour, are described, and their origin related in a *ms.*, no. 2320, belonging to the ¹D'a ³nv funerary ceremony for a warrior or very courageous person; the *ms.*, is entitled ¹D'a ³nv, ¹D'a ²t'u ²gkv, ²mun ¹k'wuo (helmet) ¹ng'a ²t'u ²gkv or the origin of the courageous one, the origin of helmet and armour.

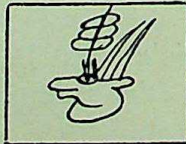
(681) These are ankle bands called ¹k'v-³lv and are wound tightly around the legs directly above the ankle, and reaching to below the calves.

(682) ¹Khü-²yi-²gyi-²bpü and ¹Khü-²yi-²gyi-²mun were the king and queen of the ²Llū-¹bu (58). This is the only place where I have ever come across their names, they seem to have been ²Muan-³llū-¹hā-²ndzi's personal sorcerers. The latter were always female in ancient times. The figure depicting this sorcerer is that of a deity. Their names are written thus on page 11, last rubric. The syllable ²yi is not written, the character close to the head of the figure is read ¹p'a and denotes a sorcerer from the word ²Ssan-¹nyi-¹p'a, see note 307. The last three symbols represent three phonetics ¹khü, ²gyi and ²mun, i. e., teeth, water, and a winnowing tray. Their names do not occur in *ms.*, no. 2822.



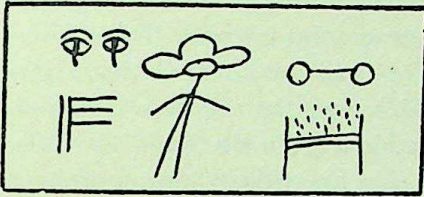
(683) This is rendered in ¹Na-²khi: ²Khyü ²yu ²ch'i ³bā ⁴ssā = promise this fulfilled has, it is written in our *ms.*, with only two symbols ³khyü = juniper, and ¹ssā =

goral, expressing the past tense



, page 12, rubric 2. See note 593.

(684) This is actually a white soft mass known as ³dsu, the Chinese pai chiu 白酒, is distilled from rice, the thick jelly like white residue is called ³dsu, cut in squares and sold in its liquid.

¹DDO-³SSAW-¹NGO-²T'U³CHĒR ¹DZO or

to relate the story of

¹Ddo-³ssaw-¹ngo-²t'u*Explanation of symbols in the title:*

The first upper symbol is an ideograph and denotes the action of seeing = ¹ddo, the second is read ³ssaw = breath, both are used phonetically in the name of the ¹Na-²khi whose story is here told; the syllables ¹ngo = I, and ¹t'u = a trough which would be used ordinarily for the two other phonetics in the name are not written. Instead we have the figure of a man wearing a large hat, such as Tibetan nomads still wear in the grasslands of northeastern Tibet, especially in the region of the headwaters of the Yellow River. The upper last has already been explained, and the last read ¹dzo represents a trough full of grass or hey, here it stands for ¹dzo to record, to relate; ¹dso ²bā means to speak about a man (behind his back), as well as to speak for a man.

There are two *mss.*, in the collection, the one here translated is no. 5054, and is a ²Dto-³la *ms.*, from the village of ²Gyi-¹ts'ä-¹ndso of ²Boa-¹shi or Pai-sha 白沙 north of Lichiang; the other is *ms.*, no. 1018 and is from ²Ghügh-¹k'o or Ch'ang-shui 長水 to the west of Li-chiang. The ²Dto-³la *ms.*, has on its first page a miniature of ¹Ddo-³ssaw-¹ngo-²t'u dressed in armour and holding a sword. He killed the terrestrial Naga ³Nyi-²ssä-²khyo-¹lo. Both *mss.* are in the Library of Harvard-Yenching Institute.

Translation of text:

Page 1: At the time when the heavens came forth, the sun, moon, stars and planets, and when the earth was spread out, the mountains and valleys, rocks and trees and water came forth; when the ²Ngaw ¹Wu⁽⁴¹⁾, ²Ö ¹Hä⁽⁴²⁾ came forth, when the ²dto-¹mba⁽⁴⁵⁰⁾ and the ¹P'a⁽⁵⁸⁾, the ¹Ndzī and ¹Ndi or ¹Nddü, (*i. e.*, headman and a subordinate official) came forth, when the ¹Ssu and ²Nyi Nāga appeared and the celestial ³Nyi-²ssä-²khyo-¹lo⁽⁶⁸⁵⁾, there also came forth ¹Ddo-³ssaw-¹ngo-²t'u and his wife ¹Ddo-³dsho-¹khyü-²ma.

Page 2: He went, when the stars and the heavens were auspicious ⁽⁶⁸⁶⁾, herding yak and halfbreed yak with white forefeet, on an alpine meadow with white flowers; he pitched a tent made from the hair of a white yak, which was like a flower on a high mountain; his wife ¹Ddo-³dsho-¹khyü-²ma dwelt at ³Gkaw-²dsä-²lv-¹p'ër-²wüa and reared dogs, pigs and chickens. On a day (not certain which one) the celestial ³Nyi-²ssä-²khyo-¹lo descended from on high leading his dog (to the hunt), his relatives tried to prevent him from going, also his village and neighbors, but he did not listen. One day ³Nyi-²ssä-²khyo-¹lo led his dog over nine mountains, chasing a white stag into nine (it should read seven) black valleys. The stag arrived at ³Gkaw-²dsä-²lv-¹p'ër-²wüa where ¹Ddo-³ssaw-¹ngo-²t'u's wife cultivated the land.

Page 3: ³Nyi-²ssä-²khyo-¹lo also arrived there. ¹Khyü-²ma then said to the Nāga: Your body is as white as the clouds, and of the shape of the white crane, an unknown boy has come here. The Nāga replied: A woman's heart is soft like water, and is like a duck, an unknown woman lives here. She then gave him a three year old ¹bu-¹ch'ër ⁽⁶⁸⁷⁾ to eat, and ²zhi-¹na ⁽⁶⁸⁸⁾ three months old to drink. The two sat down to talk, the sun had set over the spurs, and they did not know it. They slept all night together ⁽⁶⁸⁹⁾ and did not know that the cock had crowed, and that the sun and moon had set, they did not know. She sent the tiger to herd the cattle and not one was lost; she sent the wolf to herd the sheep and never one was lost; she sent the crow and the ³gkyi-²gkan ⁽⁶⁷³⁾ to look after the grain and she lost none.

Page 4: She sent the boar to dig in the valley (so that the flow of water be not obstructed for irrigation) and nothing undue happened ⁽⁶⁹⁰⁾. To ¹Wu-¹na-²nnü-¹ddü (her slave) ⁽⁶⁹¹⁾ she gave neither food nor water, so he ran away, he was angry and went to ¹Ddo-³ssaw-¹ngo-²t'u and told him everything. He told him not to herd his yak on the alpine meadow and not to dwell on the alpine meadow like a flower, and not to sit in his tent like a flower on a high mountain. Your wife at ³Gkaw-²dsä-²lv-¹p'ër-²wüa does not care for the dogs, pigs and chickens, she does no work, but eats well; the tiger herds the cattle and the wolf the sheep, and not one is eaten; the crow and the ³gkyi-²gkan take care of the grain, and none is lost, the boar digs in the valley and no water is lost.

¹Ddo-³ssaw-¹ngo-²t'u opened his tent on the alpine meadow and saw his wife sitting at ²Ghügh-¹ddaw-³ts'ä-¹shi-¹k'o ⁽⁶⁹²⁾ weaving, and he saw a handsome man as brilliant as the conch; his heart was ill at ease, he dressed in a rain coat made of ³ssu-¹här ⁽⁶⁹³⁾ girded himself with his sword and descended from the alpine meadow.

Page 5: He arrived at the weaving place in front of his wife, and she said to her husband please be seated. She ran about from one place to another, while ³Nyi-²ssä-²khyo-¹lo caused a magic and changed himself into a snake and then crawled into a bamboo box; she said to her husband, I will go into the house to prepare food and make tea; she could not hide the box; her husband was uneasy and told her, while you went to prepare food and tea, I opened the box and saw a green snake in it, I struck it with my sword and there were two pieces, I struck it again and there were then three pieces, and thus I killed it. She said to her husband come and eat and drink tea, he said before the food was ready I opened the box found the green snake and killed it. She then said to her husband you did wrong, he is a celestial Nāga chief who can gain victories on earth. Let us climb trees, but there are no trees, let us crawl into a cave, but there is no cave. The two said to each other, the ²Dtü Nāgarāja has gone to dwell on the cliffs, the ¹Ssu Nāgarāja into the water, and the ²Nyi Nāgarāja on the trees,

Page 6: and the ¹Ssaw-³ndaw Nāgarāja on the land. They remarked to each other, the herding of the cattle by the tiger and not loosing any, and the cattle increasing even in number is due to ³Nyi-²ssä-²khyo-¹lo, the herding of the sheep by the wolf and not loosing any, but even increasing in number, is also due to him; the digging in the valley by the boar and not loosing any water, and the guarding of the grain by the birds and not loosing any, all this is due to ³Nyi-²ssä-²khyo-¹lo. ¹Ddo-³ssaw-¹gno-²t'u reflected and took ³Nyi-²ssä-²khyo-¹lo and buried him nine lengths deep, and on the top of the ground he dug a water-course, put water in it and covered the whole with chaff of grain. Where he had buried the snake they saw during the night on the ground flames as large as a chicken, and during the day time they saw smoke rising to the sky. ¹Khyü-²ma took her unclean trousers and spread them out whereupon neither glow nor smoke could be seen because of ³ch'ou (= impurity) ⁽⁶⁹⁴⁾. The following (or two days after in the morning) ³Nyi-²ssä-²khyo-¹lo's horse and his dog arrived at the house of the Nāga, and they were seen by a celestial Nāga; the latter said: ³Nyi-²ssä-²khyo-¹lo has been lost but where we do not know.

Page 7: We searched for him in the East, West, South and North, but we cannot find him; neither could he be found between heaven and earth, in the land of the ¹Ddv ⁽³¹⁾ he has a good ¹a-²gv ⁽⁶⁹⁵⁾, maybe he has gone there to gamble, we went to search for him there, but we could not find him. In the land of the ¹Dsä ⁽³⁹⁾ he has an aunt ⁽⁶³⁶⁾, perhaps he has gone there to rest and drink, we searched for him there but could not find him. In the daytime the crane called and weepingly searched

for him on the edge of heaven (horizon), and the white eagle weepingly called and searched for him on the land at ³Gkaw-²dsä-²lv-¹p'ër-²wüa but could not find him. The white stag weepingly searched for him at ³Gkaw-²dsä-²lv-¹p'ër-²wüa but could not find him. ¹Ssu-³mun-²gkv-¹p'ër⁽⁶⁷⁹⁾ thereupon asked the clouds and the wind of heaven, that they should tell him, and that he may dream where he could be found. He said in the land where the people dwell there is a man called ¹Ddo-³ssaw-¹ngo-²t'u may be he has killed him.

¹Ssu-³mun-²gkv-¹p'ër roasted grain, he took it in his hands shaking it⁽⁶⁹⁸⁾, and then threw it at the nine crossroads, and said: Whoever stole his son let him come and tell me, and whoever knows where he is let him tell me, let him search for him. ¹Ssu-³mun-²gkv-¹p'ër hid himself in a green forest;

Page 8: a little to the south of where he threw the grain, there sat ¹Ssu-³dto-³gko-¹na and ²Dsi-²li-²nnü-¹ddü and gambled, the latter staked a precious object, which the former won and the latter lost⁽⁶⁹⁹⁾. The second time⁽⁷⁰⁰⁾ ²Dsi-²li-²nnü-¹ddü put up as stake silver, gold, turquoise and cornelian, when he again lost; he then put up as stake his land, his house, the heaven above it, his son and daughter, when he again lost⁽⁷⁰¹⁾. He had nothing more to put up as stake, so he put up three ribs of his left side; when he had said this ¹Ddo-³ssaw-¹ngo-²t'u arrived at the place and said: You have lost everything. ²Dsi-²li-²nnü-¹ddü then said: for certain I will put up three left ribs as a stake, whereupon ¹Ddo-³ssaw-¹ngo-²t'u replied: If you use ¹Ssu-²muàn ²ssu-¹dü ²ssu-¹zhi dice, and⁽⁷⁰²⁾ if the ²ssu-¹zhi will appear then you will win everything and he will lose.

¹Ssu-³dto-³gko-¹na said: please do not cut out my three ribs; I will give you all the silver, gold, turquoise and cornelian, my house, land, the heaven above it, my son and daughter, ²Dsi-²li-²nnü-¹ddü, but you must not cut my ribs.

Page 9: The latter replied: We have gambled thus, the three ribs must be cut, ¹Ssu-³dto-³gko-¹na and ²Ddo-³ssaw-¹ngo-²t'u conferred together, and the latter said this is not my affair I do not want to act as intermediary = ²ss ²k'o ²la ¹niu-¹ng'a⁽⁷⁰³⁾ (The rest is read: ²lv-²nggü ²mä ³dsä-²gkv ²gyi-³na ²biu ²muàn ¹boa⁽⁷⁰⁴⁾). ¹Ddo-³ssaw-¹ngo-²t'u said: I stole a cow in the land of the ¹Ddv demons and killed it, if it were not for the ³Dsi-²li⁽⁴⁴³⁾ and the crow, nobody would know of it. In the land of the ¹Dsä demons⁽³⁹⁾ I stole a fine mare and if it were not for ³Dsi-²li and the crow nobody would know of it. I killed a Nāga who resides in heaven and could gain a victory on earth, if it were not for the ³Dsi-²li and the crow nobody would know of it. ¹Ssu-³dto-³gko-

¹na and ¹Ddo-³ssaw-¹ngo-²t'u (again) conferred and the latter said: I will kill ²Dsi-²li-²nnü-¹ddü. ¹Ssu-³mun-²gkv-¹p'ër⁽⁶⁹⁷⁾ rose from the forest and said: the thief came to tell, the teller spilt the news. ¹Ssu-³mun-²gkv-¹p'ër took off his hat and waved it three times toward heaven whereupon the celestial ¹Ddv and ¹Dsä⁽³⁹⁾ descended. He stamped his foot three times on the ground whereupon the ²Mun ¹ts'u ¹Ghügh ¹ts'u⁽⁴⁷⁾ arrived before him, thousand hundred of them. The soldiers of the ¹Ssu and ²Nyi Nāgas, thousand hundred of them arrived and chased ¹Ddo-³ssaw-¹ngo-²t'u.

Page 10: Arrived on one mountain spur they nearly captured him, he having been like a stag before, now almost changed into a small rabbit (out of fear). At first a good man almost ⁽⁷⁰⁵⁾ changed into a small child, my ancestors are they not going to protect me? Arise and protect me please! ¹Ddo-³ssaw-¹ngo-²t'u spat three times (the spittle) changed into nine black lakes. The soldiers of the ¹Ssu and ²Nyi Nāgas were thus separated from him by nine black lakes. Having not been captured at the first spur, he was almost captured at the second spur; he called: are my ancestors not protecting me? Three times he pulled out a bunch of his hair and threw it back of him, these changed into nine forests, and the soldiers of the ¹Ssu and ²Nyi were again separated from him by the nine forests. Chased to, and arrived at the second spur, he was not caught; arrived at the third spur he was almost caught; are not my ancestors protecting me? He cut his finger nails and threw them back of him, and they changed into nine high cliffs; thus the soldiers of the ¹Ssu and ²Nyi Nāgas were thus separated from him by nine high cliffs; they chased him but did not catch him at the third spur, and the soldiers of the ¹Ssu

Page 11: and ²Nyi thousand hundred of them chased him; he then fled to the east to ²Muàn-³mi-¹ddv-²dzhi⁽⁷⁰⁶⁾ who asked him what he wanted and what he was searching for. ¹Ddo-³ssaw-¹ngo-²t'u replied: Father of one generation uncle, I came before you because I have killed ³Nyi-²ssä-²khyo-¹lo and the soldiers of the ¹Ssu and ²Nyi Nāgas thousand hundred of them have chased me. ²Muàn-³mi-¹ddv-²dzhi then said: If an eagle chases a small bird may be it can hide on a small tree. He then gave him a suit made of goat hair to wear, also flour of the black ¹nun bean⁽⁷⁰⁷⁾, also the skulls of a deer and a muskdeer. ¹Ddo-³ssaw-¹ngo-²t'u then said: you gave me a goat hair mantle, it is heavy on my body, but my body is cold⁽⁷⁰⁸⁾, the black bean flour does not still the hunger, it fills, but leaves one hungry, you gave me a deer and muskdeer skull but there is no meat on them. You are not my father of one generation uncle, you do not love your nephew. ¹Ddo-³ssaw-¹ngo-²t'u then

fled to the south where lived his aunt and her husband ¹Mbbü-³ch'i-²k'wua-¹ddü ⁽⁷⁰⁹⁾ and the latter said: I have not invited you and you have come here. ¹Ddo-³ssaw-¹ngo-²t'u replied: I have killed ³Nyi-²ssä-²khyo-¹lo and therefore I have been chased here by thousand hundred soldiers of the ¹Ssu and ²Nyi Nāgas.

Page 12: ¹Mbbü-³ch'i-²k'wua-¹ddü then said: If an eagle chases a small bird it is the custom for the bird to hide in a tree. He gave him a house with an iron fence around its base, and made him stay in a house with an iron superstructure. After hiding (in the above mentioned house) for two days, the thousand hundred soldiers of the ¹Ssu and ²Nyi arrived there, and they put up the gun-rests of their flint-lock guns, they shot at it with bullets the size of gourds, and arrows the size of a plough shaft ⁽⁷¹⁰⁾, but could not reach the house. After two days the Nāga soldiers said to ¹Mbbü-³ch'i-²k'wua-¹ddü give us ¹Ddo-³ssaw-¹ngo-²t'u. ¹Mbbü-³ch'i-²k'wua-¹ddü then replied: after two days I will give him to you; ¹Ddo-³ssaw-¹ngo-²t'u then dressed in ¹Mbbü-³ch'i-²k'wua-¹ddü's clothe, mounted a very fleet black horse and raced around the house.

The ¹Ssu and ²Nyi soldiers did not know that he was the murderer enemy; the soldiers knelt before him and offered him tea; they said to him (believing he was ¹Mbbü-³ch'i-²k'wua-¹ddü) do not let ¹Ddo-³ssaw-¹ngo-²t'u escape, for we want to kill him (he must be killed).

(One rubric is here omitted, but it occurs in the ²Dto-³la book recently acquired; it reads in the latter: After two days ¹Mbbü-³ch'i-²k'wua-¹ddü rode his fleet horse, and raced around the house, the Nāga soldiers knelt before him and offered him tea saying: are you not giving us ¹Ddo-³ssaw-¹ngo-²t'u ?).

¹Mbbü-³ch'i-²k'wua-¹ddü replied: yesterday morning I gave him to you. To give (surrender) an enemy twice is not the custom.

Page 13: An eagle does not catch the same bird twice, when you saw the enemy you raised your thumb, and you offered him tea kneeling, such is not the custom. The thousand hundred soldiers of the Nāgas then again shot at the house with bullets the size of gourds and with arrows the size of plow shafts, but they could not reach the top of the house. The Nāga soldiers thousand hundred could do nothing, there was nothing they could do. The soldiers then said to ¹Mbbü-³ch'i-²k'wua-¹ddü we are not going to fight, but redeem the man with a ²hoa-¹p'er ⁽²⁸⁸⁾, and his wife with a ²Här-¹na-²boa-¹bpa ⁽⁶⁷²⁾. (The first part of rubric five is no more understood) for the killing of ³Nyi-²ssä-²khyo ¹lo let him pay life money to his parents. For the killing of wild animals a ³k'o-¹byu is paid, let him pay life money with thousand yak and hundred horses.

¹Ddo-³ssaw-¹ngo-²t'u and ¹Mbbü-³ch'i-²k'wua-¹ddü then conferred, the former said thousand yak and hundred horses I cannot afford to pay. ¹Mbbü-³ch'i-²k'wua-¹ddü then replied: You take paddy and pop it, and this is then the ¹Mbër-¹p'ër-²ddü-¹dtv ⁽²¹⁾

Page 14: then roast buckwheat, and that is then the ¹Mbër-¹na-²ddü-¹gkü ⁽⁷¹¹⁾. ¹Ddo-³ssaw-¹ngo-²t'u then said I will repay them with the ¹Mbër-¹p'ër-²ddü-¹dtv and ¹mbër-¹na-²ddü-¹gkü ⁽⁷¹¹⁾, will redeem myself with a ²hoa-¹p'ër ⁽²³⁸⁾ and my wife I will redeem with a ²har-¹na-²hoa-¹bpa ⁽⁶⁷²⁾ and for ³Nyi-²ssä-²khyo-¹lo I will pay life money ⁽²⁹⁷⁾ to his parents. For killing wild animals (I will repay them with) a ³k'o-¹byu. ²Dto-¹mba ³Shi-²lo then restored peace ⁽⁷¹²⁾ (stopped them from fighting), also ²Dtër-¹gko-²nyi-²mbu-¹la-²ddo, ¹Mbbü-³ch'i-²k'wua-¹ddü and ¹Ndu and ¹Ssä ⁽²¹¹⁾.

¹Ddo-³ssaw-¹ngo-²t'u and the Nāgas then stopped fighting; ²Dto-¹mba ³Shi-²lo then told ¹Dto-³ssaw-¹ngo-²t'u to dig up ³Nyi-²ssä-²khyo-¹lo, but he was unable to exhume him (bring him to the surface). He then hitched an ox and a horse to ³Nyi-²ssä-²khyo-¹lo's body, but he could not bring his body to the surface. The ¹Ssu and ²Nyi Nāgas hitched themselves to his body but they were unable to bring him to the surface. ¹Ddo-³ssaw-¹ngo-²t'u then went between two high cliffs where dwelt three ³T'i-²lua ⁽⁷¹³⁾ ²Llü-¹bu ⁽⁵⁸⁾ able to cast horoscopes, they cast 360 kinds of horoscopes (from books).

Page 15: Their keen eyes saw from the ¹P'i-³khyu ⁽²⁹⁴⁾ horoscope that the cause of their being unable to bring ³Nyi-²ssä-²khyo-¹lo to the surface, was the unclean trousers of ¹Ddo-³dsho-¹khyü-²ma (his wife). ¹Ddo-³ssaw-¹ngo-²t'u thereupon invited ³Ch'ou-³shu-¹gkyi-²mbër ⁽¹⁶³⁾ to chant, to erect the ¹zhi-²lv ²ssu-¹p'ër ¹mbër-¹p'ër ⁽⁸⁴⁾, and to perform ³ch'ou ³shu ^(590, 598) with nine kinds of wood by burning them, to purify ³Nyi-²ssä-²khyo-¹lo (after which) all ³ch'ou (= impurities) dropped off him. His body was then removed by a powerful ox from the depths and arrived above (the surface).

³Nyi-²ssä-²khyo-¹lo met the ¹Ssu and ²Nyi Nāgas who wept, also the ¹Ddv and ¹Dsä ⁽³⁹⁾ who both also wept. ²Dto-¹mba ³Shi-²lo then performed ²ch'ër ³k'ö ⁽²⁹⁸⁾ (with a juniper twig) on him whereupon he had no more illness.

(Rubric six deals with the origin of the medicine as related in ²Ch'ër ²t'u ²ch'ër ³bbüe page 17, rubric two, *q. v.*).

²Dto-¹mba ³Shi-²lo performed ²ch'ër ³k'ö on ³Nyi-²ssä-²khyo-¹lo whereupon he had no more illness, no fever, and only good dreams, his body was brilliant ⁽⁷¹⁴⁾. ¹Ddo-³dsho-¹khyü-²ma-³mi dressed herself in her best and came once more before ³Nyi-²ssä-²khyo-¹lo to look upon

him, her home was then peaceful like the stars in heaven, and all was well and prosperous as the green grass covering the land.

Page 16: ²Ddo-³ssaw-¹ngo-²t'u had no more illness, he had long life, let us hear only good tidings, let our pond be full.

On a certain day the family although they owe nothing, are repaying the Nāgas like ¹Ddo-³ssaw-¹ngo-²t'u, although they had not killed ³Nyi-²ssä-²khyo-¹lo.

We have not cut trees on nine mountains, nor have we dug rocks in seven valleys. We have not killed snakes on trees, nor killed frogs on the rocks, nor have we taken fish from lakes. We have not washed gold in streams, nor cultivated the mountains. We have not hunted the ²hoa-¹p'ër⁽²⁸⁸⁾, nor have we taken honey from the trees. The Nāga has stolen our soul and we ransom it from the Nāga. The family consults the ²Llü-¹bu to cast 360 horoscopes.

Page 17: It was all revealed on the mutton shoulder blade⁽²⁹⁴⁾, that all was due to the Nāgas and dragons. The family sends a fleet-footed boy to the ²dto-¹mba to perform ²Ssu ¹gv (the entire ceremony, objects used etc., is here repeated to end of page 18 next to last rubric. With the last rubric on page 18 commences the story of the origin of the medicine, and to whom the latter is given, as to the five regional Nāgas and dragons). (In the third rubric of page 19 it is related that the family performs ³Ch'ung-²bpa (²bä) and invites the Nāgas). The family beseeches the Nāgas not to give illness, let us have long life, let us hear only good tidings, let our ponds be full. Let us have ¹nnü and ¹ö, riches and abundance. May the grain sprout well and the sheep increase, let us have enough food to last for a long life.

(685) In other *mss.*, he is considered the black terrestrial Nāga, he is usually mentioned with the ⁴Nāga ⁴Nyi-²ggö-²diti-²wüa who is called the celestial Nāga; see also notes 174 and 175, also ²Ch'ër ²t'u ²ch'ër ³bbüe, p. 19.

(686) In *ms.*, no. 1018 it is related on page 2, rubric two, when the heavens and ¹Zü were favorably disposed, for explanation of ¹Zü, see note 91.

(687) ¹Bu-¹ch'ër = pig fat, is a literal translation of the words; however it is also a peculiar way of curing bacon, if such it can be called, the results of which the ¹Na-²khi designate as ¹bu-¹ch'ër. Only very large sows are used, when killed they are cleaned of the hair with scalding water, and the skin is scraped clean, the pig is then disembowled, and all flesh and bones are removed, leaving only the fat adhering to the skin. The inside of the pig is then well salted and sewn together again on the under or belly side. These boneless, fleshless pigs are then pressed flat, they are usually used as mattresses on beds, and are slept on often for ten years ere they are used. Such pigs or ¹bu-¹ch'ër are kept in quantities, especially by the well to do, as the chiefs and officials of the tribe, and are considered delectable new year's presents to friends and relatives. The common people receive usually only one round of ¹bu-¹ch'ër, cut

like one cuts a piece of bread from a loaf. These are dropped into boiling water for a few minutes only, for if boiled longer the fat would dissolve, they are then eaten with a hard kind of bread or rice. See: *The Ancient Na-khi Kingdom*, etc., Vol. 2, pp. 413-414, Plate 214. The Chinese call the ¹bu-¹ch'ēr p'i-p'a jou 琵琶肉.

(688) ²Zhi-¹na is the ¹Na-²khi name for liquor, it is brewed from barley, and is the Chinese shui chiu 水酒. It is also called ²Zhi-¹shu.

(689) This is depicted as having sexual intercourse called in ¹Na-²khi ¹nde, another term for it used in ²dto-¹mba books is ²ndsu-³t'o; see rubric six of page 3.

(690) The tiger and wolf belong to the Nāgas, and because of ²Nyi-²ssā-³khyo-¹lo enjoying himself with ¹Khyü-²ma, his wild animals did no harm to her domestic animals, nor did the birds eat her grain; and as digging in watercourses is displeasing to the Nāgas, yet nothing happened when boars dug them for her, for the wild pig also belongs to the Nāga.

(691) ¹Wu-¹na-²nnü-¹ddü means slave black reticent, one of few words. The word ¹na here indicates black in the sense of bad, low, but actually a good person, though reticent yet of understanding. Slaves kept by Chinese or ¹Na-²khi even nowadays, are very badly treated, usually starved and beaten unmercifully.

A ¹Wu-¹na-²nnü-¹ddü was also used at the ³Dto-¹na ³k'ö ceremony, in ancient days, as a sort of scape-goat, when after all the evil had been heaped upon him by the ²dto-¹mba, evil that had accumulated through the years in a district, he was loaded with presents and then driven out, never to return, he usually died within a week. It was the only human sacrifice (bloodless) used by the ¹Na-²khi.

(692) ²Ghügh-¹ddaw ³ts'ä-¹shi-¹k'o, the first two words mean at the good, the honorable loom, and the other three the name of the place where weaving is done, the ¹k'o is the stake or peg to which the threads are tied, ¹shi means the stretching of the thread as on a loom. See: *The Romance of* ²K'a-²mä-¹gyu-³mi-²gkyi in *B. E. F. E-O.*, t. XXXIX, fasc. 1, pp. 44-45.

(693) ³Ssu ¹här is the green ³ssu a species of grass from which the ¹Na-²khi also make sandals. See also Explanation of symbols in the title of ²K'ö-¹ddv-²gv-²ssu-²mä.

(694) The pig's head above the symbol for trousers, has reference to the wife of ¹Ddo-³ssaw-¹ngo-²t'u, in ¹Na-²khi ¹bu means wife and ¹ndsu husband, ¹bu is also pig, hence the pig's head is here used phonetically for wife. ¹Ndsu = husband is expressed by the symbol ¹ndsu = halfbreed yak. The word ²muän ¹lū = not seen (could not be seen), is written with the negation ²muän, the last upper symbol in the rubric, and ²lū = a spear for ¹lū = see, look, instead of ¹ddo = to see.

(695) ¹A-²gv or ¹Ä-¹gv is a maternal uncle. In the ancient past the ¹Na-²khi, like the Mo-so of Yung-ning to-day, practiced free love, and children knew only an ¹a-²gv or maternal uncle who took the place of the father. It is interesting to note that the word ¹A-²gv or Agu occurs in Ladakh, where it is also used for uncle; there it has however two meanings according to A. H. Francke in *Wintermythus der Kesarage in: Memoires de la Société Finno-Ougrienne*, XV, 1, 1900, but printed in Darjeeling India, on p. 24, he states: "Die Agus, die heutige Sprache von Ladakh kennt zwei Worte dieses Klanges. Das eine Wort Agu འཁུ་ soll immer Agu gelautet haben und bezeich-

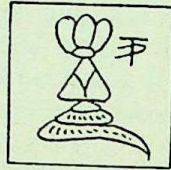
net einen 'kleinen Vater', d.h. einen der jüngeren Brüder des recht-mässigen Gatten einer Frau welcher auch geschlechtlichen Umgang mit ihr pflegen darf. Das zweite Wort Agu hat sich nach Ladakher Lautgesetz aus dem klassischen Wort A-khu འཁུ་ entwickelt und bezeichnet kurzweg einen männlichen Gatten". Judging from the above

it is possible that the ¹Na-²khi ¹a-²gv dates back to the time when the ¹Na-²khi were dwelling in eastern or northeastern Tibet and there practiced polyandry, and that only more recently the word ¹a-²gv has come to denote a maternal uncle.

(696) An aunt in ¹Na-²khi is called ¹A-²nyi or ¹Ä-²nyi, it is equal to the Tibetan a-ne ཨ་ལྷོ་ actually an uncle's wife.

(697) ¹Ssu-³mun-²gkv-¹p'ër, i. e., ¹Ssu-³mun (with the) white head, he was the Nāga father of ³Nyi-²ssä-³khyo-¹lo. The word ³mun means old, and ¹Ssu denotes a

Nāga. He is figured thus in ¹Na-²khi mss.,



. The headgear is that of

¹Ndu (211) and thus the symbol could also be read ¹Ndu-³mun-²gkv-¹p'ër, but as he is a Nāga and ¹Ndu reached a ripe old age = ³mun, the headgear of ¹Ndu is used instead of that of a Nāga. The syllable ¹p'ër = white is to the right of the head.

(698) The meaning is he cast a horoscope with the grain, he dealt with it as one would use dice.

(699) In the ms., translated the compound symbol for the first name of the gambler should perhaps be read ¹Szu-³dto-²ngaw-¹na, but the ²dto-¹mba read it ¹Ssu-³dto-³gko-¹na. The name of the second gambler is ²Dsi-²li-²nnü-¹ddü but only the syllables ²nnü = heart, attached to his body at the left, and the syllable ¹ddü = large, are written. The symbol for fish = ²nyi, has here been used phonetically for ³nyi = to lose as in a game. As regards the reading of the name of the first gambler the ²dto-¹mba's reading is correct for the symbol ²ngaw on the top of the figure indicates victory, i. e., he was the winner of the game, this shows how difficult it is to interpret ¹Na-²khi symbols; in the following rubrics the second gambler has the head of a bird, that of the ³dsi-²li bird = *Motacilla alba Hodgsonii*, which does duty as a phonetic here. The symbol for victory = ²ngaw appears in rubric six of this page on the top of the second gambler, indicating that he was, or in this case would be the winner.

(700) The words ²t'ü-¹ngu = second time, in rubric two of page 8, are written with the symbol for ²t'ü = to drink, and ¹ngu a grain box, both are used phonetically.

(701) In this instance the numeral two = ²nyi is used for ³nyi = to lose, while in the second rubric the symbol for fish ²nyi is used; this shows the arbitrary way in which ²dto-¹mbas select symbols for abstract ideas.

(702) These are the names of three different dice, those with six dots are called ¹ssu-²muän, those with three dots ²ssu-¹dü, and those with one dot ²ssu-¹zhi. Apparently they are spurious dice having all sides of one number.

(703) The words ²ss²k'o²la-¹niu¹ng'a actually mean: wood chop finger pinch, when splitting wood the fingers get pinched in the wedge; it is an allegoric expression for intermediary.

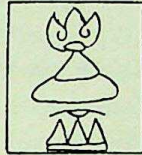
(704) The meaning of this phrase is not clear, only parts are understood as ²lv²nggü = rock split, ³dsä-²gkv = there, ²gyi-³na = water, ²muän-¹boa = not consent. It has also an allegoric meaning, and refers to intermediary.

(705) In ¹Na-²khi 'almost', 'nearly', is expressed by ²wüa-²ts'ä and written with the symbols for house = ²wüa, and ²ts'ä = ten; but while these words are read, they are not written in our text.

As regards the symbol for cliff it is usually written with the head of a bird within the symbol. When the ²dto-¹mbas were asked to give an explanation as to the whyfore of the bird's head they replied that a cliff was called ¹a in ¹Na-²khi and that the bird's head represented that of a chicken which is also called ¹a in ¹Na-²khi, but it lacked the cock's comb which denotes chicken. Furthermore the symbol for cliff has one side sharply pointed. In Hoffmann's recent book, on the Bön, l. c., p. 158, it states that the kLu dwell also on black cliffs pointed similarly to the face of a crow. That the bird's head within the symbol for cliff = ¹a is not that of a chicken, and has reference to the above quotation from Schiefner's Bon-po Sūtra, leaves no doubt.

(706) ²Muàn-³mi-¹ddv-²dzhi is a deity dwelling in the East, but nothing is known of him; his headgear resembles that of a ²dto-¹mba or that of an incarnation. He is

figured thus in our ms.,



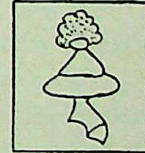
the symbols below the figure read ²muàn-

³mi are used phonetically only. The words ¹ddv-²dzhi represent the Tibetan rdo-rje = or thunderbolt.

(707) The ¹Nun bean of which there are several varieties, is probably *Phaseolus mungo* L.; the ¹Nun-²dze which is smaller is the Chinese Fan-tou 飯豆.

(708) A goat hair blanket is called ³ds'i-²ssu-²p'i-²wua; blankets or mantels made of twisted goat's hair are not warm, the hair is coarse and the meshes are large letting in the cold.

(709) He was the ²dto-¹mba of ¹Ddo-³ssaw-¹ngo-²t'u. He is also called ²Bpö-¹mbö ¹Mbö-³dzhi-²k'wua-¹ddü. He appears in mss., thus: The symbol is that of a horse's hoof = ²k'wua, it is phonetically employed. The headgear is a peculiar one, not used in any other figures of ²dto-¹mba, it represents a large hat made of sheep felt such as are worn by the nomades of the grass lands.



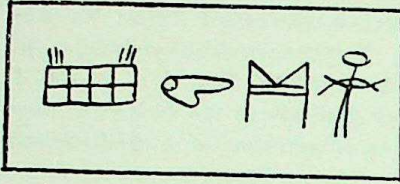
(710) The central beam of a plow or plow-shaft is called ¹ndzhër-²gkv; see: description of ¹Na-²khi plow under ¹Khyu-³t'khyu ¹Ssu ¹a, page 8, rubric 1.

(711) This is the only place in ¹Na-²khi where I found an explanation of the origin of the ²Hö-²ü-¹mbbü (q. v. n. 21). Here the ¹mbër-¹p'ër = yak white, ²ddü-¹dtv = one thousand, and the ¹mbër-¹na = yak black, ²ddü-¹gkü = one million, are substituted, the former by popped paddy, and the latter by roasted or popped buckwheat.

(712) To stop a fight is called ¹dü in ¹Na-²khi, here it is written with the symbol ¹dü = earth, used phonetically, it is the long narrow symbol below the ²dto-¹mba on page 14, rubric five.

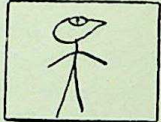
(713) These three ³T'i-²lua are ²Llü-¹bu or genuine sorcerers (58), they are figured as sitting between two high cliffs. This is the only place where I have come across these sorcerers. There are ³T'i-²lua demons q. v., but these ³T'i-²lua sorcerers sofar occur only in this particular ms.

(714) In another ms., it is related that he dreamt that ¹Ddo-³dsho-¹khyü-²ma-³mi gave birth to a copper frog and an iron snake. ²Dto-¹mba ²Shi-²lo gave them each a name. The female copper frog he called ²Nyi-³gko-²t'o-²mun, and the male iron snake he called ²Nyi-¹mbu-²k'ö-¹ts'u. ²Shi-²lo then performed ²ch'ër ³k'ö on the two whereupon they had no more illness.



²P'U-²SHI-²WÜA-³LU ³CHĚR or
THE STORY OF ²P'U-²SHI-²WÜA-³LU

Explanation of symbols in the title:

All symbols in the title are phonetics, the first represents the Tibetan p'u-lu the woolen strips of cloth so common in Tibet, the symbol represents a piece of such cloth, and the lines above indicate the rough wool; ²shi = a piece of meat, ²wüa = a house, and ¹lu = to protect, apparently embracing someone and protecting him; for the syllable ²p'u, the symbol  ²p'u = a bubble, is often used; in other mss., of the same title a figure occurs with a bird's head thus:  if the bird's head acted as phonetic, as it must have, it is not known to-day what bird it represented, and what its phonetic value was.

He was an ancient ¹Na-²khi of whom nothing is known outside of what is related in this ms.

There are three mss., in the collection, one which deals exclusively with ²P'u-²shi-²wüa-³lu, ms., no. 3160; and nos. 991, and 1403, of which the first contains the story of ¹Mbe or ¹Gv-²ssä-²dtv-¹ch'i; he is also called ¹Mä-²ssä-²dtv-¹ch'i, commencing on page 10; ms., no. 1403 contains the story of the killing of the ²Mun and ¹Ghügh demons. That part is to be found in the first ten pages, excluding the last rubric of page 10, with which the story of ²P'u-²shi-²wüa-³lu commences. All three mss., are in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts. Ms. no. 3160 is a ²Dto-³la one from the famous ²dto-¹mba family from Boa-shi or Pai-sha 白沙. In that ms., he is called ²P'u-²ch'i-²wüa-³lu instead of ²P'u-²shi-²wüa-³lu which is however the more common name.

The symbol for the last syllable "lu" is however a different one, it is the ¹lu of to measure, or a measure of length. Ms., no. 991 is from the ²dto-¹mba Yang Fu-kuang of the village of ²Ghügh-¹k'o. On the first page is a drawing of the Nāgarāja ²Dso-¹na-¹lo-³ch'i. Ms. no. 3160, is here translated.

Translation of text:

Page 1: In the beginning of time when the heavens appeared, the earth was spread out, the sun, moon, stars and planets appeared; when the mountains, valleys, trees and rocks; the ²dto-¹mba and the ²Llū-¹bu ⁽⁵³⁾ came forth also the ²Dzī and ¹Ts'o (= the people); when the ¹Ssu and ²Nyi Nāgas came forth, when ²Dto-¹mba ³Shi-²lo came forth, there also came forth ²P'u-²ch'i-²wūa-³lu. In the west there appeared at the foot of a red mountain and red cliff ²Ssu-¹ddv-¹na-³bpū. There also appeared three men of ability and dexterity by the names of ²Sz-¹bbū, ²Nnū-¹lēr, and ¹Niu-²bbū, at that time, ²P'u-²ch'i-²wūa-³lu cultivated the land at the foot of a cliff in the west.

Page 2: What he harvested he ate himself, the cattle he herded he milked and he drank the milk himself. ²Dto-¹mba ³Shi-²lo he placed on a high seat in his house, where he meditated and performed ²Ssu ¹gv to the Nāgas. The three dexterous artisans constructed various things, one a carpenter made a plow, one made woolen felts, and one made garments. ²P'u-²shi-²wūa-³lu and his wife had plenty of ¹nnū and ¹ō ⁽⁴³⁾, abundant riches and long life. One day the three artisans (collectively called) ¹la-³gkv-¹la-¹dzu-²zo told ²P'u-²shi-¹wūa-³lu your ¹nnū and ¹ō, riches, beauty and courage are all due to us. (When we) came to your house, you made us sit in the south in a low place, (while) ³Shi-²lo ate well and sat on a high seat, they told him. ²P'u-²shi-²wūa-³lu said to them:

Page 3: Yes what you say is correct. He then made the artisans sit on a high place and ³Shi-²lo on a low place; ³Shi-²lo was insulted, refused food and left. He said to him: "I only have done you good and you do not realize this, like precious objects hidden in clouds; or like good salt buried in the ground", ³Shi-²lo then went west to the foot of the red cliff to tell ²Ssu-¹ddv-¹na-³bpū; the latter said afterwards when I will meet ²P'u-²shi-²wūa-³lu, and meeting him once will be certain, I will liberate the dogs and horses of the Nāgas. ³Shi-²lo returned to meditate on the top of Kailas. It was only one year but it seemed like three, the good fields if they are not cultivated will turn into wasteland, and in that case will be covered with ²bbūe ⁽⁴³⁹⁾. When there will be much ²bbūe-¹na ⁽⁴³⁹⁾ the Stone pheasants will make their nests there; if the Stone pheasants will not rise (fly up), the horses will not be frightened.

Page 4: One day ²P'u-²shi-²wūa-³lu rode his horse to the pasture and to drink, and he went to inspect his good fields and wastelands, (as he rode along) three pheasants rose calling, his horse frightenend and threw him ⁽⁷¹⁵⁾, whereupon three ³gkyi-²gkan ⁽⁶⁷³⁾ flew from the north and pulled

out three bunches of his hair; they flew west and gave the hair to ²Ssu-¹ddv-¹na-³bpü, who put them in his mouth. When ²P'u-²shi-²wüa-³lu arrived home, his bones ached in the daytime and his flesh at night. He then called the carpenter who made the plow and harrow, he took his axe and struck the hoe to drive out the demons with the noise, but ²P'u-²shi-²wüa-³lu did not improve, and his illness became worse. He called the felt maker, and he struck his bow with his stick ⁽⁷¹⁶⁾, but the illness increased threefold. He then called the tailor who took his sheers and acted as if cutting up ²P'u-²shi-²wüa-³lu, and his needle as if sewing his clothe to drive out the demons, but the illness increased threefold. ²P'u-²shi-²wüa-³lu thereupon sent a fleet-footed boy to the top of Kailas to invite ³Shi-²lo; the latter asked him what he wanted. I came (said the boy) because of ²P'u-²shi-²wüa-³lu's illness, and to ask you to drive out the demons.

Page 5: ³Shi-²lo then said: I did only good to you, but did not appreciate kind deeds, like precious objects hidden in clouds, or like good salt hidden in the ground. The fleet-footed boy replied please do not tell us that we hid precious things in the clouds and good food in the ground, you are able to drive out demons and you cannot refuse not to come, you must not say you cannot come, that is not the custom, you must not act like a riding horse which refuses to go where the rider wishes to go. Whereupon the boy, as ³Shi-²lo refused to go, pulled him by the hand. ³Shi-²lo arrived in the house of ²P'u-²shi-²wüa-³lu, they invited him to erect a ¹zhi-²lv ⁽⁸⁴⁾, they gave him silver, gold, turquoise and cornelian, and he erected a ¹Ssu-²wüa ²ngv-²wüa q. v.

Page 6: He erected a ¹Ssu-²dta ²ngv-³chër, and ³k'o-¹byu from the ¹mä-²ss ⁽²⁵²⁾ from ²Dzi-²k'ö-¹ssi-²mä-³k'o ⁽²⁷³⁾, nine clumps of poplars, and nine clumps of canebrake, medicine, wine, a lamp and an incense bowl. ²Hö-²lü-¹mbbü ⁽²¹⁾ to repay the Nāgas till their eyes were full ⁽²⁸¹⁾. ³Shi-²lo performed ³Ch'ung-²bpa ^(2bä) ⁽⁶⁴⁾ before ²Ssu-¹ddv-¹na-³bpü. ³Shi-²lo thereupon performed three magics, he caused a monkey to ride a rabbit, the monkey held a snake in each of its hands; the monkey wiggled three times whereupon the rabbit danced three times, and the snake moved its head; ²Ssu-¹ddv-¹na-³bpu could not help laughing whereupon a bunch of ²P'u-²shi-²wüa-³lu's hair dropped out and he became one third better. ³Shi-²lo caused ¹Ddv-³mun-²gkv-¹p'ër to ride a pig, carrying two baskets with sheep wool, ¹Ddv-³mun-²gkv-¹p'ër wiggled and the pig jumped whereupon the wool dropped out; ²Ssu-¹ddv-¹na-³bpü could not keep from laughing and thus a second bunch of hair dropped out, and ²P'u-²shi-¹wüa-³lu was two thirds cured. ³Shi-²lo in the third magic caused a bat to ride a ³gko-¹na or black eagle, the bat carried

sheep wool in his hand, the bat moved and the black eagle flew up three times, ²Ssu-¹ddv-¹na-³bpü could not help laughing three times, whereupon the third bunch of hair fell out of his mouth, and ²P'u-²shi-²wüa-³lu was cured of the remaining third of his illness. ²Ssu-¹ddv-¹na-³bpü was pleased and laughed, his anger receded like if one puts cold water on boiling bean curd which then subsides⁽⁷¹⁷⁾. ²P'u-²shi-²wüa-³lu had no more illness.

Page 7: He heard only good news, had ¹nnü and ¹ō⁽⁴³⁾, abundant riches and long life.

As this was the custom in the past, so the family of to-day who are the descendants of ²P'u-²shi-²wüa-³lu sends for a ²dto-¹mba (³Llū-²gkv-²bpö-¹mbö)⁽¹⁶⁾ who performs ²Ssu ¹gv, erects a ¹zhi-²lv⁽⁸⁴⁾, is given silver, gold, turquoise and cornelian, he erects a ¹Ssu-²wüa ²ngv-²wüa, etc., etc. The Nāgas are given blue and yellow thread, blue flowers and golden flowers, food, wine, incense bowl, butter lamp and incense sticks. They are repayed with ²Hö-²lü-¹mbbū till their eyes full. (This is now followed by the origin of the medicine beginning with the last rubric of page 7 to rubric one of page 8; then follows ²ch'ēr ³k'ō; the five regional Nāgas are given medicine, also the celestial terrestrial, mountain and valley Nāgas, etc., this extends to the end of page 9).

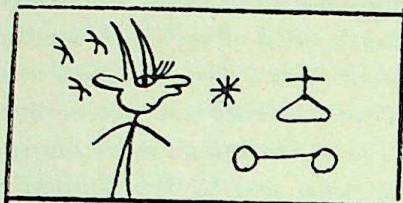
Page 10: The Nāga looked at the cup of medicine; he took the cup of medicine; he took the cup of medicine into his white hand; he tasted the medicine between his white teeth; he came to partake of the medicine. The ²dto-¹mba re-called and redeemed the soul of (the ill member of) the family from the Nāgas and dragons so that it should not be suppressed by them. The members of the family male and female prostrate themselves before the Nāgas, beseeching them to add to the length of life of him whose span was to be short. (The family is) desirous of ¹nnü and ¹ō⁽⁴³⁾, let us have riches and obtain abundance. The family has no more illness, let our pond be full, our life span added to, and let us hear only good tidings.

Page 11: Let us have ¹nnü and ¹ō, riches and abundance, may our crops be green, may our flocks increase, let plenty of sons be born to us; let there be born ten sons who will erect ten houses, and let us rear ten daughters who will spread to ten lands. Long life let us have.

(715) To fall down, or to be thrown down is called ²ndo in ¹Na-²khi, it is written with the symbol for the ³K'o-¹byu of the ¹Ndo demons. See: ²Ssu-¹ndo ²ngv-²gu ³bpü.

(716) Both the wool and cotton ginners use a large bow which they strike and at the same time hold into a pile of wool or cotton thereby causing them to become fluffy. The thrumming on such a bow is called ³k'a, while the bow is called ²ssu-³k'a-²llü-²mā = wool thrum bow.

(717) This is rendered in ¹Na-²khi by: ²dzu ¹bbēr, ¹gyi ²nnü ¹müen ²lä ³ssü = bean curd run over, water it below again kill.



¹MBE-²SSÄ-²DTV-¹CH'I ³CHĚR or
THE STORY OF
¹MBE-²SSÄ-²DTV-¹CH'I

Explanation of symbols in title:

All symbols with exception of the last lower one, are phonetics in the name of the hunter, the first is ²mbe = snow, representing snow flakes, then ¹ssä = goral, a goral's head superimposed on a human being, it is used of course only phonetically, then ¹dtv = one thousand; it is actually a compound symbol composed of ²khi = one hundred ×, multiplied by ²ts'ä = ten +; the last phonetic is ²ch'i = a package, also the weight of a balance. ³ChĚr has already been explained.

His name is variously written ¹Gv-²ssä-²dtv-¹dshi and ¹Mä-²ssä-²dtv-¹dshi.

There are two manuscripts in the collection which deal exclusively with this hunter, one, no. 5053 is a ²Dto-³la book, of the other, no. 1384, it is not known whence it came from, but of course it is from the Li-chiang district. No. 5053 has on its first page a miniature of the sacred syllable om ॐ in an ornamental frame resting on a lotus fruit.

The third no. 991 contains beside the above also an abbreviated story of ²P'u-²shi-²wüa-³lu. The former commences with the first rubric of page 10.

This ancient ¹Na-²khi hunter came in conflict with a Nāga called ²Llū-²mun-²ngv-⁴ho who was also called ²Ngv-¹lv-²ngv-³dgyu who dwelt in a lake.

There is a fourth ms., no. 921 which also contains the story of ¹Mbe-²ssä-²dtv-¹ch'i, it is the last one in the ms., and commences on page 20.

All the above mss., are in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts. Ms. no. 1384 is here translated.

Translation of text:

Page 1: In the beginning of time when the heavens appeared, and the earth was spread out, the sun, moon, stars and planets came forth, when the mountains, valleys, trees, rocks and springs appeared, when

the ¹P'ēr ¹Ssan, ²Ngaw ¹Wu, ²Ö ¹Hä ⁽⁴⁰⁻⁴²⁾, the able and wise, those that could measure, the officials and their subordinates came forth, there also appeared the ²Dto-¹mba and the ¹P'a ⁽⁵⁸⁾. There then appeared the ¹Ssu and ²Nyi Nāgas and ¹Mä-²ssä-²dtv-¹ch'i. At that time the domestic and wild animals ate grass together and the ²Boa and the ²Ö (tribe) ⁽⁵³⁹⁾ crossed the bridge together. One day (which one is not certain), ¹Mä-²ssä-²dtv-¹ch'i led his dog over nine mountains and over seven black valleys to hunt a white stag.

Page 2: He killed a stag and put it under a black spruce tree, as he intended to cover the stag with the branches of the tree, he cut a branch of the spruce whereupon black blood issued, he was afraid and returned to his home where he became ill; in the daytime his bones ached, and at night his flesh. He consulted ²Wüa-²dze-¹gu-¹ssaw-³t'i-²lua ⁽⁷¹⁸⁾ to cast a horoscope, with his keen eyes he perceived the cause of his illness; in the evening he could not chase the demons, and in the daytime he could not entertain guests. He arrived at a high alpine meadow and at a golden yellow lake, and there he sat and played his flute, when a green snake came out of the lake attracted by the sound of the flute. A black hawk appeared and seized the green snake (whereupon) ¹Mä-²ssä-²dtv-¹ch'i took the flute and struck the black hawk, the latter frightened, liberated the snake, and ³Khü ²ggö ²Ngv-¹lv-²ngv-³dgyu returned to the lake.

Page 3: ²Ngv-¹lv-²ngv-³dgyu caused a magic whereupon a beautiful girl appeared who said: I will give you if what you want is not enough; he replied I did not come to take precious things from you. He said who does not want to interfere when a father wants to kill his son on a pine-covered mountain. When horses and cattle fight on ³Shi-²lo-²ndaw-¹gyi-²man, if there is no one to interfere, I would indeed separate them. The girl invited him to come with her and not to go back to his home, but to go and investigate his illness. He arrived in the house of the ³Khü ²ggö ²llü-²mun ²ngv-⁴ho, and found a man (sleeping) lying on the hearth groaning, another man was lying in the center and groaning, still another was groaning under the cover of a pot ⁽⁷¹⁹⁾. He said to the girl in your house a chief is groaning what kind of illness has he?

Page 4: The beautiful girl said it is an illness due to killing a white stag, the second one's illness is due to chopping off a branch of a black spruce tree; the illness of the third is due to striking a hawk who was seizing a snake ⁽⁷²⁰⁾. I will give you precious objects and good salt, but he replied he did not want anything, only the soul of the man suppressed by the ³Ssu ⁽⁵²⁷⁾ of the Nāga at the hearth, let him be liberated (not to be freed is not done). He asked what caused the illness of the man under

the pot and was told it was because the man had killed stags and serows and did not know how to repay for them. She told him it was the soul of ¹Mä-²ssä-²dtv-¹ch'i, he then turned the pot over and freed his own soul leading it over a high, white alpine meadow, arrived again in his home, he sent a fleet-footed boy to ¹Yu-³nyi-¹gkyi-²ngu to erect a ¹zhi-²lv⁽⁸⁴⁾ and to perform ²Ssu ¹gv, he gave him silver, gold,

Page 5: turquoise and cornelian; to make a ¹Ssu-²wüa ²ngv-²wüa and ¹Ssu-²dta ²ngv-³chër, to make 700 white and 500 tall ³K'o-¹byus of ¹Mä-²ss⁽²⁵²⁾ from ²Dzi-²k'ö-¹ssi-²mä-³k'o⁽²⁷³⁾, the ³K'o-¹byus to be shaped resembling a frog at the top, and its base like the tail of a snake. Thereupon ¹Mä-²ssä-²dtv-¹ch'i and the Nāga did fight no more. All was well, they built bridges together and crossed together. ³Shi-²lo's hand decided (their case), so did the hand of ¹La-²bbü-²t'o-³gko⁽¹⁵⁸⁾ and the hand of ¹Müan-³mi-²bpo-²lo⁽¹¹⁶⁾ that he repay the Nāga with ²Hö-²lü-¹mbbü⁽²¹⁾ till his eyes were full⁽²⁸¹⁾. That he erect silver ³K'o-¹byu on a silver spur, golden ³K'o-¹byu on a golden spur, etc., etc., and repay the Nāga.

(This is now followed by the origin of the medicine, last rubric of page 5. On page 6 follows ¹Ssu ²ch'ër ³k'ö q. v.). The Nāga do not eat meat, and the daughters of the Nāga do not drink wine, but let them come to drink medicine. Let the Nāga's hand receive the medicine, all the ¹Ssu and ²Nyi have no more illness. ¹Mä-²ssä-²dtv-¹ch'i's cattle was no more ill and neither were his sheep.

Page 7: ¹Mä-²ssä-²dtv-¹ch'i had long life, he heard only good tidings and his pond was full; if bought a woman let her have much offspring, let us have no more illness. (The remainder is about the family of to-day, being a descendant of ¹Mä-²ssä-²dtv-¹ch'i, and is therefore following his example. The entire story is now repeated, including the giving of medicines, types of medicines for certain illnesses as given in the *ms.*, ¹Ssu ²ch'ër ³k'ö, etc.).

(718) His name is not written but was read from memory by the ²dto-¹mba. He is apparently one of the three ³T'i-²lua ²Llü-¹bu mentioned in note 713, q. v., he is

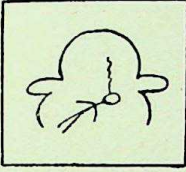
depicted thus, on page 2, rubric two:



he sits on a cliff, on his

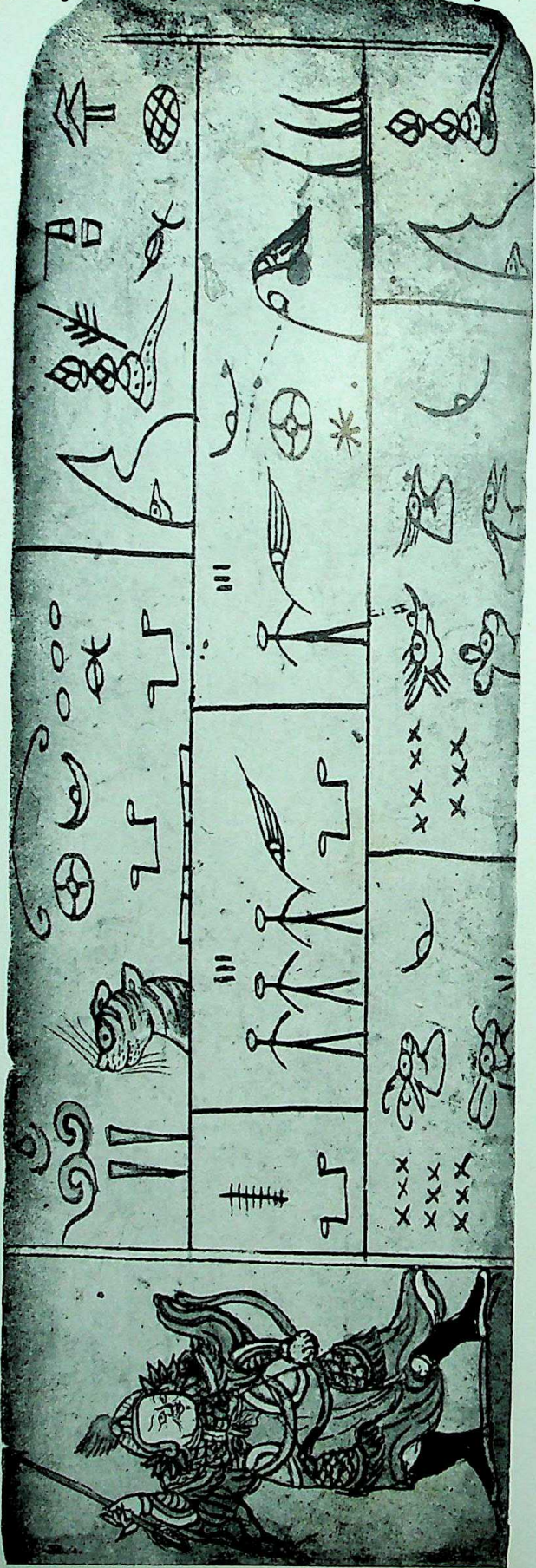
head is the syllable ³t'i, also read ¹na-²k'wai the Tibetan mdos; it is used here phonetically.

(719) This is read in ¹Na-²khi: ²dshi ²bbü ²k'o-²ndu ¹bbü ²nnü ³gkü ²lä ¹dgyu = earthen pot hole-broken (*i. e.*, without a cover) below he groaning = ³gkü like (that) have. an inverted pot or earthen jar of which the top has been broken, such pots have small openings, hence the words ²k'o-²ndu hole broken, thus the opening became enlarged. The line protruding from the head indicates ³gkü groaning.



(720) The ¹Na-²khi believe that man has five souls. Here three souls of ¹Mä-²ssä-²dtv-¹ch'i are meant.

PLATE D



First Page of Ms., no. 6102, ²K'ö-¹dgyu-¹ssu-²zo-²yi.

²K'ö-¹dgyu-¹ssu-²zo-²yi, First Page of Ms., no. 6102.

Transcription:

Rubr. 1: ²A-²la-²muàn-³shër-²bä-²t'ü-¹dzhi, ²muàn ²t'u ¹dü ²t'u ¹dzhi,
²bi ²t'u ¹lä ²t'u ¹dzhi, ¹gkü ²t'u ¹zaw ²t'u ¹dzhi.

Rubr. 2: ¹A ²ggö ²Swue-²p'ä ²Dtü-¹zaw-³t'a-²mun

Rubr. 3: ²t'u ²ddü ²szi.

Rubr. 4: ²K'ö-¹dgyu-¹ssu-²zo-²yi ²t'u ²ddü ²szi.

Rubr. 5: ²K'ö-¹dgyu-¹sso-²zo-²yi ²ddü ²nyi ²muàn ³dtv-²dtv, ²k'ö-¹dgyu
¹t'khi ³ts'u ¹nä

Rubr. 6: ²ngv-¹ts'ër ¹t'khi ²lä ¹ö ²muàn ¹chër.

Rubr. 7: ²Shër-¹ts'ër ¹bu ¹gv ²ndv ²muàn ¹chër, ²bi ²gkv ²ffü ¹khü ¹b'a
²muàn ¹chër;

Rubr. 8: ¹A ²ggo ²Dtü-¹zaw-³t'a-²mun . . .

Translation:

Rubr. 1: In the beginning of time, heaven come forth earth come forth
(that) time, sun come forth moon come forth (that) time, star come
forth ¹Zaw = planet come forth (that) time.

Rubr. 2: Cliff of Chief ²Dtü-¹zaw-³t'a-²mun

Rubr. 3: come forth (that) one generation.

Rubr. 4: ²K'ö-¹dgyu-¹ssu-²zo-²yi come forth (in that) one generation.

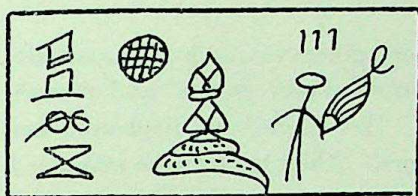
Rubr. 5: ²K'ö-¹dgyu-¹ssu-²zo-²yi one day not straight (actually not cer-
tain) string traps spines (spikes) erect (¹nä expresses the ablative
'with')

Rubr. 6: nine ten (90) deer muskdeer graze not permit.

Rubr. 7: Seven ten (70) boars bears dig not permit, forest head Stone
pheasant Amherst pheasant scratch not permit.

Rubr. 8: Cliff of ²Dtü-¹zaw-³t'a-²mun . . .

Note: The miniature represents one of the three hunters, he carries
a bow and arrow; the manuscript dates back to the Ming Dynasty.



²DTÜ-¹ZAW-³T'A-²MUN
²K'Ö-¹DGYU-¹SSU-²ZO-²YI

The Nāga ²Dtū-¹zaw-³t'a-²mun and
 the three hunters (that were).

Explanation of symbols in the title:

The first two symbols, the third a syllabic, and the fourth again a symbol stand all as phonetics here in the name of the Nāga ²Dtū-¹zaw-³t'a-²mun; ²dtū = to strike as on an anvil, ¹zaw = a planet, ³t'a is the syllabic character for ³t'a = pagoda, ²mun = winnowing tray. These are followed by the symbol for Nāga or ¹Ssu. The words ²K'ö-¹dgyu = hunter, are not written but are indicated by the man holding a trap, the symbol ¹ssu = three, above the symbol for man or boy = ²zo, means three hunters who were brothers. Their encounter is told here with the cliff-dwelling Nāgarāja ²Dtū-¹zaw-³t'a-²mun.

There are several *mss.*, in the collection by that title. One *ms.*, no. 921, is a ²Dto-³la one, and is in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts. One other ²Dto-³la *ms.*, is in my possession, recently acquired no. 6102, as is one from the village of ¹Mun-³shwua-²wūa, a village situated at the foot of ²Ssä-¹bpi ¹zhēr ²nv-²lv southwest of Li-chiang. Mas. no. 6102 is now in the Library of the Italian Institute for the Middle and Far East of Rome.

Ms., no. 921 contains besides the above, also two other stories, namely ²Nv-²lv-³ch'ēr-²dtü-²zo and ¹Mbe-²ssä-²dtv-¹ch'i ³chēr. The miniature on the first page represents one of the hunters = ²K'ö-¹dgyu ¹ssu-²zo-²yi with bow and arrow, he wears an armor and helmet.

Translation of text:

Page 1: In the beginning of time, when the heavens appeared, the sun, moon, stars and ¹zaw appeared, and the earth was spread out, at that time there appeared the cliff dwelling ²Dtū Nāgarāja ²Dtū-¹zaw-³t'a-²mun, at the same time there appeared the (three brothers) ²K'ö-¹dgyu-¹ssu-²zo-²yi (= hunter three man have). One day the three went to set traps and bamboo spikes. They did not permit ninety deer and muskdeer to graze on nine mountains, nor did they permit seventy wild pigs and bears in seven valleys to rummage, nor the ²ffü and ¹khü (Stone

and Amherst pheasant respectively) to dig in seven valleys. The cliff-dwelling ²Dtū Nāgarāja told the soldiers of the ¹Ssu and ²Nyi Nāgarāja not to permit them to hunt;

Page 2: to lay traps and erect bamboo spikes (to catch wild animals). In the daytime the three hunters could not entertain guests, and at night they were unable to drive out demons. The Nāga was displeased and sent Nāga soldiers to tie up the three hunters. Their hands were manacled, and they were imprisoned in a black mountain covered with pine trees under heaven, the mountain had no gate. Their three wives said: our husbands who have done thousands of good deeds have not come (returned), our men who have been good to us have not yet arrived. They awaited their return at night, but they did not arrive. The three wives said: they carried baskets for nine days and nights, now the baskets were heavy, and they have not yet arrived. Of the three wives one carried food and meat, and one wine to search for their husbands.

Page 3: One carried a juniper torch to search for their husbands. The three wives met the Nāga ²Dtū-¹zaw-³t'a-²mun who told them that the soldiers of the ¹Ssu and ²Lv took the three men to a black mountain and a black cliff and imprisoned them in the center of the mountain. You have come to hear the voice of the three hunters (listen for their voices)! The three wives went in search of them and arrived at the cliff and mountain, there they heard the voices of the three men; but their bodies they could not see. They said to themselves we cannot find our three husbands we cannot see them, they said there is nothing that we can do. The heart and liver of the three women hurt (as the heart of the sheep aches when it cannot get at the ¹Yu ¹ndžēr).

Page 4: The heart of the three wives ached and they wept. They went and returned again to their home; they consulted ²Muàn-¹p'a-³k'wuo-³lu⁽⁷²¹⁾ and her keen eyes saw, that ²Dtū-¹zaw-²t'a-²mun's soldiers had imprisoned their three husbands, that their hands were manacled, and that they were kept in a mountain covered with pines under heaven but without a gate. They were told to send for ¹Yu-³nyi-¹gkyi-²ngu⁽¹⁵⁷⁾ to erect a ¹zhi ²lv⁽⁸⁴⁾ to give him silver, gold, turquoise and cornelian, to erect a ¹Ssu-²dta ²ngv-³chěr (*q. v.*) a ¹Ssu-²wùà ²ngv-²wùà (*q. v.*), nine clumps of bamboo, nine clumps of poplars, tea, wine, and ²Hö-²lü-¹mbbū. To erect 700 white ³K'o-¹byu, 500 tall ³K'o-¹byu, and repay the Nāga with stags, serow, boars and bears, Stone and Amherst pheasants, and repay them with silver and gold (Plates 10, 11, 14),

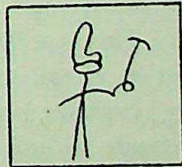
Page 5: turquoise and cornelian, he is to erect a ³khyü ³t'a *q. v.*, etc. (The whole page is taken up with the performance of ²Ssu ¹gv as advised by the ²Llü-¹bu⁽⁵⁸⁾, and the repaying the Nāga till his eyes are full⁽²⁸¹⁾).

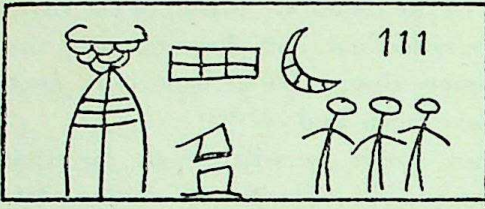
Page 6: The ²dto-¹mba redeemed thereupon the souls of the ²K'ö-¹dgyu-¹ssu-²zo-²yi from their prison within the mountain of ²Dtū-¹zaw-³t'a-²mun. The three wives also went to the mountain prison of the three hunter husbands when their souls were redeemed, and they returned and arrived in their home. They had no more illness; let us hear only good tidings, let our pond be full, let us have ¹nnü and ¹ō⁽⁴³⁾.

The family says: what we have not stolen we will return, for what we have not killed we will pay life money⁽²⁹⁷⁾: The family sent a child to fetch the ²dto-¹mba to perform ²Ssu ¹gv. (All is again repeated as to the paraphernalia used at the ²Ssu ¹gv ceremony, and the objects with which the Nāga are repaid; this extends to page seven, rubric five and closes with the following). The soul of the family has been redeemed by the ²dto-¹mba, there is no more illness, let their posterity be as numerous as the stars in heaven and the grass on the land; let their pond be full, let them have ¹nnü and ¹ō⁽⁴³⁾. This is now followed by ²Nv-²lv-²ch'ēr-²dtū ²zo, q. v.

(721) ²Muān-¹p'a-³k'wuo-³lu is also called ²Muān-¹p'a-²k'o-²lo a female Shaman ²Llū-¹bu (58). She was the ²Llū-¹bu of ²Muān-³llū-¹ddu-²ndzī. Her name appears also in *ms.*, ³Shi-²lo ²t'u-³bbūe, page 6, rubric four. According to that *ms.*, she came forth or was born from a white egg. See: The Birth and Origin of Dto-mba Shi-lo in *B. E. F. E.-O.*, t. XXXVII, p. 10, Pl. 1. In rubric four this ²Llū-¹bu is figured as a female, but in the text erroneously given as a male.

Her enemy was ²Muān-¹p'a-²dti-³na who was the ²Llū-¹bu of ²Muān-³llū-¹ssu-²ndzī, who in turn was the enemy of ²Muān-³llū-¹ddu-²ndzī. See also ¹Ndu ¹dtū, notes 379, 380. They are depicted thus: The symbol (syllable) ³gkwuo, representing a carpenter's tool, a curved knife used for hollowing out wood, acts as phonetic. See also notes 379 and 380.





²NV-²LV-²CH'ĒR-²DTÜ-²ZO,
²CH'ĒR-²DGYU-²ZO,
²CH'ĒR-²BBÜE-²ZO ³CHĒR.

The story of three brothers,
²Nv-²lv ²ch'ēr-²dtü,
²Ch'ēr-²dgyu and ²Ch'ēr-²bbüe.

Explanation of symbols in the title:

The first two symbols represent, the upper ¹nv = silver, and the lower ¹ngyu = mountain, the latter is however not read ¹ngyu, but in conjunction with ¹nv, ²nv-²lv = silver rocks, actually ²nv-²lv always stands for a snow mountain. The third upper is read ¹ch'ēr, it represent a slice of fat from a ¹bu-¹ch'ēr⁽⁶⁸⁷⁾, below is the symbol ²dtü = to strike to beat, like a hammer on an anvil. Both syllables are employed phonetically in the name; the syllable ²zo = man, male, boy, is represented by the male three figures. In the names of the two other brothers the first two symbols and the third, ²ch'ēr, do duty. Of the name ²ch'ēr-²dgyu, the symbol ¹dgyu = bracelet is written, it is of course used phonetically only. The syllable ²bbüe in the third name is not written. There is now the symbol for three = ¹ssu, above the three male figures, but it is not read; the word ³chĒr = story, record, is not written.

This is a ²Dto-³la ms., in the Library of Harvard-Yenching Institute, but as already related under ms., ²Dtū-¹zaw-³t'a-²mun, two other parts are contained therein. The above story commences on page 8, and extends to end of page 19.

Another ²Dto-³la book recently acquired is in my personal library. Other mss., belonging here are no. 466, 592, 1024, and 1405.

Translation of text:

Ms., no. 921, Page 8: In the beginning of time the heavens, the sun, stars, moon and ¹zaw came forth and when the earth was spread out; when the ²Ngaw, ¹Wu, ²Ö, ¹Hä, ¹Ndu, ¹Ssä, the able and wise came forth, when those who could measure by rod and by step came forth, when the trees and rocks came forth; there appeared ²Yi-²ndĕr-²mi-¹wüa-³ch'i-³mbbü (a Nāga) who reared trees, guarded the water and the rocks; he also reared wild pigs and bears in the forest, and snakes and frogs. On the pine-covered spurs he reared deer and muskdeer, and in

the valleys Stone and Amherst pheasants, he reared pine trees on the mountains and rocks in the valleys.

When the heavens and earth were unable to come forth, when there were no alpine meadows to herd sheep and yak on, when there was no one to hunt wild animals,

Page 9: at that time there appeared ²Nv-²lv-²ch'ër-²dtü, ²Nv-²lv-²ch'ër-²dgyu and ²Nv-²lv-²ch'ër-²bbüe. One day the three went hunting (led their dog to the hunt), and their dog chased a red monkey with a stump-tail ⁽⁷²²⁾. The monkey could not be seen as it changed into an old man. The three took their bows and arrows but they could not see the old man who changed himself into a green frog; they then tried to shoot the frog, when the old man appeared again, he raised his hands to the three hunters and said do you want to shoot me, whereupon they refrained from shooting him. Their dog chased a ²Hoa-¹p'ër ⁽²⁸⁸⁾ on a tree, and when they wanted to shoot it, it changed into an old man, and they did not shoot it. He then changed himself into three girls, a large one, a medium sized one, and a small one; they raised their hands and thereupon they did not shoot them. The ¹Ssu Nāga caused a magic and sent illness to the three hunters. They then cut a spruce tree when blood issued from the tree, they struck at rocks and blood issued from them.

Page 10: They struck the water which changed into blood. The three hunters then became ill with leprosy. The three appealed to a ²dto-¹mba to erect a ¹zhi-²lv ⁽⁸⁴⁾, they gave him silver, gold, turquoise and cornelian, and he repaid the Nāga with a ²Hoa-¹p'ër ⁽²⁸⁸⁾ for the man, with a ²Här-¹na ⁽⁶⁷²⁾ with the webbed feet for the woman, (landlord's wife) and with the ³Gkyi-¹khü ⁽⁷²³⁾ they redeemed their son. They repaid the Nāga for the trees and rocks, and for the killing of a man they repaid with life money ⁽²⁹⁷⁾. For wild animals they repaid the Nāga with gold and silver ³K'o-¹byus and turquoise and cornelian ³K'o-¹byus, with 700 white ³K'o-¹byu and 500 tall ³K'o-¹byu, with nine clumps of bamboo and nine clumps of poplars, they repaid the Nāga for snakes on the trees, the frogs in the water, the silver (they mined) in the mountain, and for the gold (they washed) in the valley, also for the turquoise and cornelian (taken from) the valley.

Page 11: For the trees on the mountains and for the rocks in the valley they repaid the Nāga with ²Hö-²lū-¹mbbü ^(21, 711) till his eyes were full. (This is followed by ²Ch'ër ³k'ö *q. v.*, when the Nāga had no more illness). The three brothers had no more illness, they heard only good tidings, their pond was full, let them have ¹nnü and ¹ö ⁽⁴³⁾. The family of to-day are the descendants of ²Nv-²lv-²ch'ër-²dtü-²zo, etc., they repay

the Nāga between heaven and earth for the trees on the mountain and for the rocks in the valleys.

Page 12: For unstolen goods they collect (ransome), and for unkilld persons they are apt to collect life money. The ¹Ssu and ²Lv are apt to give illness to the family, prevent long life and prevent their having ¹nnü and ¹ō. The family consulted a ²Llū-¹bu ⁽⁵³⁾ who cast 360 horoscopes. His keen eyes saw on the mutton shoulder blade ⁽²⁹⁴⁾ that all was due to the Nāgas who had to be propitiated. He told the family to send a fleet-footed boy to fetch a ²dto-¹mba to erect a ¹zhi-²lv, etc., etc., etc., to perform ²Ssu ¹gv and repay the Nāgas. (The last rubric on this page relates of the origin of the medicine, *q. v.*)

Page 13: (Now follows ²Ch'ēr ³k'ō *q. v.*) whereupon the Nāga had no more illness. The family had no more illness, they had long life, their pond was full. Let the family have ¹nnü and ¹ō.

Page 13, rubric four: (Here follows a new story concerning the three hunters). In the beginning of time etc., when ¹Ndu and ¹Ssä came forth and the people; when the ¹Ssu and ²Nyi Nāgas came forth, there came forth ²Nv-²lv-²ch'ēr-²dgyu

Page 14: ²Nv-²lv-²ch'ēr-²bbüe and ²Nv-²lv-²ch'ēr-²dtü-²zo in that generation. (The family of) these three hunters one day went hunting with their dog, which chased a muskdeer over nine mountains and nine valleys. They took bows and arrows and followed behind their dog. The dog chased the muskdeer which changed into a ²Hoa-¹p'ēr ⁽²⁸⁸⁾ sitting on a tree at which the dog barked; they shot at the ²Hoa-¹p'ēr and their arrow struck its claw whereupon blood issued. The ¹Ssu and ²Nyi caused a magic and there sat on the tree a beautiful girl dressed in (the four precious objects) silver, gold, turquoise and cornelian, glittering. The girl said do not shoot at me, but listen to the three things I will tell you, and I will give you silver and precious objects; they listened to her. She then said: silver, gold, turquoise and cornelian are between two snow mountains, and these you go and fetch, and I also will give you precious objects.

Page 15: They then returned to their home, and arrived there they took ill, in the daytime their bones ached and at night their flesh. Their body was like a honey comb, they had leprosy, for the Nāga had given them illness. They then consulted ³Gko-³dta-¹dtv-¹p'a a ²Llū-¹bu ⁽⁵⁸⁾ who dwelt on the top of ¹Ngyu-³na-³shi-¹lo ¹Ngyu (Mount Kailas) and who saw with his keen eyes what they had done (all the foregoing is again repeated).

Page 16: They sent for the ¹Ssu ²dto-¹mba ¹Yu-³nyi-¹gkyi-²ngu and for the ²Nyi ²dto-¹mba ²T'u-²t'u-¹gko-³wuà who performed ²Ssu ¹gv;

he gave them medicine and repaid the handsome girl on the tree, etc. etc.

Page 17: This page is taken up with the objects used at ²Ssu ¹gv and the repaying of the Nāga for trapping wild animals, etc.

Page 18: After the Nāga had been repaid till his eyes were full, the family had no more illness, they heard only good tidings and their ponds were full.

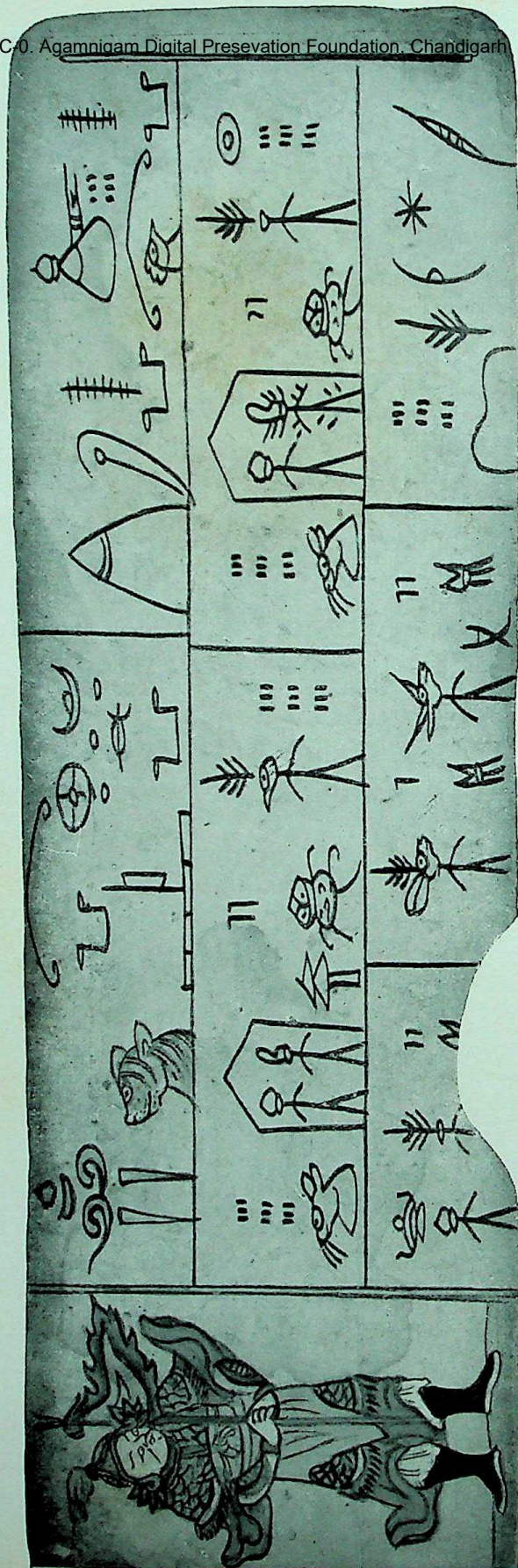
The family of to-day, the descendants of ²Nv-²lv-²ch'ēr-²dtü-²zo send a fleet-footed boy to invite the two above mentioned ²dto-¹mbas to perform ²Ssu ¹gv, perform ²ch'ēr ³k'ö.

Page 19: (The first two rubrics are taken up with the giving of the particular medicines for specific illnesses, rubrics three to five contain the repaying for animals not hunted, honey not taken from the cliffs, for not fishing in the lakes, for not washing gold, etc., etc.). The soul of (the ill person of the) family is ransomed. The family has no more illness, their ponds are full, they have long life and hear only good tidings.

(722) ²Man-²ndv is a stump-tail, it can also mean a broken tail, hence a stub of a tail.

(723) It is not known what kind of ¹khü = pheasant is meant by ³gkyi-¹khü.

PLATE E



First Page of Ms., no. 5070, ¹Yu-¹la-²di-³ddo ³Dta-³tsan-²ts'o-¹zaw ³chër ¹dzo.

¹Yu-⁴la-²di-²ddo, ³Dta-³tsan-²ts'o-¹zaw ³chër ¹dzo, First Page of Ms.,
no. 5070.

Transcription:

Rubr. 1: ²A-²la-²muàn-³shou-²bä-²t'ü ¹dzhi, ²muàn ²t'u ¹dü ²k'u ¹dzhi,
²bi ²t'u ¹lä ²t'u ¹dzhi, ¹gkü ²t'u ¹zaw ²t'u ¹dzhi

Rubr. 2: ¹Ngyu ²t'u ¹lo ²t'u ²szi ²muàn ¹t'khye ¹Khyu-²dzhi ¹Yu-⁴la-
²di-²ddo ²t'u ²ddü ²szi

Rubr. 3: ²Ngv ³k'v ³T'a-²la-²ngo-²mun ²nyi ³gkv ²ddü ¹gyi ²bä; ²t'ü ²nyi
³gkv ²nnü ²bbüe-²bpa-²bä ²T'o-²gko-²ngv-³gkv ¹ngyu.

Rubr. 4: ²Ngv ³k'v ¹Mbër-²t'khyu-²gyi-²mun ³dta-²dze ²ddü ¹gyi ²bä,
²t'ü ²nyi ³gkv ²nnü ²bbüe-²bpa-²bä ²T'o-²ma-²ngv-³gkv ¹ngyu.

Rubr. 5: ²Haw-²zo ²Ss-²zo ²mä ²nyi ³gkv

Rubr. 6: ³Lä-²dzho-²ghügh-²mä-¹ssi ²ddü ²gv, ²Bbü-¹lä-²ghügh-²mä ²mä
²nyi ³gkv.

Rubr. 7: ²Ngv ¹mbu ²ss ²muàn ¹dtv, ²ss ³ts'ü ¹zä ²muàn ¹nä.

Translation:

Rubr. 1: In the beginning of time, heaven come forth earth spread out
(that) time, sun come forth moon come forth (that) time, star(s)
come forth ¹Zaw come forth (that) time (the meaning of ¹dzhi is
'when', i. e. at the time when).

Rubr. 2: Mountain come forth valley come forth generation, heaven in
¹Khyu-²dzhi ¹Yu-⁴la-²di-²ddo come forth (appear) one generation

Rubr. 3: Nine years ³T'a-²la-²ngo-²mun two piece one family become;
they two piece they sexual intercourse ²T'o-²gko nine piece born;

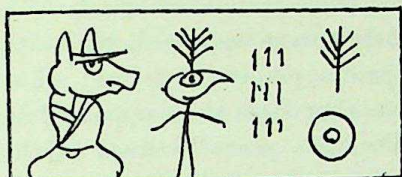
Rubr. 4: Nine years ¹Mbër-²t'khyu-²gyi-²mun add on another (not a
genuine wife) one family become, they two piece they sexual inter-
course have, ²T'o-²ma nine born.

Rubr. 5: ²Haw-²zo ²Ss-²zo these two piece

Rubr. 6: Father one piece mother two piece (have).

Rubr. 7: Nine spurs trees not plant, tree (wood) cut wherever not (may)...

Note: The miniature represents one of the nine ²T'o-²gko sons of
¹Yu-⁴la-²di-²ddo, he is dressed in armour and carries a flag. This manu-
script dates back to early Ming Dynasty.



³DTA-³TSAN-²TS'O-¹ZAW,
²T'O-²GKO-²NGV-³GKV
³T'O-²MA-²NGV-³GKV ³CHĒR ¹DZO
 The Story of ³Dta-³tsan-²ts'o-¹zaw,
²T'o-²gko-²ngv-³gkv
 (and) ³T'o-²ma-²ngv-³gkv

Explanation of symbols in the title:

The first symbol represents an ancient ¹Na-²khi whose name was ³Dta-³tsan-²ts'o-¹zaw. He had not a horse head but the latter is used phonetically; horse in ¹Na-²khi colloquial is ²zhwua and the literary term is ¹ngu. However the ¹Na-²khi often use the Tibetan name, as in this case, ³dta from the Tibetan རྩ་ rta = horse. The next symbol represents another ¹Na-²khi of ancient times. On the top of the primitive symbol for man (two legs and two hands) are two symbols used phonetically, the lower one ³gko = hawk, here ²gko, and the upper one ²t'o = pine tree, in the name ²T'o-²gko, as there were nine brothers of ²T'o-²gko, the next symbol, nine short lines stand for the numeral ²ngv = nine; ³gkv is an enumerator used with people, like the Chinese Ko = 個. The next two (last) symbols are read ²T'o-²ma, both are used phonetically in the name of the nine ²T'o-²ma; the first is again ²t'o = pine tree, the second ¹ma = butter. The syllables ²ngv-³gkv are represented by the numeral nine preceding the symbols. ³Dta-³tsan-²ts'o-¹zaw's wife was ²Ts'o-¹zaw-²t'khyu-²mun; she is figured with a Garuḍa head (Garuḍa = ¹Khyu-³t'khyu), the second syllable in the name of the Garuḍa is used phonetically in her name. The enemy of ³Dta-³tsan-²ts'o-¹zaw is called ¹Ddv-²na-²dta-²bbū.

Ms., no. 1395, bearing the above title is in the Harvard-Yenching Institute Library of Cambridge, Massachusetts. On the inside cover appears the date 光緒參 A. D. 1877.

Another ms., recently acquired is in my own library, it is a ²Dto-³la book from the famous ²dto-¹mba by that name who lived during the Ming dynasty in ²Boa-¹shi, the Chinese Pai-sha 白沙, 15 li north of Li-chiang. This latter ms., no. 5070 which I presented to the Italian Institute for the Middle and Far East of Rome is here translated. On the first page is a beautiful miniature of one of the nine ²T'o-²gko wearign an ancient armor and helmet, clasped in his two hands is a large flag.

Translation of text:

Page 1: In the beginning of time when heaven appeared, the earth was spread out, sun, moon, stars and ¹zaw = planets appeared; when the mountains and valleys came forth, at that time there appeared in heaven ¹Khyu-²dzhi ¹Yu-⁴la-²di-²ddo. For nine years he lived in the land of the gods with ³T'a-¹la-²ngo-²mun, they had sexual intercourse and there were born to them nine ²T'o-²gko (²T'o-²gko-²ngv-³gkv). Nine years he lived in the realm of the demons with a demon wife ¹Mbër-²t'khyu-²gyi-²mun, the two had sexual intercourse and there were born to them nine ²T'o-²ma (²T'o-²ma-²ngv-³gkv). The ²Haw ²zo and ²Ss-²zo-²ngv-³gkv ⁽⁷²⁴⁾ had one father and two mothers. The two did not plant (= ¹dtv) trees on nine spurs, but they went to cut trees ⁽⁷²⁵⁾.

Page 2: In seven valleys they dug water ditches, and bridges they built together. Wild animals and domestic animals do not dwell together, but they eat grass together, the ²Boa and ¹Ö do not live together, but they cross the bridge together. They quarrelled about the heavens and earth and became enemies. ¹Yu-⁴la-²di-²ddo said: In one land for two rulers to dwell is not the custom; for two women to rule in the home is not the custom. One morning ¹Yu-⁴la-²di-²ddo said: I will divide the sky and the land, ²Wàa and ²dzu ⁽⁷²⁶⁾, the wild animals from the domestic animals, the cultivated fields from the waste land. He invited the 360 ²Dtër-¹gko and ²Yu-¹ma to descend from heaven, also ¹Ndu and ¹Ssä ⁽²¹¹⁾ to divide with their own hands, the heavens were to be measured (when dividing) with the arms, and the land by steps (stepping off the land).

Page 3: The width is to be divided lengthwise and the narrow part crosswise. The ²Haw-²zo-²ngv-³gkv were to dwell to the right of Mount Kailas and the ²Ss-²zo-²ngv-³gkv to the left of the mountain. The ²Haw-²zo-²ngv-³gkv were reckoned as ²Ngaw-¹la ⁽¹³³⁾ who protect the people. The ²Ss-²zo-²ngv-³gkv discussed with the Nāga (the matter of re-division) the latter said: the mountains were given to you, but they are insufficient, the ²Haw-²zo-²ngv-³gkv received the houses, the ²Ss-²zo-²ngv-³gkv received the waste lands and the ²Haw the cultivated land; the ²Ss received the wild animals (of which there was a deficiency), while the domestic animals were given to the ²Haw. One day the ²Ss said: we received so little, and therefore we wish to have everything divided again. The Nāga replied: it is not the custom to divide (property) again with those who have received too little.

Page 4: The 360 ²Dtër-¹gko and ²Yu-¹ma said: we have already divided everything and their hands received it. ¹Ndu and ¹Ssä said the

same. The Nāga said: the long life of the ²Haw-²zo and their ¹nnü and ¹ō⁽⁴³⁾ I will take away from them, if they walk I will make them pant (*i. e.*, the people who are to be protected by the ²Haw-²ngaw-¹la), and saliva shall run from their mouth, when they come to water they shall only see foam, and when they come to fruit trees, the fruits shall be hidden by the leaves. The ²Ss-²zo-²ngv-³gkv and the Nāga conferred about liberating diseases and to cause their heads to be dizzy. Nine kinds of winged ¹Ndo, nine kinds of clawed ¹Ndo, and nine kinds of hoofed ¹Ndo⁽⁷²⁷⁾ the Nāga will send in the land of the ²Haw-²zo-²ngv-³gkv. The ¹Ndo came together and threw rocks on the houses of the ²Haw, their fields they changed into waste land, into their springs they placed rocks and soil to prevent water from issuing. The nine ²Ss-²zo came to the homes of the ²Haw-²zo to be repaid.

Page 5: To be repaid for the sky the land, the houses, the tree-covered spurs, and the water in the valleys. The ²Haw-²zo-²ngv-³gkv consulted a ²Llū-¹bu who cast 360 horoscopes, he saw with his keen eyes that all was due to the ¹Ddv, ¹Dsä⁽³⁹⁾, ²Mun⁽⁴⁷⁾ and the ¹Ssu (= Nāga), it all appeared on the bone⁽²⁹⁴⁾. The ²Haw-²zo were told to invite ¹Khyu-²bbū-¹gko-³wuà ²dto-¹mba⁽⁷²⁸⁾ to erect ³K'o-¹byu, a ³Khyü-³t'a⁽²⁹⁶⁾, poplars, bamboo nine clumps, and repay the ¹Ssu and ²Nyi Nāgas with ²Hö-²lū-¹mbbū⁽²¹⁾, etc., (he was to perform ²Ssu ¹gv). The ²Haw-²zo were to repay the ²Ss-²zo for the sky, the land, and the houses, and to escort the ¹Ddv demons back.

Page 6: Also the ¹Dsä and ²Mun demons were to be escorted to their realm. The Nāgas to their own land, if this were promised and done, there would then be no more illness. The ²Haw-²zo (family) then sent a fleet-footed boy to fetch ¹Khyu-²bbū-¹gko-³wuà to erect a ¹zhi-²lv⁽¹¹⁾, etc., etc., etc. (All the objects to be used at a ²Ssu ¹gv ceremony are again enumerated to the end of the page).

Page 7: They are to be repaid with thousand of winged, hoofed and clawed creatures and ²hö-²lū-¹mbbū⁽²¹⁾ etc., etc., till their eyes were full. (This is now followed by the origin of medicine and the giving [sprinkling] of medicine). ¹Yu-⁴la-²di-²ddo and the ²Haw-²zo-²ngv-³gkv pleaded before the Nāga for ²non-¹ō, for long life, and ¹nnü and ¹ō, in return for ²hö-²lū-¹mbbū and for the redemption of their souls.

Page 8: They gave a ²dto-²ma⁽²⁰⁾ the size of a mountain, meat as large as a tree, and blood as much as a lake will hold, to the ²Ss-²zo-²ngv-³gkv, to the ¹Ddv, ¹Dsä and ²Mun demons. They escorted the ¹Ssu and ²Nyi Nāgas to their respective places. The ²Haw-²zo-²ngv-³gkv thereupon enjoyed long life, their ears heard only good tidings, their ponds were full, let us have no more illness. The ¹Ssu Nāgas were no more

to steal their ¹nnü and ¹ō⁽⁴³⁾; they were to love and cherish each other ⁽⁷²⁹⁾. Their offspring to be as numerous as the stars in heaven, the grass on the land, and as numerous as the seeds of the ²K'ö-¹ddv ⁽⁷⁴¹⁾, and the hair in the mane of a horse. As this is the ancient custom and the family are the descendants of the ²Haw-²zo-²ngv-³gkv, they sent a fleet-footed boy to the ³Llū-²gkv

Page 9: ²bpö-¹mbö to perform ³Ch'ung-²bpa ³ngyi on a white mountain, and offer ³ssaw-¹zhi (= a collection of various kinds of food and spirit) in a black valley, and to erect a ³Khyü-³t'a⁽²⁹⁶⁾ on a beautiful spur.

If it is not one's own mountain (god) and one's own valley (god) Nāga, others will not protect one. Wherever there is a mountain of importance (one with a famous name) a valley of renown, waters of renown, alpine meadow of renown, we are desirous of their ²non-¹ō⁽⁷³⁰⁾. They kneel, the foam is removed from the water, the leaves of the trees are removed so the fruits are visible, and the ears of the grain (= ²baw-¹gyi) are picked. The family invites the ²dto-¹mba to erect the ¹zhi-²lv⁽⁸⁴⁾ etc., etc., (the remainder of the page gives the enumeration of objects used at the ²Ssu ¹gv ceremony).

Page 10: The Nāgas are given food, tea, junipers and medicine, and are repaid with one thousand million winged, hoofed and clawed creatures, and precious objects till their eyes are full. The ¹Ddv and ¹Dsā are escorted to their realm. The Nāgas are prevented from giving boils, from carrying out their affairs ⁽⁷³¹⁾, from preventing ¹nnü and ¹ō⁽⁴³⁾ to descend ⁽⁷³²⁾. The family gives medicine to the ¹Ssu and ²Nyi Nāgas; the soul of the family (*i. e.*, the ill member for whom the ceremony is performed) is redeemed, no more illness is placed on them, they are enjoying long life, their ears are hearing only good news, their ponds are full, let us have ¹nnü and ¹ō.

Page 11: In the beginning of time when the heavens appeared, the earth was spread out, at the time when the sun, moon, stars and planets appeared, there came forth on the top of Mt. Kailas the Nāga ¹Lü-²nyi-²gyi-²bbü, at the navel of the mountain came forth ²Ö-¹mbbü-²gyi-²bbü and at the foot of the mountain there came forth the Nāga ¹Ssaw-³ndaw-¹la-²bpa-³ch'i-³mbbü⁽¹⁷⁷⁾. In the land ²Dzi-²gyu-²la-²lër-¹dü⁽⁶⁰⁶⁾ there came forth ⁴Ssaw-²yi-²la-²mun-²dti-¹ma⁽¹⁷⁸⁾ a Nagi. In ¹P'ër-³na-¹nddü-²gka-³chung beneficial (good) water, and a good valley came forth. In the generation ³Dta-³tsan-²ts'o-¹zaw there came forth at that time ¹Yu-⁴la-²di-²ddo,

Page 12: ²Haw-¹la-²ngv-³gkv and ²Haw-²zo-²ngv-³gkv. In the generation of ³Dta-³tsan-²ts'o-¹zaw, ¹Yu-⁴la-²di-²ddo and ²Haw-¹la-²ngv-

³gkv who were three brothers ⁽⁷³²⁾, illness had not yet (come forth) appeared, hence there were no promises ⁽⁷³⁴⁾ (necessary) to perform ceremonies, hence they could not perform any. At night demons appeared and they could not be dealt with, in the morning guests came and they could not entertain them. What they planted and harvested they ate themselves, the milk of the cattle they herded they drank themselves. On a day (not certain which) they led their dog to hunt and lay traps. They arrived at ¹P'ēr-³na-¹nddū-²gka-³chung ⁽⁷³⁵⁾ where they dug ⁽⁷³⁶⁾

Page 13: a good spring in the valley. The three brothers, on account of their digging springs, became enemies of the Nāgas, they fought the ²Mun, ¹Ddv and ¹Dsā demons. All the Nāgas were displeased and gave illness to the three brothers. The Nāgas, ²Mun, ¹Ddv and ¹Dsā demons caused a magic, whereupon there descended heavy rain from heaven, clouds and wind. The ²Llū-²mun (Nāga) who guarded the blue spring and water in the valley at ¹P'ēr-³na-¹nddū-²gka-³chung ⁽⁷³⁵⁾ caused a magic and stole the souls of the three brothers. After a certain day ³Dta-³tsan-²ts'o-¹zaw, ¹Yu-⁴la-²di-²ddo, ²Haw-¹la-²ngv-³gkv these three,

Page 14: went to the blue spring and watercourse of ¹P'ēr-³na-¹nddū-²gka-³chung to wash and comb their hair, whereupon ²Ha-¹shi-³bpa-²mā (= the golden frog) stole their souls. The frog also caused a magic and there appeared a heavy storm, clouds, rain and wind. They were frightened and their souls left them towards the sky, and their ³Ssu (= life god, 527) ran away on the land. Arrived in their home they became ill, in the daytime their bones ached, and at night their flesh. At night they began thinking of their three wives. The three wives said: We have many precious things and much grain, all of which is not equal to the value of (our) three husbands. The three wives went to the top of Mount Kailas, to consult the three ²La-¹yu-¹bpö-²sso ⁽⁶⁶⁹⁾ to cast horoscopes, they saw with their keen eyes that the illness was due to ³Dta-³tsan-²ts'o-¹zaw, ¹Yu-⁴la-²di-²ddo and ²Haw-¹la-²ngv-³gkv, to those three,

Page 15: to digging a spring at ¹P'ēr-³na-¹nddū-²gka-³chung, and to washing their hair in the spring. This caused the Nāgas, the ²Mun, ¹Ddv, ¹Dsā demons to perform a magic to bring forth storms, rain, clouds and winds, and that their souls were stolen by the Nāga(s) who had carried them off. They suggested that their souls be redeemed by repaying the Nāga(s) with ²Hö-²lū-¹mbbū ⁽²¹⁾ whereupon there would be no more illness. ³Dta-³tsan-²ts'o-¹zaw, ¹Yu-⁴la-²di-²ddo and ²Haw-¹la-²ngv-³gkv invited ¹La-²bbū-²t'o-³gko ⁽¹⁵⁸⁾ to erect a ¹zhi-²lv ⁽⁸⁴⁾, to give him silver, gold, turquoise and coral, to erect ¹Ssu-²wà ²ngv-²wà, bamboo, etc., also a ¹Ssu-²dta ²ngv-³chër, 700 white ³K'o-¹byu and 500 tall ³K'o-¹byu, and to repay them with nine kinds of winged creatures, nine hoofed

and clawed creatures, with wine, food, medicine, incense sticks, golden and blue flowers.

Page 16: They repaid the Nāga(s) with one thousand million ²Hö-²lū-¹mbbū⁽²¹⁾; thereupon the souls of ³Dta-³tsan-²ts'o-¹zaw, ¹Yu-⁴la-²di-²ddo and ²Haw-¹la-²ngv-³gkv were ransomed. They had no more illness. Their souls escaped, like the stag fled from the tiger, escaping the claws of the tiger, and arrived on a high mountain, like a bird escaped from the claws of the eagle and arrived on a tree. Like the fish escaped from the claws of the otter, and arrived in the lake. The ³Ssu⁽⁵²⁷⁾ arrived again in the house. They then performed ³Ch'ung-²bpa (²bä) with meat and food before the ³Ssu (their soul and body did this).

As it was the custom of the past (as certain as an arrow shot off arrives at its target), one day the family (of to-day) being descendants of ³Dta-³tsan-²ts'o-¹zaw, ¹Yu-⁴la-²di-²ddo and ²Haw-¹la-²ngv-³gkv, these three,

Page 17: said we have never washed our hair in a spring, nor dug a spring, nor dug a spring at ¹P'ēr-³na-¹nddū-²gka-³chung; we have not made enemies with the Nāga(s) but they may liberate their dogs and horses, they may steal the soul, etc. The family therefore called ³Llū-³gkv-²bpō-¹mbō⁽¹⁶⁾, to erect a ¹zhi-²lv, they give him silver, gold, turquoise and cornelian, to erect a ¹Ssu-²wūa ²ngv-²wūa, ¹Ssu-²dta ²ngv-³chēr, bamboo nine clumps, nine poplars, 700 white ³K'o-¹byu, 500 tall ³K'o-¹byu, and repay the Nāga(s) with thousand million winged, hoofed and clawed creatures.

(724) The ²Haw-²zo-²ngv-³gkv are identical with the nine ²T'o-²gko, or ²T'o-²gko-²ngv-³gkv, while the ²Ss-²zo-²ngv-³gkv are identical with ¹Yu-⁴la-²di-²ddo's sons ²T'o-²ma-²ngv-³gkv from his demon wife ¹Mbēr-²t'khyu-²gyi-²mun. The name ²Haw-²zo is explained as follows: it is related that ¹Yu-⁴la-²di-²ddo lived for nine years in ²Haw-¹dū, i. e., food land, or in the land where there was food, with his wife ²T'a-¹la-²ngo-²mun, hence his nine sons were known as ²Haw-²zo. He lived for nine years in the ²Ss or ²Ssī-²p'u ¹dū, i. e., demon or ghost world with a demoness, hence the offspring of that union was called ²Ss-²zo.

(725) The actual word used here is ³ts'ü = to whittle, it is meant for cutting (the trees). It is the last symbol in the last rubric, and represents the ear of millet = ³ts'ü, it is here used phonetically. The word ¹dtv means to plant (see note 652).

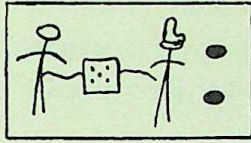
(726) The ²Wua and ²Dzu here mean the houses and villages; it is also said that the ²wūa were houses built of wood and the ²dzu houses built of mud bricks or stones.

(727) These three types of ¹Ndo demons of nine each occur in the *ms.*, ³K'ō-¹dzo nos. 1501 and 3061, belonging to the ³Dto ¹na ³k'ō ceremony. For explanation of ¹Ndo demons and their origin see page 9, rubric two of *ms.*, ¹Khyu-²t'khyu ¹Ssu ¹a (n. 775).

(728) ¹Khyu-²bbū-¹gko-³wuà was the ²dto-¹mba of ¹Yu-⁴la-²di-²ddo.

(729) This is expressed in Na-khi as ²ssu-²ssu = love (and) cherish and ²na-²na = friendly and harmonious, it is the Chinese 親愛和睦. In the ¹Na-²khi text

it is written thus:

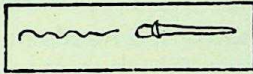


. The first symbol is that of a man from

whom a string extends through the symbol for die = ¹ssu, it is read twice, the next is a figure of woman and two black dots read ²na-²na, ¹na = black. The string refers to a string used at the ¹Na-²khi wedding ceremony which the groom and bride are entwined with, indicating sexual union.

(730) The ²non-¹ō or ²non-¹ō ³yu is the granting or giving of riches, livestock, grain etc., by the various mountains, valleys, meadows etc., of renown, i. e., the family is obtaining riches from them, otherwise ²non-¹ō stands for Amṛta.

(731) This is expressed in ¹Na-²khi by the words ²bpä-³chung and written



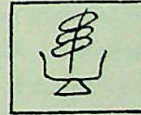
; the first symbol represents a string or rope, it is not read,

the second is the symbol for awl = ³chung, here it stands for ³chung = to join on, attach, the meaning is to tie a string or rope to a person to prevent him from going ahead, prevent him from doing what he intends to do, a very primitive way of expressing the idea of preventing.

(732) The meaning is to prevent the Nāgas and demons from stopping emissions at the coitus.

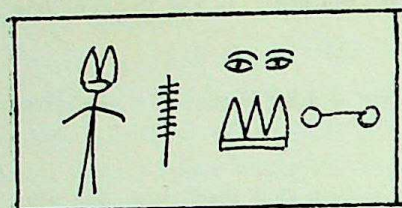
(733) In ¹Na-²khi ¹bbu means brother (an older brother is understood, it can also mean the plural (brothers); the Tibetan bo བོ, a younger brother is called ²gkü-²szi.

(734) To make a promise is called in ¹Na-²khi ³k'wuo-²khyü, written both symbols act as phonetics only.



(735) Although it is always read ¹P'er-³na-¹nddū-²gka-³chung it should be read ¹P'er-³na ¹dū-²gka-³chung = the white (and) black lands adjoining, i. e., the white land of the gods and the black land of the demons, the land between the two.

(736) To dig, as a well, is called ³t'u, the same symbol is used as for ¹t'u = trough, also used phonetically for to come forth, appear; to arrive; to chase out; to entertain as a guest; cut out a chip from a log; to tally, to agree with; also to prepare, make as food, viz., ²haw ³t'u = to prepare food.



³DSÄ-²SZĪ-¹MIU-¹HÖ ³CHĒR or
THE STORY OF ³DSÄ-²SZĪ-¹MIU-¹HÖ

Explanation of symbols in the title:

All symbols are used phonetically in the name. It is the story of an ancient ¹Na-²khi whose name was ³Dsā-²szī-¹miu-¹hō. The first symbol represents a man but on his head is the syllable ¹dsä, it is always used for the ¹Dsā-demons, *q. v.*; the second symbol is read ²szī, it represents grass, but may also stand for a rod of wood in which cuts have been made, *i. e.*, marks to indicate years, for it can mean longevity, generation. The upper third is the symbol for eyes = ¹miu, below is the symbol for fire = ²mi, but here it is read ¹hō = red (color), as fire is red. The symbol ³chēr has already been explained.

There is only one manuscript in the collection, now at Harvard-Yenching Institute which contains this story, it is *ms.*, no. 1390. It is the second part, beginning on page 8, with the last rubric. The first eight pages are occupied by ²K'ō-¹ddv-²gv-²ssu-²mā, *q. v.* Another *ms.*, marked as ³Dsā-²szī-¹miu-¹hō has been wrongly identified by my late ²dto-¹mba; it is the story of ²La-²ndēr-²la-³dsä and his brother ²Wüa-¹na (*ms.*, no. 5050). The symbol ¹dsä in the top of the head of the figure led him to believe that it was concerned with ³Dsā-²szī-¹miu-¹hō, which of course it is not. This last mentioned *ms.*, contains also ²Mun ¹Ghügh ³ssü or the killing of the ²Mun and ¹Ghügh demons already described. It is a ²Dto-³la *ms.*

Translation of text:

Page 8, rub. 7: In the beginning of time, when the heavens appeared and the earth was spread out, the sun, moon, stars and the planets came forth.

Page 9: When the mountains, valleys, trees, rocks came forth, at that time, ³Dsā-²szī-¹miu-¹hō (³Dsā-²szī with the red eyes) appeared, he was rich (had a full stomach), possessed full grain boxes, and riches. At that time there also came forth the ¹Ssu and ²Nyi Nāgas, also the snakes and frogs. On an uncertain day, ³Dsā-²szī-¹miu-¹hō had an

encounter with Nāgas of the ¹Ssu and ²Nyi clans and with a black ¹Ddv demon, whereupon he became ill and frightened. One day he went with his hoe to dig a ditch, (directing water from a spring) and with his hoe he struck a snake cutting it in half and thereby killing it; a frog blinked its eyes at him a full day. He quarrelled with the ¹Ssu and ²Nyi Nāgas and a black ¹Ddv demon, whereupon he became ill and frightened. He consulted a ²Llū-¹bu ⁽⁵⁸⁾ who cast 360 horoscopes and who with her keen eyes saw that all was due to the Nāgas.

Page 10: She told him to send for ¹Yu-³nyi-¹gkyi-²ngu to erect a ¹zhi-²lv, give him silver, gold, turquoise and cornelian etc., etc., repay the Nāgas etc., whereupon he will have no more illness. ³Dsä-²szī-¹miu-¹hö called ³Llū-³gkv-²bpö-¹mbö ⁽¹⁶⁾ to perform ²Ssu ¹gv (all the objects, etc., are again mentioned; this is followed by the origin of the medicines, *q. v.*, to the end of the page).

Page 11: ²Ch'ēr ³k'ö the sprinkling of medicine occupies the first two rubrics. *Rubr. 3:* The ²dto-¹mba pronounced a ³Hoa-²lū ⁽⁶⁵⁾: ²a ²bpa ¹k'v, ¹nä ²bpa ²k'v, ⁴k'v ²k'v ²k'v ³llū ²sso-¹wuà-²haw, whereupon the snake and frog had no more illness. ³Dsä-²szī-¹miu-¹hö had no more illness, he enjoyed long life, his ears heard only good tidings, he had ¹nnü and ¹ō and was rich.

The family of to-day being descendants of ³Dsä-²szī-¹miu-¹hö sends a fleet-footed boy to invite a ²dto-¹mba to erect a ¹zhi-²lv, etc. etc., a ¹Ssu-²wuà ²ngv-²wuà, bamboo nine clumps, nine poplars,

Page 12: and to repay the Nāgas with ³K'o-¹byu of the ¹Mä-²ss ⁽²⁵²⁾ a ¹Ssu-²dta ²ngv-³chēr, 700 white ³K'o-¹byu, 500 tall ³K'o-¹byu and repay the Nāgas with stags and serow ⁽²⁷⁵⁾, deer and muskdeer, bear and pig, Stone and Amherst pheasant ⁽²⁷⁶⁾, leopard and tiger, fox and wild cat, goral and sheep, muntjak and a female serow with a green mane = ²Yi-²mä-²mbu-¹här, they repaid the Nāga with one thousand million cloven hoofed animals ⁽²⁷⁴⁾. They did not mine silver on the mountains, nor washed gold in the valleys, killed no snakes on the trees, nor frogs in the water, they did not fish in the streams, yet they repaid the Nāga for all these things. Although they had taken no honey from the cliffs, nor killed tigers on the cliffs,

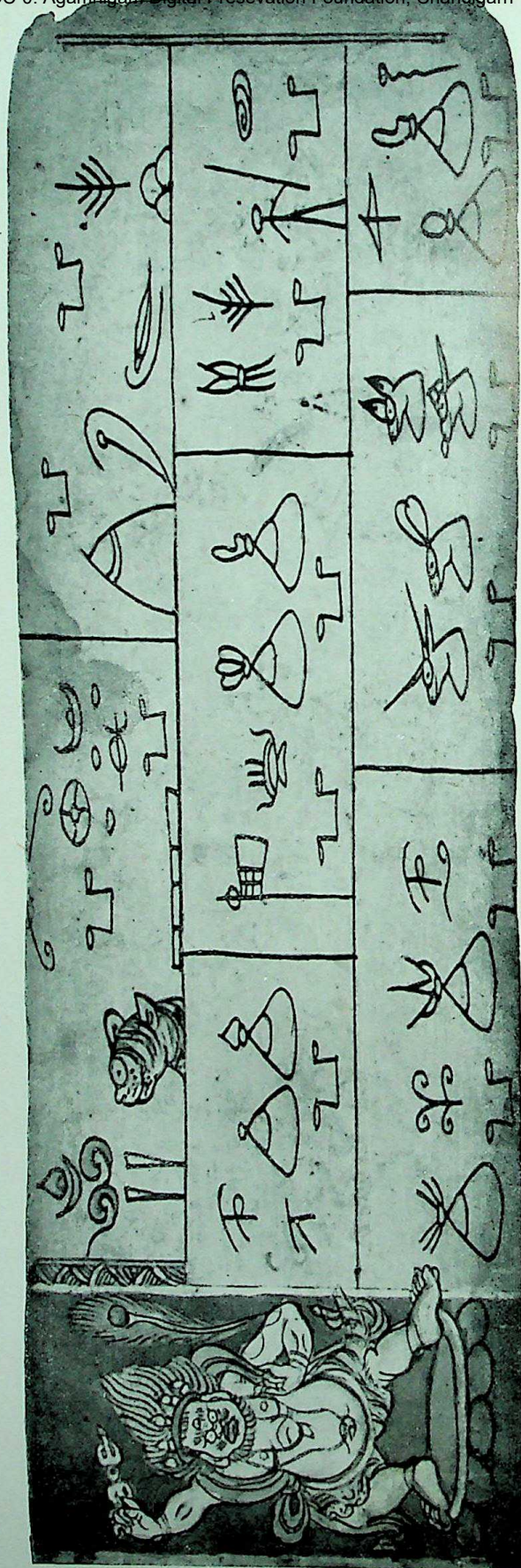
Page 13: nor pigs on the pine covered spurs, nor killed bears on the snow range, yet they repaid the Nāgas till their eyes were full ⁽²⁸¹⁾. (This is now followed by ²Ch'ēr ³k'ö = the sprinkling of medicine on the Nāgas after which the Nāga had no more illness). ³Shi-²lo with his hand appeared the Nāgas of the land, also ³Llū-³gkv ²bpö-¹mbö, and ²Dtēr-¹gko-²nyi-²mbu-¹la-²ddo, and so did ¹Ndu and ¹Ssä, the former on the left, and the latter on the right.

Page 14: They appeased the Nāgas and stopped them from fighting. After that there was no more fighting. They performed ²Ssu ¹gv and repaid the Nāgas till their eyes were full. When the Nāgas were lonely or displeased they gave them ³K'o-¹byu (see Plates 6 and 7); when the ²Boa is of evil intention, if precious objects are given him, his heart is appeased; the ²Boa's ⁽⁵³⁹⁾ unruly horse if given grass, is appeased.

The family has no more illness, is desirous of long life; let us hear only good tidings, let our pond be full, let us have many sons and many daughters, let us have ¹nnü and ¹ō ⁽⁴³⁾, let us have long life and riches.

LUCKNOW

PLATE F



First Page of Ms., no. 6015, ²Ü-¹gkaw-²yi-³k'wua-²ddu.

²Ö-¹gko-²yi-³k'wua-²ddu, ¹Ts'o-²zä-³llü-²ghüh ²nyi ³chër, First Page of
Ms., no. 6015.

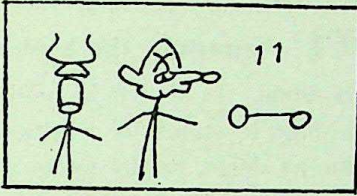
Transcription:

- Rubr. 1:* ²A-²la-²muàn-³shër-(³shou-) ²bä-²t'ü-¹dzhi, ²mùan ²t'u ¹dü ²t'u
¹dzhi, ²bi ²t'u ¹lä ²t'u ¹dzhi, ¹gkü ²t'u ¹Zaw ²t'u ¹dzhi,
Rubr. 2: ¹Ngyu ²t'u ¹lo ²t'u ¹dzhi, ¹gyi ²t'u ²k'a ²t'u ¹dzhi, ²ss ²t'u ²lv
²t'u ¹dzhi;
Rubr. 3: ¹P'ër ²t'u ¹Ssan ²t'u ¹dzhi ²Ö ²t'u ¹Hä ²t'u ¹dzhi
Rubr. 4: ²Ngaw ²t'u ¹Wu ²t'u ¹dzhi, ¹Ndu ²t'u ¹Ssä ²t'u ¹dzhi
Rubr. 5: ³Gkv ²t'u ²Ssi ²t'u ¹dzhi, ³Lër ²t'u ³Ch'ou ²t'u ¹dzhi
Rubr. 6: ²Ndzī ²t'u ¹Nddü ²t'u ¹dzhi, ¹Bpö ²t'u ¹P'a ²t'u ¹dzhi
Rubr. 7: ¹Nnü ²t'u ²hö ²t'u ¹dzhi, ²Dzī ²t'u ¹Ts'o ²t'u ¹dzhi
Rubr. 8: ²Mùan-³llü-¹ddu-²ndzī ²Ts'u-³chwua-²gyi-²mun ²t'u ²t'ü ¹dzhi.

Translation:

- Rubr. 1:* In the beginning of time, Heaven come forth Earth come forth
time, sun come forth moon come forth, star(s) come forth ¹Zaw =
planet come forth time,
Rubr. 2: Mountain come forth valley come forth, water come forth ra-
vine come forth, wood come forth, rock come forth time;
Rubr. 3: ¹P'ër ¹Ssan (40) come forth time, ²Ö come forth ¹Hä (42) come
forth time,
Rubr. 4: ²Ngaw come forth ¹Wu (41) come forth time, ¹Ndu come forth
¹Ssä (211) come forth time
Rubr. 5: Able come forth Wise come forth time, measure by span come
forth measure by step come forth that time,
Rubr. 6: (village) official come forth (village) elder come forth time,
priest come forth sorcerer come forth time,
Rubr. 7: Domestic animals come forth wild animals come forth time,
²Dzī (pre-flood) people come forth ¹Ts'o (post flood) (19) people
come forth time,
Rubr. 8: ²Mùan-³llü-¹ddu-²ndzī (and his wife) ²Ts'u-³chwua-²gyi-²mun
(10) come forth they (at that) time...

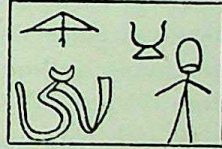
Note: The miniature on the first page represents a form of Vajra-
pāṇi, he holds the thunderbolt in one hand and a peacock feather in
the other.



²Ö-¹GKAW-²YI-³K'WUA-²DDU,
¹TS'O-²ZÄ-³LLÜ-²GHÜGH ²NYI ³CHĚR
 or ²Ö-¹GKAW-²YI-³K'WUA-²DDU
 AND ¹TS'O-²ZÄ-³LLÜ-²GHÜGH,
 TWO STORIES

Explanation of symbols in the title:

²O-¹gkaw-²yi-³k'wua-²ddu was the son of ²Mùan-³llü-¹ddu-²ndzī, hence the ¹ddu in his name. He has the high forehead of his father which also distinguishes him as his son. The cup on the top of his head read ³k'wua = cup, acts as phonetic being the fourth syllable in his name. In the *ms.*, the name appears thus: The first two syllables from top down are ²mun or ²mùan this has reference to the first syllable in the name of his father. The Tibetan vowel a, here read o is the first syllable in his name. It always stands for the name of the first great cause or the supreme god ²Ö-¹gko-²aw-¹gko. The last two symbols are the same as in the title above.



The second symbol represents ¹Ts'o-²zä-³llü-²ghügh ⁽¹⁴⁷⁾, the post-flood ancestor of the ¹Na-²khi race. The head on the figure represents that of an elephant = ¹ts'o, the hood on top represents a jewel such as the serpents wear on their head, this to indicate that the Nāgas and the people had one father, but different mothers, the Nāgas and the people were of one bone. The two last symbols stand for ²nyi = two, ³chěr = story.

All *mss.*, which relate of ²Ö-¹gkaw-²yi-³k'wua-²ddu, contain also that of ¹Ts'o-²zä-³llü-²ghügh. There are two *mss.*, in the Library of Harvard-Yenching Institute of the above title. One no. 3158 is a ²Dto-³la book but not of the ²dto-¹mba who could illuminate best. The second, no. 1406, is from a ²dto-¹mba of the Li-chiang district and dates back to about 1870; while the former belongs to the 16th century.

There is a third *ms.*, acquired by me recently, it is also a ²Dto-³la book, but was written by the famous ²Dto-³la ²dto-¹mba who was a fine illuminator, it is *ms.*, no. 6015, and is in my personal library it has since been presented by me to the Library of the Italian Institute for the Middle and Far East of Rome. *Ms.*, no. 3158 has a miniature of

a ²dto-¹mba holding a ²ds-¹lër in his right, and represents ²O-¹gkaw-²yi-³k'wua-²ddu's ²dto-¹mba.

The miniature on the first page of *ms.*, no. 6015 is ³Ts'an-³na-¹ddv-²dzhi, the Tibetan Phyag-na-rdo-rje ཕྱག་རོ་རྩེ, Vajrapāṇi, the holder of the thunderbolt or rdo-rje, the ¹Na-²khi ¹ddv-²dzhi. In his left he holds a peacock feather, in his uplifted right a thunderbolt; he stands on a lotus. This figur is different from the Buddhist Chha-na dorje, as the name is pronounced; here his body is white, naked to below the navel, his loin is clothed with a tiger skin, and his left holding a peacock feather does not appear on the standard paintings of this deity. He may represent a Bön form. The red background has been added at a later time, for the ²Dto-³la ²dto-¹mba never painted a background for his miniatures, the carmine is also of a fresher color. *Ms.*, no. 6015 is here translated.

Translation of text:

Page 1: In the beginning of time when the heavens, the sun, moon, stars and planets came forth, when the earth was spread out; when the mountains, valleys, streams, trees and rocks came forth, when the ¹P'ër ¹Ssan⁽⁴⁰⁾ and ²Ö ¹Hä⁽⁴¹⁾ came forth, when the ²Ngaw ¹Wu⁽⁴²⁾ came forth and ¹Ndu and ¹Ssä⁽²¹¹⁾ came forth; when the able and wise came forth, and those that could measure with a rod and by span of the hand = ³ch'ou; when the ²Ndzī = chief and his subordinate the ¹Nddü (¹ndi)⁽⁷³⁷⁾ came forth, when the ²dto-¹mba and ¹P'a (²Llū-¹bu)⁽⁵⁸⁾ came forth, when the domestic and wild animals came forth; when the ²Dzī and ¹Ts'o⁽¹⁹⁾ came forth; when ²Müan-³llü-¹ddu-²ndzī and ²Ts'u-³chwua-²gyi-²mun came forth⁽¹⁰⁾,

Page 2: they formed a family and there came forth ²Ö-¹gkaw-²yi-³k'wua-²ddu. One day he led his dog, took bow and arrow and went hunting, he chased a ²yi = serow⁽²⁷⁵⁾ (female) down a cliff, the dog caught the ²yi and ²Ddu killed it. The ²llü-²mun (Nāga) ²Gyi-¹zaw-³t'a-²mun of the cliffs called the Nāga soldiers of the wind and clouds and stole ²Ö-¹gkaw-²yi-³k'wua-²ddu's soul; the wind and clouds took his black hat. ²Gyi-¹zaw-³t'a-²mun took the hat and hid it in a spring in a black spruce forest. His heart was not a ease, but he took the meat of the serow on his back and carried it home, he was afraid that his soul went heavenward, and the ³Ssu⁽⁵²⁷⁾ left the house (running over the land); in the daytime his bones ached, at night his flesh.

Page 3: The cliff dwelling ²Gyi-¹zaw-³t'a-²mun caused a magic and gave ²Ddu illness, leprosy and caused puss to come out of him. ²Müan-¹p'a-³k'wuo-³lu^(379, 721) cast 360 horoscopes, his keen eyes saw that the

illness was caused by the cliff-dwelling ²Gyi-¹zaw-³t'a-²mun, because ²Ddu hunted a serow at the cliff, this all came out on the shoulderblade = ¹Ö ¹p'i ²t'u ⁽²⁹⁴⁾ that the ²Llū-²mun stole his soul, and had hidden his hat in a spring; that he had gone home and that his heart was ill at ease, that he feared his soul had gone heavenward, that the ³Ssu had run away, that his bones ached in the daytime and his flesh at night.

He was to send a fleet boy to fetch ¹Yi-³shi-¹ō-²zo (his father's ²dto-¹mba) to erect a ²ssu-¹p'ēr ²mbēr-¹p'ēr and a ¹zhi-¹lv ⁽⁸⁴⁾; he was to give him silver, gold, turquoise and coral, he was to repay the Nāga for the serow.

Page 4: He was to erect a ¹Ssu-²dta ²ngv-³chēr ⁽⁶⁷⁰⁾, and to use ³k'o-¹byu from ²Dzi-²k'ō-¹ssā-²mā-³k'ō ⁽²⁷³⁾ made of ¹Mā-²ss ⁽²⁵²⁾, to use 700 white ³K'o-¹byu, 500 tall ³K'o-¹byu, incense and lamp; to use several thousand winged creatures, cloven-hoofed and clawed animals, to give medicine to the cliff dwelling ²llū-¹mun ²Gyi-¹zaw-³t'a-²mun, to repay him with ²Hö-²lū-¹mbbū, if he promises to do this he would be no more ill. ²Ö-¹gkaw-²yi-³k'wua-²ddu's illness would then be cured. What the ²dto-¹mba had suggested he carried out, he called ¹Yi-³shi-¹ō-²zo and ¹Yu-³nyi-¹gkyi-²ngu and hey did as suggested (what the ²Llū-¹bu advised is now repeated).

Page 5: In the first four rubrics it tells of the erecting of the ³K'o-¹byu, nine clumps of bamboo, and ²law-²k'aw ⁽³⁵³⁾ golden and blue flowers, incense, lamp, food, wine, medicine, to repay with gold, silver, turquoise and coral, with ²Hö-²lū-¹mbbū and medicine, till the Nāga's eyes were full ⁽²⁸¹⁾. The ²dto-¹mba redeemed his soul and brought back his hat. His soul arrived in his home again. The stag arrived on the top of the high mountain, and the fish in the lake,

Page 6: and the birds on the trees; he arrived in the realm of the gods and they protected him. To the ³Ssu ⁽⁵²⁷⁾ who also arrived again in the home he presented wine, lean and fat meat and food; to the body and the soul of the ³Ssu he performed ³Ch'u-²bpa (³bā). He had no more illness, he had long life, heard only good news, and his pond was full. As this was the custom so the family of the day does likewise, as they are the descendants of ²Ö-¹gkaw-²yi-³k'wua-²ddu. They sent a fleet-footed boy to fetch a ²dto-¹mba, he erected a ¹Ssu-²wūa ²ngv-²wūa etc., the remainder is the same.

Page 7: They repaid the ²llū-²mun with the various animals, stag, serow, deer and muskdeer, pig and bear, leopard and tiger, Stone pheasant and Amherst pheasant, silver and gold, turquoise and cornelian. With ²Hö-²lū-¹mbbū he repaid the ¹Ssu and ¹Lv. They performed ²Ch'ēr ³k'ō with the milk of yak and halfbreed yak, goat (nanny) and sheep,

the four semi precious objects, ginger, butter and tea. With ²Hö-²lū-¹mbbū they redeemed the soul, the soul must return whole as the heavens are full of stars and the land full of grass. We beg for years, long life.

Page 8: We are desirous of ¹nnü and ¹ō ⁽⁴³⁾, one son leading the next, and one daughter bringing the next ⁽⁷³⁸⁾. The family is desirous of years, it received them, also ¹nnü and ¹ō, (²ddü =) it has obtained them. The family has no more illness, let us have long life, and riches; let us have ¹nnü and ¹ō; when a wife has been bought let her bring forth many children. Let us have long life!

(Now follows the story of ¹Ts'o-²zä-³llü-²ghügh).

When the sun, moon etc., etc., appeared, at that time ¹Ts'o-²zä-³llü-²ghügh on that day, and on the day ³Ts'ä-¹khü-²bu-¹bu-³mi descended arrived at ²Dzi-¹gyu-²la-²lër ¹dü ⁽⁶⁰⁶⁾, he built the house and she burned incense; they placed the ²k'o of the ²Ngaw (= the ²Ngaw peg) and the ²Ngaw-²lv (= ²Ngaw stones) ⁽³¹⁸⁾. One day when the stars in heaven and the ¹Zü stars ⁽⁹¹⁾ were auspicious

Page 9: when the night was propitious he went to herd his yak and halfbreed yak on the alpine meadows. His yak with white feet was like a flower of an alpine meadow, and his tent like unto a flower on a high mountain. ³Ts'ä-¹khü-²bu-¹bu-³mi dwelt at ³Gkaw-²dsä-²lv-¹p'ër-²wüa and worked.

In the black fir forest there was a brackish water spring, this spring was ruled by a red snake, it was also guarded by ²Nyi-¹ddv-¹na-³bpü ⁽⁷³⁹⁾ (a Nāga). One day ¹Ts'o-²zä-³llü-²ghügh drove his yak and halfbreed yak to the spring to drink. The red snake arose when the yak stepped on it, a red snake arose in the black fir forest, whereupon ¹Ts'o-²zä-³llü-²ghügh struck it with his bow and arrow. Thereupon it stormed, rained, hailed, clouds and wind arose. He hid under the fir trees whereupon ²Nyi-¹ddv-¹na-³bpü ⁽⁷³⁹⁾ stole his soul.

Page 10: After the yak and halfbreed yak had drunk (their fill) at the spring they returned home (he drove them back), and arrived home. His soul went toward heaven, and his ³Ssu fled the land. In the daytime his bones ached and at night his flesh. He consulted ²Müan-¹p'a ¹Yu-³lu ⁽⁷⁴⁰⁾ whose keen eyes saw that when they had descended on an auspicious day and month, he had led his yak and halfbreed yak to the alpine meadow and to a brackish spring to drink, that the yak stepped on a red snake and that he had struck the snake and had killed it, whereupon a storm arose, downpour of rain, and hail, and that ²Nyi-¹ddv-¹na-³bpü (= ²Nyi-¹ddv the black one) had stolen his soul. That when he had arrived in his home, his soul fled into the sky and his ³Ssu or Life god had fled into the land, that he became ill, that his bones ached in

the daytime, and his flesh at night, and that he would have to repay ²Nyi-¹ddv-¹na-³bpü. That he was to invite ¹Gyu-³bbü-²t'u-²chi ⁽¹⁶⁰⁾.

Page 11: and ¹Yu-³nyi-¹gkyi-²ngu ⁽¹⁵⁷⁾ who are to erect a ¹Zhi-²lv ⁽⁸⁴⁾ they were to receive gold, silver, turquoise and cornelian, that he erect a ¹Ssu-²dta ²ngv-²chër ⁽⁶⁷⁰⁾ ¹Ssu-²wüa ²ngv-²wüa, also 700 white ³K'o-¹byu, and 500 high ones, 9 clumps of canebrake, and 9 of poplars; milk, food, incense, butterlamp, and repay the Nāga with ²Hö-²lü-¹mbbü, and pay life money for a killed person ⁽²⁹⁷⁾, and if an animal has been hunted (killed), to repay for it with a ³K'o-¹byu (on which an animal has been painted); to ²Nyi-¹ddv-¹na-³bpü are to be given precious objects and grain till his eyes are full.

To give medicine to the injured red snake of the spring in the black fir forest. If they promise to do that there would be no more illness.

¹Ts'o-²zä-³llü-²ghügh and his wife thereupon sent a fleet-footed boy to fetch ¹Gyu-²bbü-²t'u-²ch'i ⁽¹⁶⁰⁾ and ¹Yu-³nyi-¹gkyi-²ngu ⁽¹⁵⁷⁾ erect a ¹zhi-²lv ⁽⁸⁴⁾ etc., etc., etc.

Page 12: They are to repay the Nāga with stags, serow, leopard, tiger, gold, silver, turquoise and cornelian; also with thousand million winged creatures, clawed creatures and hooved creatures (to be painted on ³K'o-¹byu). The Nāga ²Nyi-¹ddv-¹na-³bpü to be repaid with ²Hö-²lü-¹mbbü, with the milk of the yak and the cow of the gods, and the milk of the goat and sheep, they made medicine, put silver, gold, turquoise, and cornelian into it, and

Page 13: gave the medicine to the red snake and Nāga at the spring in the black forest. The ²Dto-¹mba thus redeemed the soul of ¹Ts'o-²zä-³llü-²ghügh, whereupon he had no more illness and his posterity had long life, he had only pleasant news, and his pond was full. He had plenty of ¹nnü and ¹ö ⁽⁴³⁾, he had 3 sons (²Ghügh-¹khü-²ssu-²zo) one was a Tibetan, his offspring was as numerous as the blades of an armour, one was a ¹Na-²khi whose offspring was as numerous as the stars in heaven, the grass on the land, and the seed of ²K'ö-¹ddv ⁽⁷⁴¹⁾.

As was the custom in the past, so the family of to-day who are the descendants of ¹Ts'o-²zä-³llü-²ghügh follow the custom, they call ³Llü-³gkv ²bpö-¹mbö ⁽¹⁶⁾ to erect a ¹zhi-²lv, etc., etc.

Page 14: (All is again repeated as has been related on the previous pages). They repaid with stag and serow, pig and bear, deer and musk-deer, leopard and tiger, Stone pheasant and Amberst pheasant ⁽²⁷⁸⁾, for the trees not yet cut on the nine mountains, and the bamboo not yet cut in the seven valleys they repay the Nāga; for the honey of the high cliffs not yet taken they repay the Nāga.

Page 15: For the fish not yet caught in the streams, and for the silver not yet mined on the snow mountain they repay the Nāga; for the gold not yet washed in the streams they repay the Nāga; for the bear not yet shot on the snow range, and for the wild pig not yet killed in the forest they repay the Nāga. For the tiger not yet killed on the mountain spur first struck by the rays of the sun, for the silver not yet mined by the man, and the gold not yet washed by the woman they repay the Nāga. They repay the Nāga with thousands of winged, clawed, and hoofed animals (painted on ³K'o-¹byu), the unknown ancestor who had borrowed money from others they repay (that person), the unknown maternal ancestor who had borrowed grain from others, this we repay. Life money for persons killed, and for wild animals hunted they repay the Nāga.

Page 16: Now follows ²Ch'ēr ³k'ō the giving of medicine to the Nāga this can be found in the *ms.* Ch'ēr ²t'u ²ch'ēr-³bbūe and ¹Ssu ²ch'ēr ³k'ō.

They give medicine to the Nāgarāja ²Dso-¹na-¹lo-³ch'i who dwells in Lake Manasarowar, in the East to the ¹Ssu ¹p'ēr ²Lv ¹p'ēr ⁽¹⁷³⁾, in the South to the ¹Ssu ¹hār ²Lv ¹hār,

Page 17: in the West to the ¹Ssu ¹na ²Lv ¹na and in the intermediate space ⁽¹⁷⁾ to the ¹Ssu ¹ndz'a ²Lv ¹ndz'a ⁽¹⁷³⁾. To the Nāgas dwelling on Mount Kailas ⁽¹⁷⁷⁾, to ¹Ssaw-³ndaw-²ō-¹mbu-²gyi-²bbū, to ⁴La-²yi-²ō-¹mbu-²gyu-¹zhi, to ¹Ssaw-³ndaw-¹la-²bpa-³ch'i-³mbu ⁽¹⁷⁷⁾, and ⁴Ssaw-²yi-²la-²mun-²dti-¹ma ⁽¹⁷⁷⁾, to the celestial Nāgas and seven terrestrial Nāgas, to the celestial ⁴Nyi-²ggo-²dtü-(²dti)-²wūa and to the terrestrial ³Nyi-²ssā-²khyo-¹lo, to the Nāgas of the high (cloud-covered) mountains and to the Nāgas of the spurs (ridges) they give medicine.

Page 18: To the Nāgas of the fields and waste places, to the Nāgas of the house and villages; to the cliff dwelling ²Dtū Nāgarāja, the tree dwelling ²Nyi Nāgarāja, to the water dwelling ¹Ssu Nāgarāja, and the land dwelling ¹Ssaw-³ndaw Nāgarāja, to the Nāgas of the nine rocks, and nine trees of the cliffs, to the ²Ddū-¹lo and ²Ddū-²mb'a ⁽¹⁷⁶⁾, to all the mountain and valley Nāgas, etc., we perform ²Ch'ēr ³k'ō to ²ō-¹hār-²mūan-¹ndshēr in the blue sky, to ²Ddv-¹p'ēr ²ssī-²nggū on the conch-white mountain, and to the Garuḍa on the wish-granting tree ⁽²¹⁴⁾, to ¹Wūa-²ggō-¹lv-³dgyu ⁽⁶⁰³⁾ on the top of Mount Kailas, on the white tiger in the forest,

Page 19: on the ²Ha-¹shi-¹yū-¹shi ⁽³⁴⁶⁾ on the cliff, on the white conch in the Lake Manasarowar, on the ³Ä-⁴bpa-²gkv-²dtv-¹lv ⁽³⁵¹⁾ in the pond, on ²Ha-¹shi-³bpa-²mā on the land ⁽⁶⁰⁶⁾, to all the Nāgas large and small from ²Bpa-¹lēr-²ō-²dso ¹dü ⁽²⁰⁴⁾ down to the south, to all the ¹Ssu, ²Nyi, and ¹Ssaw-³ndaw Nāgas etc. The soul of the family is redeemed by the ²dto-¹mba from the Nāgas; let their offspring be as numerous

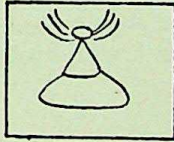
as the stars in heaven and grass on the land, etc.; we are desirous of years and long life, we have obtained them.

Page 20: Kneeling, wife and husband are desirous of (pray for) ¹nnü and ¹ō, riches and abundance; the stag has again arrived on the high mountain, the fish in the lake and the birds on the trees. The man has arrived in the land of the gods who protect him.

To the soul and body of ³Ssu (the life god) they perform ³Ch'ung-²bpa (²bä), with yak, sheep, wine, food, lean and fat meat, juniper and butter, the family has no more illness, their pond is full, they are desirous of ¹nnü and ¹ō, if ten sons are born let them be in ten houses, and if ten daughters are born let them spread to ten lands.

(737) The ²Ndzī and ¹Ndū, the first is an official who has charge of a group of villages and corresponds to the present day Hsiang chang 鄉長, the second is a minor official subordinate to the former and equivalent to a present day Pao-chang 保長. It is however possible that in ancient days the ²ndzī was the chief of the tribe and the ¹ndū second in command, for in all the mss., examined and translated no other designation occurs which would correspond to the chief of a tribe. May these terms date back to the days when they were nomads in the grasslands? Since their arrival in their present home they had, kings and later chiefs whom the Chinese designated as T'u-ssu 土司, but no terms corresponding to these titles occur in their

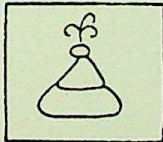
mss. The first is written



with hair streaming from his head, the

rank must have been indicated by a special coiffure, while the second is written with

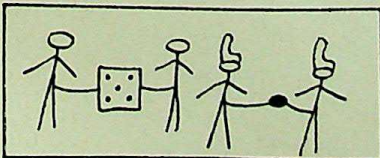
a phonetic symbol



viz., ¹ndi which stands for the bracken fern *Pteris-*

dium aquilinum, here it is read ¹ndū. Both figures do not have the body of a commoner, but that of a ²dto-¹mba or deity, to set them apart from the ordinary people. Usually the first symbol is fully written out, and instead of writing the complete second symbol, only the phonetic is written, but as it occurs after the symbol ²ndzī its meaning is understood.

(738) This is rendered in ¹Na-²khi: ²Zo ²ghügh ²ssu-²ssu, ²mbbūe ²ghügh ²shër-¹shër and is written thus:



in the first phrase two male figures are united by a cord and the symbol ¹ssu = a die, which here stands for ²ssu = to lead.

Page 15: For the fish not yet caught in the streams, and for the silver not yet mined on the snow mountain they repay the Nāga; for the gold not yet washed in the streams they repay the Nāga; for the bear not yet shot on the snow range, and for the wild pig not yet killed in the forest they repay the Nāga. For the tiger not yet killed on the mountain spur first struck by the rays of the sun, for the silver not yet mined by the man, and the gold not yet washed by the woman they repay the Nāga. They repay the Nāga with thousands of winged, clawed, and hoofed animals (painted on ³K'o-¹byu), the unknown ancestor who had borrowed money from others they repay (that person), the unknown maternal ancestor who had borrowed grain from others, this we repay. Life money for persons killed, and for wild animals hunted they repay the Nāga.

Page 16: Now follows ²Ch'ēr ³k'ō the giving of medicine to the Nāga this can be found in the *ms.* Ch'ēr ²t'u ²ch'ēr-³bbūe and ¹Ssu ²ch'ēr ³k'ō.

They give medicine to the Nāgarāja ²Dso-¹na-¹lo-³ch'i who dwells in Lake Manasarowar, in the East to the ¹Ssu ¹p'ēr ²Lv ¹p'ēr ⁽¹⁷³⁾, in the South to the ¹Ssu ¹hār ²Lv ¹hār,

Page 17: in the West to the ¹Ssu ¹na ²Lv ¹na and in the intermediate space ⁽¹⁷⁾ to the ¹Ssu ¹ndz'a ²Lv ¹ndz'a ⁽¹⁷³⁾. To the Nāgas dwelling on Mount Kailas ⁽¹⁷⁷⁾, to ¹Ssaw-³ndaw-²ō-¹mbu-²gyi-²bbū, to ⁴La-²yi-²ō-¹mbu-²gyu-¹zhi, to ¹Ssaw-³ndaw-¹la-²bpa-³ch'i-³mbu ⁽¹⁷⁷⁾, and ⁴Ssaw-²yi-²la-²mun-²dti-¹ma ⁽¹⁷⁷⁾, to the celestial Nāgas and seven terrestrial Nāgas, to the celestial ⁴Nyi-²ggo-²dtü-^(2dti)-²wūa and to the terrestrial ³Nyi-²ssä-²khyo-¹lo, to the Nāgas of the high (cloud-covered) mountains and to the Nāgas of the spurs (ridges) they give medicine.

Page 18: To the Nāgas of the fields and waste places, to the Nāgas of the house and villages; to the cliff dwelling ²Dtū Nāgarāja, the tree dwelling ²Nyi Nāgarāja, to the water dwelling ¹Ssu Nāgarāja, and the land dwelling ¹Ssaw-³ndaw Nāgarāja, to the Nāgas of the nine rocks, and nine trees of the cliffs, to the ²Ddū-¹lo and ²Ddū-²mb'a ⁽¹⁷⁶⁾, to all the mountain and valley Nāgas, etc., we perform ²Ch'ēr ³k'ō to ²ō-¹hār-²mūa-¹ndshēr in the blue sky, to ²Ddv-¹p'ēr ²ssi-²nggū on the conch-white mountain, and to the Garuḍa on the wish-granting tree ⁽²¹⁴⁾, to ¹Wūa-²ggō-¹lv-³dgyu ⁽⁶⁰³⁾ on the top of Mount Kailas, on the white tiger in the forest,

Page 19: on the ²Ha-¹shi-¹yü-¹shi ⁽³⁴⁶⁾ on the cliff, on the white conch in the Lake Manasarowar, on the ³Ä-⁴bpa-²gkv-²dtv-¹lv ⁽³⁵¹⁾ in the pond, on ²Ha-¹shi-³bpa-²mā on the land ⁽⁶⁰⁸⁾, to all the Nāgas large and small from ²Bpa-¹lēr-²ō-²dso ¹dü ⁽²⁰¹⁾ down to the south, to all the ¹Ssu, ²Nyi, and ¹Ssaw-³ndaw Nāgas etc. The soul of the family is redeemed by the ²dto-¹mba from the Nāgas; let their offspring be as numerous

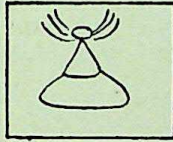
as the stars in heaven and grass on the land, etc.; we are desirous of years and long life, we have obtained them.

Page 20: Kneeling, wife and husband are desirous of (pray for) ¹nnü and ¹ō, riches and abundance; the stag has again arrived on the high mountain, the fish in the lake and the birds on the trees. The man has arrived in the land of the gods who protect him.

To the soul and body of ³Ssu (the life god) they perform ³Ch'ung-²bpa (²bä), with yak, sheep, wine, food, lean and fat meat, juniper and butter, the family has no more illness, their pond is full, they are desirous of ¹nnü and ¹ō, if ten sons are born let them be in ten houses, and if ten daughters are born let them spread to ten lands.

(737) The ²Ndzī and ¹Ndū, the first is an official who has charge of a group of villages and corresponds to the present day Hsiang chang 鄉長, the second is a minor official subordinate to the former and equivalent to a present day Pao-chang 保長. It is however possible that in ancient days the ²ndzī was the chief of the tribe and the ¹ndū second in command, for in all the *mss.*, examined and translated no other designation occurs which would correspond to the chief of a tribe. May these terms date back to the days when they were nomads in the grasslands? Since their arrival in their present home they had, kings and later chiefs whom the Chinese designated as T'u-ssu 土司, but no terms corresponding to these titles occur in their

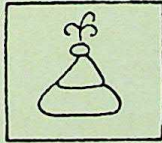
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with hair streaming from his head, the

rank must have been indicated by a special coiffure, while the second is written with

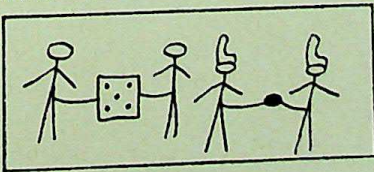
a phonetic symbol



viz., ¹ndi which stands for the bracken fern *Pteris-*

dium aquilinum, here it is read ¹ndū. Both figures do not have the body of a commoner, but that of a ²dto-¹mba or deity, to set them apart from the ordinary people. Usually the first symbol is fully written out, and instead of writing the complete second symbol, only the phonetic is written, but as it occurs after the symbol ²ndzī its meaning is understood.

(738) This is rendered in ¹Na-²khi: ²Zo ²ghügh ²ssu-²ssu, ²mbbūe ²ghügh ²shër-¹shër and is written thus:



in the first phrase two male figures are united by a cord and the symbol ¹ssu = a die, which here stands for ²ssu = to lead.

Page 15: For the fish not yet caught in the streams, and for the silver not yet mined on the snow mountain they repay the Nāga; for the gold not yet washed in the streams they repay the Nāga; for the bear not yet shot on the snow range, and for the wild pig not yet killed in the forest they repay the Nāga. For the tiger not yet killed on the mountain spur first struck by the rays of the sun, for the silver not yet mined by the man, and the gold not yet washed by the woman they repay the Nāga. They repay the Nāga with thousands of winged, clawed, and hoofed animals (painted on ³K'o-¹byu), the unknown ancestor who had borrowed money from others they repay (that person), the unknown maternal ancestor who had borrowed grain from others, this we repay. Life money for persons killed, and for wild animals hunted they repay the Nāga.

Page 16: Now follows ²Ch'ēr ³k'ō the giving of medicine to the Nāga this can be found in the *ms.* Ch'ēr ²t'u ²ch'ēr-³bbūe and ¹Ssu ²ch'ēr ³k'ō.

They give medicine to the Nāgarāja ²Dso-¹na-¹lo-³ch'i who dwells in Lake Manasarowar, in the East to the ¹Ssu ¹p'ēr ²Lv ¹p'ēr ⁽¹⁷³⁾, in the South to the ¹Ssu ¹hār ²Lv ¹hār,

Page 17: in the West to the ¹Ssu ¹na ²Lv ¹na and in the intermediate space ⁽¹⁷⁾ to the ¹Ssu ¹ndz'a ²Lv ¹ndz'a ⁽¹⁷³⁾. To the Nāgas dwelling on Mount Kailas ⁽¹⁷⁷⁾, to ¹Ssaw-³ndaw-²ō-¹mbu-²gyi-²bbū, to ⁴La-²yi-²ō-¹mbu-²gyu-¹zhi, to ¹Ssaw-³ndaw-¹la-²bpa-³ch'i-³mbu ⁽¹⁷⁷⁾, and ⁴Ssaw-²yi-²la-²mun-²dti-¹ma ⁽¹⁷⁷⁾, to the celestial Nāgas and seven terrestrial Nāgas, to the celestial ⁴Nyi-²ggo-²dtü-^(2dti)-²wūa and to the terrestrial ³Nyi-²ssā-²khyo-¹lo, to the Nāgas of the high (cloud-covered) mountains and to the Nāgas of the spurs (ridges) they give medicine.

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Page 19: on the ²Ha-¹shi-¹yü-¹shi ⁽³⁴⁶⁾ on the cliff, on the white conch in the Lake Manasarowar, on the ³Ä-⁴bpa-²gkv-²dtv-¹lv ⁽³⁵¹⁾ in the pond, on ²Ha-¹shi-³bpa-²mā on the land ⁽⁶⁰⁸⁾, to all the Nāgas large and small from ²Bpa-¹lēr-²ō-²dso ¹dü ⁽²⁰¹⁾ down to the south, to all the ¹Ssu, ²Nyi, and ¹Ssaw-³ndaw Nāgas etc. The soul of the family is redeemed by the ²dto-¹mba from the Nāgas; let their offspring be as numerous

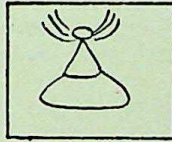
as the stars in heaven and grass on the land, etc.; we are desirous of years and long life, we have obtained them.

Page 20: Kneeling, wife and husband are desirous of (pray for) ¹nnü and ¹ō, riches and abundance; the stag has again arrived on the high mountain, the fish in the lake and the birds on the trees. The man has arrived in the land of the gods who protect him.

To the soul and body of ³Ssu (the life god) they perform ³Ch'ung-²bpa (²bä), with yak, sheep, wine, food, lean and fat meat, juniper and butter, the family has no more illness, their pond is full, they are desirous of ¹nnü and ¹ō, if ten sons are born let them be in ten houses, and if ten daughters are born let them spread to ten lands.

(737) The ²Ndzī and ¹Ndü, the first is an official who has charge of a group of villages and corresponds to the present day Hsiang chang 鄉長, the second is a minor official subordinate to the former and equivalent to a present day Pao-chang 保長. It is however possible that in ancient days the ²ndzī was the chief of the tribe and the ¹ndü second in command, for in all the mss., examined and translated no other designation occurs which would correspond to the chief of a tribe. May these terms date back to the days when they were nomads in the grasslands? Since their arrival in their present home they had, kings and later chiefs whom the Chinese designated as T'u-ssu 土司, but no terms corresponding to these titles occur in their

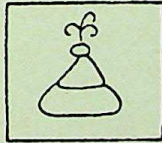
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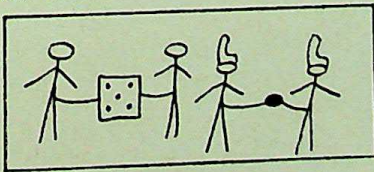
a phonetic symbol



viz., ¹ndi which stands for the bracken fern *Pteris-*

dium aquilinum, here it is read ¹ndü. Both figures do not have the body of a commoner, but that of a ²dto-¹mba or deity, to set them apart from the ordinary people. Usually the first symbol is fully written out, and instead of writing the complete second symbol, only the phonetic is written, but as it occurs after the symbol ²ndzī its meaning is understood.

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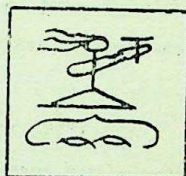


in the first phrase two male figures are united by a cord and the symbol ¹ssu = a die, which here stands for ²ssu = to lead.

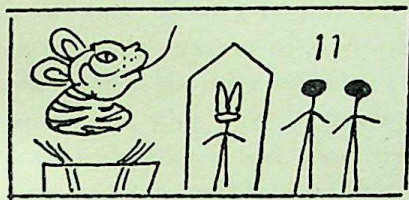


(739) ²Nyi-¹ddv-¹na-³bpū is a demon Nāga his name appears thus in the *ms.* Apparently he is a Nāga of the ²Nyi clan of Nāgas. The ²Nyi Nāgas are believed to dwell on trees, and although the Nāga symbol is not written, the ²Nyi = fish symbol is always used to indicate that Nāga clan, the fact that ¹Ts'o-¹zū-³llū-²ghūgh's soul was stolen while he hid under a fir tree would indicate that ²Nyi-¹ddv-¹na-³bpū was a demon Nāga of the ²Nyi clan. (See note 991, of ¹Ddu ¹a ¹Ssu ¹a of the ³Ch'ou-¹na ²gv ceremony.

(740) ²Mūan-¹p'a ¹Yu-³lu, this is a ²Llū-¹bu or genuine sorcerer (58), but apparently a celestial one belonging to his father-in-law ²Dzī-¹la-¹ä-²p'u (143) for the symbol ²mūan = heaven appears below his sitting figure, indicating that he dwells in heaven. His name, etc., is written thus in the *ms.*, page 10, rubric two: The symbol below that for heaven is ¹yu = wilted leaves, hence decayed, here it is the first syllable in his name, the second syllable ³lu, is not written. The word ¹p'a is synonymous with ²Llū-¹bu *q. v.*, see also note 307. Here the figure is a male while ²Llū-¹bu are usually female.



(741) The ²K'ö-¹ddv is a weed producing an abundance of seeds. It is *Elscholtzia Patrini*, it has pink flowers and the seeds are arranged on long spikes. A legend relates that when ¹Ts'o-¹zū-²llū-²ghūgh and ³Ts'ä-¹khū-²bu-¹bu-³mi descended from heaven, her father ²Dzī-¹la-¹ä-²p'u (143) gave her seeds of many plants but not of the ²K'ö-¹ddv, therefore she hid some of the seeds under her finger nails, and planted them on her arrival at ²Dzī-¹gyu-²la-²ler ¹dü (606). When ²Dzī-¹la-¹ä-²p'u found out that she had taken seeds of the ²K'ö-¹ddv surreptitiously, he decreed that it should become a pernicious weed, which it is. However from its seeds an oil is expressed called ²K'ö-¹ddv ²ya-¹an which is used for frying cakes, also for lamps. It is an ubiquitous plant and grows even on the roofs of houses, each plant producing thousands of seeds.



²LA-²NDĚR-²LA-³DSÄ,
²WÜA-¹NA ²NYI-²BÄ-²GU
³CHĚR ¹DZO or

The story of ²La-²nděr-²la-³dsä
 and ²Wüa-¹na, two brothers.

Explanation of symbols in the title:

All symbols in this title act as phonetics, the first is ²la = tiger, below ²nděr a rich manured field, the first symbol ²la is here read twice, it is the third syllable in the name, the last syllable ¹dsä = a ¹dsä demon is here read ³dsä, it is written within the symbol ²wüa = house, which is actually the first syllable in the second name. The two black headed figures, black = ¹na indicate the two brothers, the numeral two = ²nyi is above them. The syllables ²bä and ²gu are not written.

This is rather a rare book; *ms.*, no. 5050 is a ²Dto-³la book, and the story of these three ¹Na-²khi is related in the first seven pages. The miniature on the first page represents a standing ²dto-¹mba. The remainder of the book contains the story of ²Mun ¹Ghügh ³ssü. The *ms.*, is in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts. My late ²dto-¹mba who had apparently never seen a book of this title thought it belonged to ³Dsä-²szī-¹miu-¹hō because of the ¹dsä symbol in the text. It was thus wrongly identified at first. Since my return to Li-chiang in 1946 I have found one other *ms.*, by that title but these two are the only ones I have ever come across. *Ms.*, no. 5050 is here translated.

Translation of text:

Page 1: In the beginning of time, when the heavens appeared, the sun, moon, stars and planets came forth, when the earth appeared; the mountains and valleys appeared, the trees, rocks and streams came forth, when the ¹P'ēr ¹Ssan, ²Ō ¹Hä, the ²Ngaw ¹Wu and ¹Ndu ¹Ssä came forth (see notes 40-42, and 211) when the ²dto-¹mba and ²Llū-¹bu ⁽⁵⁸⁾, the chief and minor officials made their appearance, there appeared ²La-²nděr-²la-³dsä ⁽⁷⁴²⁾ and ²Wüa-¹na ²nyi-²bä-²gu. In the west from a black cliff there came forth ²Ssu-¹ddv-¹na-³bpü ⁽⁶⁶¹⁾. On a certain day (not certain which one) the two brothers went to work and found a snake at the

foot of a spiny tree, which was guarded by the snake, also the lake near there.

Page 2: In the west ²Ssu-¹ddv-¹na-³bpü caused a magic and there appeared a black rat at the foot of the spiny tree, to prevent them from hoeing the ground, they struck the head of the rat with their hoe, the rat's head did not ache but their heads ached. They were uneasy in their hearts and they returned home; their souls fled heavenward, and their ³Ssu ⁽⁵²⁷⁾ fled from the land, they were ill both of them. They sent a fleet-footed boy to ²Mi-¹ha-¹gyi-²wüa a ²Llū-¹bu (sorceress, 58) who saw with her keen eyes the reason of their illness, for ²Ssu-¹ddv-¹na-³bpü appeared on the bones ⁽²⁹⁴⁾ (she had performed ¹P'i-³khyu) and ²La-²ndër-²la-³dsä also. That on a certain day the two brothers went digging around the spiny forest and that they had struck a rat on the head whose head did not ache, but their own did. That ²Ssu-¹ddv-¹na-³bpü caused a magic, and that the men were ill at ease, and that when they returned home their souls had fled heavenward, and their ³Ssu ⁽⁵²⁷⁾ fled the land, and that they became ill.

Page 3: They were to send a fleet-footed boy to ¹Yu-³nyi-¹gkyi-²ngu to erect a ¹zhi-²lv ⁽⁸⁴⁾, to give him silver, gold, turquoise and cornelian, to erect a ¹Ssu-²dta ²ngv-³chër a ¹Ssu-²wüa ²ngv-²wüa *q. v.*, white ³K'o-¹byu from ²Dzi-²k'ö-¹ssi-²mä-³k'o ⁽²⁷³⁾, 700 white ³K'o-¹byu, 500 tall ³K'o-¹byu, nine clumps of bamboo and nine of poplars. To repay the Nāga till his eyes were full ⁽²⁸¹⁾ with (thousand million) innumerable winged, cloven hoofed, and clawed creatures and ²Hö-²lū-¹mbbū ⁽²¹⁾. To perform ²Ch'ër ³k'ö (sprinkle medicine) on ²Ssu-¹ddv-¹na-³bpü, on the black rat and snake; when this promise was fulfilled they would have no more illness. The three then sent a fleet-footed boy to ¹Yu-³nyi-¹gkyi-²ngu

Page 4: and ²T'u-²t'u-¹gko-³wüa to come and perform ²Ssu ¹gv (all is again repeated as on the foregoing page). To repay ²Ssu-¹ddv-¹na-³bpü on his cliff in the west till his eyes were full (till he was satiated) with stags and serow, boars and bears, tigers and leopards, deer and muskdeer, Stone and Amherst pheasants, and ²Hö-²lū-¹mbbū. (This is now followed by the origin of the medicines and ²Ch'ër ³k'ö).

Page 5: In the west at the cliff ²Ssu-¹ddv-¹na-³bpü, the snake at the edge of the spring, the rat at the spiny tree, all were given medicine after which they had no more illness. The ²dto-¹mbas then (ransomed) called back the souls from the western cliff of ²Ssu-¹ddv-¹na-³bpü and the souls of ²La-²ndër-²la-³dsä, and ²Wüa-¹na ²nyi-²bä-²gu were there-upon redeemed; so numerous were their offspring as the heavens were full of stars and the land full of grass. They had no more illness; let us

hear only good tidings. The family of to-day being the descendants of the ²Wüa-¹na brothers, do not strike the black rat of ²Ssu-¹ddv-¹na-³bpü nor do they dig springs. We have stolen nothing yet we repay him, we have not killed anyone yet we pay life money to the ¹Ssu and ¹Lv (Nāgas and dragons).

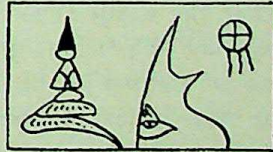
Page 6: The black crow is the officer of the Nāga, it sits at springs, and relates of good tidings (of the repayment by the people), ¹Ha-²yi-²dzi-¹boa-¹p'ēr (the bat) roosts where dwell ¹Ndu and ¹Ssä, and with a fine voice he requests of them long life ⁽⁷⁴⁴⁾. The family, the heavens, the night, the month and year being auspicious, sends a fleet-footed boy to ¹Yu-³nyi-¹gkyi-²ngu to perform ²Ssu ¹gv. (All is again repeated as to objects used, the repaying of the Nāga, of the origin of medicine, of the sprinkling of medicine on the Nāga and dragons). The ²dto-¹mba ransomes the soul from the Nāga, is desirous of years, long life, ¹nnü and ¹ō. Let the family have no more illness, let them hear only good tidings and let their pond be full.

(742) In the fifth rubric on page 1, the text reads ²La-¹nder-²wüa-³dsä came forth, it is possible that that is the name, for the ¹dsä figure is within the symbol for house = ²wüa.

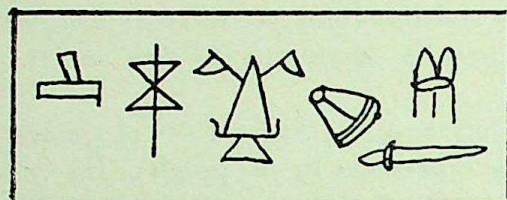
(743) ²Ssu-¹ddv-¹na-³bpü is a demon Nāga and is equivalent with the ancient Bön Se-bdud-nag-po སེ་བདད་ནག་པོ་, a malicious sa-bdag ས་བདག་. The ¹Na-²khi

figure him with the head of a ¹ddv demon dwelling in the setting sun (west) on a cliff.

In the Vaidurya dkar-po, folio 466 b, occurs a sa-bdag by name Se-bdud, he is considered a Mi-nag or black man. He holds a khram-shing the ¹Na-²khi ²K'o-¹byu in his hand.



(744) The bat here requests long life from ¹Ndu and ¹Ssä (211) because ¹Ndu and ¹Ssä are believed to apportion man's span of life; this is related in a *ms.*, called ³Mun-²ndzi ²mi = old age eaten (experienced) forget, belonging to the ²Khi ²nv funerary ceremony.



²T'I-³TS'AN ²DTO-²MA ³P'I,
²GKV-³CHUNG or

The throwing out of the ²T'i-
³ts'an ²dto-²ma, first volume.

Explanation of symbols in the title:

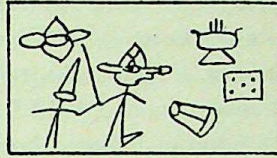
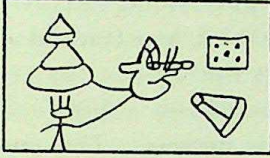
The first symbol represents a carpenter's plane = ¹t'i, here read ²t'i, it is phonetically used with the second, which is not a symbol but a syllabic character or phonetic without any meaning, ²t'i-³ts'an is the name of a particular ²dto-²ma, Tibetan gtor-ma, of which the third symbol is a picture; the ²dto-²ma ⁽²⁰⁾ made of barley or wheat flour and butter reposes in a cup, two small flags are stuck in its side. The fourth symbol represents a mutton shoulderblade = ¹p'i, here it is read in the third tone ³p'i for to throw out. The last two symbols ²gkv = head and ³chung = to join on, always stand for "first volume", i. e., it is the head volume and as others follow the word ³chung is added.

There are 21 ²T'i-³ts'an ²dto-²ma which are given to the demons. What the words ²T'i-³ts'an imply has been forgotten by the ²dto-¹mba. Only one ²T'i-³ts'an-²dto-²ma is used nowadays. The 21 ²T'i-³ts'an ²dto-²ma are figured in the ²Ddu-¹mun mss., nos. 1992, 1912, (Index book) of the ³Shi-²lo ³nv funerary ceremony for a deceased ²dto-¹mba. Each one of these 21 ²dto-²ma is different. Conscientious ²dto-¹mbas will never omit these books, but those who have become slack and do not care, will never chant them, as it takes too much time. Or if people who have ²Ssu ¹gv performed are themselves not strong believers, then the ²dto-¹mba will omit them. The same books, three in number, are also chanted at the funerary ceremony for a ²dto-¹mba or ³Shi-²lo ³nv.

These ²dto-²ma had their origin with ²Dto-¹mba ³Shi-²lo. In the ms., ³Shi-²lo ²t'u-³bbüe (see B. E. F. E-O., t. XXXVII, fasc. 1., p. 31) we read: that other people's demons he could drive out, but his own he could not drive out, but how he rid himself of the demons who stayed behind him is told in this ms.

He made this ²dto-²ma and wrote these books, and by throwing out these ²dto-²ma to the demons, he rid himself of the demons who he believed were constantly behind him.

In a *ms.*, called ¹Hä ²zhi ¹p'i ¹K'o-³lo ²t'u or the origin of the wheel (of existence) *mss.*, nos. 1859, 1726, of the ³Ds'i-¹zaw-²gyi-²mun ³nv, and ²Zhi ³mä ceremonies respectively, it is related that man led his own god and his own demon, he also led his own soul and his own ¹Ddv demon:



1) Transcribed this reads: ²Wu ¹hä ¹wu ¹ngu ²ssu, ²wu ¹ts'u ²wu ¹ngu ²ssu ²lä ¹ds'i = Personal god = ¹hä, self = ²wu,

¹ngu = behind, ²ssu = lead, personal demon = ²wu ¹ts'u, self behind lead, ¹ds'i = come.

2) ²Wu ²hä ²wu ¹ngu ²ssu, ²wu ¹ddv ²wu ¹ngu ²ssu ²lä ¹ds'i = Personal (own) soul = ²hä, behind lead, personal (own) ¹Ddv demon self behind lead come. (See also *l. c.* p. 117). The ²Na-¹khi believe that man has five souls, one is his protecting deity, perhaps the Tibetan pho-lha, the ¹Na-²khi ²p'u-¹la who preserves man from harm, one is his double (shadow), one is his demon soul, one the ¹ddv, the personified evil principle, and one his own soul inhabiting his body.

These three *mss.*, are chanted in the home in the improvised chapel, before the ¹Ssu-²wüa ²ngv-²wüa *q. v.*, all impurities, demons, evil Nāgas who are believed to be present in the house, also gods who are present but do not protect the family are all chased out with the ²dto-²ma. The latter are placed on a plate, and the plate on a table before the banner which is equivalent to a Tibetan Thang-ka ཐང་ཀ་, in the chapel (Plate 28). With the 21 ²dto-²ma is placed a ²mbër-¹dtv (see Plate 26) made of a branch of the yellow wood of *Berberis yunnanensis* called in ¹Na-²khi ²t'khi-¹shi meaning spines yellow, because it is very spiny and is yellow (both flowers and wood). The ²mbër-¹dtv *q. v.* ⁽⁵¹⁾, has the mouth in the neck, and the eyes on the throat, it is dressed in a yellow garment, and takes the place of the person for whom the ceremony is performed, this is called ¹gko-²gkan-³k'ö, from ²gkan = to exchange; a cup of medicine consisting of water, a flower, tea leaves, butter, ginger, sugar and incense powder *i. e.*, juniper wood powder, this is sprinkled by means of a small juniper twig on the 21 ²dto-²ma as well as on the ³Ch'ung ²bpa *q. v.*, Plate 5. The ²dto-²ma are about six inches high, and are made of flour and vegetable oil or butter.

When the ²dto-¹mha chants this book the landlord kneels before the table and prostrates himself; the butter lamp and incense burner are lighted, and ²Hö-²lū-¹mbbū ⁽²¹⁾ is dropped on the ²dto-²ma on the plate by the ²dto-¹mha or priest, as well as by the landlord who has the ceremony performed. When this has been done and the books chanted, the ²dto-

²mas, ²Mbër-¹dtv, ³Ch'ung-²bpa and incense are taken out to a hill if the party lives near the mountains, or are placed on a rock in a meadow if the party lives in a valley or plain. The dogs and crows usually quickly devour the ²dto-²ma.

The three volumes bearing the same title are ²gkv-³chung = first, ³lü-³chung = middle, and ³man-³chung = tail one or third, here translated belong to the ²Ssu ¹gv ceremony. Those chanted at the ³Shi-²lo ³nv ceremony differ only in minor respects. In 1948 I secured two volumes of ²gkv-³chung and two of ³lü-³chung, ³man-³chung is missing. The one translated here is a ²Dto-³la ms., and has on its first page a miniature of a ²dto-¹mba representing ¹Yu-³nyi-¹gkyi-²ngu the ²dto-¹mba of the ¹Ssu Nāgas, he holds a ²bpö-¹mba in one hand and a ²ds-¹lër in the other.

In the Harvard-Yenching Library are three volumes nos. 1033, 1032, and 907, first, second, and third volume, all three belonging to the ²Ssu ¹gv ceremony. All three have on their first page, a picture of ²Dto-¹mba ³Shi-²lo sitting on a lotus throne, with the right hand in the Earth-touching or so-called "Witness" attitude (Bhūṣpārśa, Tibetan sa-gnon ས་གཤོག་).

The first mentioned ²Dto-³la book is here translated.

Translation of text:

Page 1: In the time when heaven and earth came forth, and ²Dto-¹mba ³Shi-²lo came forth; ³Shi-²lo had promised (= ²khyü) to chant (perform a ceremony), to substitute (a ²dto-²ma ⁽²⁰⁾ and ²Mbër ¹dtv ⁽⁵¹⁾) (for a human being) unless it's origin which has not been seen (is known) is told, one must not slander it. One day ³Shi-²lo could escort other people's ¹ddv demons, but his own he was unable to escort; other people's ¹dsä demons he could prevent coming down, his own he could not prevent ¹Ddv and ¹Dsä they

Page 2: enveloped ³Shi-²lo; in the beginning ³Shi-²lo's promise to chant was not known whence it originated, it was not seen. ³Shi-²lo and his father and mother dwelt at ¹Mä-²yi-¹dü. ³Shi-²lo did not know 9 kinds of ²ssä-²lä-¹dgyu = ?; his own ¹Ddv demon he was unable to escort; ³Shi-²lo he was unclean, 9 kinds of impurities he had; his own wicked demon he could not divest himself of. He could not perform nine kinds of ³Ch'ung-²bpa (²bä).

Page 3: Before his own gods he could not perform ³Ch'ung-²bpa-⁽²⁾bä; before the ¹Ddv demons he could not substitute (for a person), nor could he in front of a demon below, repay. (Through) ³Shi-²lo other people could benefit in hundred ways, (here ²k'wua = benefit); while

only bad resulted to him personally (evil unable to count he obtained). Other people's ¹Ddv demons he could send away, his own ¹ddv demon he could not rid himself of (he remained behind him); other people's demons he could suppress, his own remained on him (or with him).

Page 4: Other people's ²Ndër ⁽¹⁴⁾ demons he could suppress, his own he was unable to. ¹Ddv demons enveloped him (so he could not think). ¹Tsa-²dtü-²nv-³nv-¹dzhi the father of the ¹Ddv demon came forth there. The mother of the ¹Ddv demon ¹B'a-²dtü-³khyü-²khyü-¹ma came forth there; (their sons) ²Shi-¹ddv-¹na-³bpü and ²Wu-¹mbbüe-²tša-³dzī, these two came forth ⁽⁷⁴⁵⁾.

All the ¹Ddv demons remained behind him (stayed with him). ³Shi-²lo was afraid in the daytime to think, at night he had bad dreams. ³Shi-²lo for certain promised to chant and substitute (a ²dto-²ma for a person);

Page 5: his own chanting he promised himself to do. His own ¹Ddv demon he wanted to escort, his own demon he wanted to suppress; his own substitute he wanted to make, all the objects used to make substitution he wanted to give into the hands of ²Shi-¹ddv and ²Shi-¹dsä demons to repay them; he used a yellow branch (of Berberis) to make a ²Mbër-¹dtv, wearing a hat and a white dress; the body was yellow glittering (like gold), it could chant and laugh, and repay the ²Shi-¹ddv ²Shi-¹dsä till their eyes were full. The ¹Ddv were repaid and carried off (what they received) also the ²Mbër-¹dtv; the ¹Ddv then returned (past through their own gate and over their road); after ¹Ddv had gone

Page 6: ³Shi-²lo did not permit them to remain behind him. ³Shi-²lo reached a ripe old age and great power. He escorted the ¹Ddv on their road on high. They were not permitted to remain behind him. Whence ³Shi-²lo's chanting originated was not seen. ²Shi-¹ddv's father was ²Dto-²dti-³ch'i-³mbu, ²Shi-¹ddv's mother was ¹Mä-¹zaw-²ds-²mun, then there came forth ²Shi-¹ddv-¹na-³bpü, and then there came forth ¹Ddv-¹k'o-²muän (¹ma)-¹mbbü-¹gko-³gko,

Page 7: then there came forth the ¹Ddv ²Ssu-³bbü-²t'o-³la; all the ¹Ddv enveloped ³Shi-²lo. (The remainder of the page is a repetition of the text occurring on p. 4, rubric ten to page 5 last rubric inclusive). After he had chanted he did not permit the ¹Ddv to remain behind him, he reached a ripe old age and great power. The ¹Ddv's gate he propped so they could not descend (he did not permit them to descend).

²Dto-¹mba ³Shi-²lo's promise to chant, and (the using of) a substitute, whence it originated nobody saw; (but the origin is then related) ²Shi-¹ddv's father was ¹Ddv-²yi-³shi-³mbu; the mother was ¹Ss-¹zaw-³khyü-¹ma. (In *ms.*, no. 1033 she is called ³Ss-¹zaw-²t'o-¹ma); (then there

came forth) ²Shi-¹ddv-¹na-³bpü; ³Shi-²lo-³ssä-²ngv ¹Ddv (In *ms.*, no. 1033 he is called ³Shi-²lo-³ssä-²ndër ¹Ddv) also came forth, then ²T'i-³bbü-³gkv-²shu ¹Ddv came forth. All the ¹Ddv stayed behind ²Dto-¹mba ³Shi-²lo.

Page 8: The text is the same as follows after the names of ¹Ddv demon on page 4, rubric ten, to end of page 5.

Page 9: The first paragraph is the same as on page 4. ²Shi-¹ddv's father was ²K'ö-²wüa-²dto-²dzhi, his mother ²Sso-²ggü-¹yü-²mun, then came forth ¹Shi-¹ddv-¹na-³bpü, then there came forth ²K'ö-²mä-²gyi-³mun ¹Ddv, these four ⁽⁷⁴⁶⁾.

The ²dto-¹mba of the gods ¹La-²bbü-²t'u-³gko ⁽¹⁵⁸⁾ had behind him ¹Ddv demons (the remainder of this page is as related after ³Shi-²lo).

Page 10: When ¹La-²bbü-²t'u-³gko ⁽¹⁵⁸⁾ used a substitute he used a ²Haw-²khi ²dto-²ma ⁽²⁰⁾ which was brilliant; the latter he substituted for his body, (the remainder is the same as after ³Shi-²lo).

²Shi-¹ddv-²bpö-¹lër-¹yu-³t'u was behind ¹Khyu-²bbu-¹gko-³wuà, (the text is again the same as after ³Shi-²lo).

Page 11: He used a ²Mbër-¹dtv (the remainder is the same). Last line: ²Yi-²mä-²t'o-³bpa ¹Ddv was behind ¹Lü-²shi-¹ma-³ndaw ⁽⁷⁴⁷⁾ he

Page 12: used a ²Haw-²khi ²dto-²ma ⁽²⁰⁾ which had a hat and dress.

²Muàn-³ts'ër-²ho-³gkyi ¹Ddv was behind ¹Ler-²gyu-³gkyi-²gyu ⁽¹¹⁷⁾ (the text is the same as after ³Shi-²lo).

Page 13: Rubr. three. He gave an efficacious medicine and clothing ¹yi-²bu-²baw-¹la ⁽⁷⁴⁸⁾, and wine in a golden cup; he used a ²Haw-²khi ²dto-²ma etc. (the rest is the same).

At the time (in the age) when ¹Ddv-²mba-²shi-³mi came forth, he was back of the ²dto-¹mba ¹Wu-²shi-²dti-²shi-²muàn-²mbö; the rest is the same.

Page 14: He gave in exchange a hat, clothing, a golden cup with wine and a ²Haw-²khi ²dto-²ma, etc., etc.

³Shi-²lo escorted the ¹Ddv on high, etc. etc. Last rubric on this page: The father of the ¹Ddv was ²K'ö-²dzhi-¹ggö-³bpü,

Page 15: he was behind ¹Na-²mbö-²gu-¹dsä ²bpö-¹mbö, The rest is the same). He gave him a ²Mbër-¹dtv, hat, clothing, ²Ndaw-¹ko ⁽⁴⁰⁸⁾ a little of its tongue, all evil he heaped on the ²Mbër-¹dtv which carried it off, etc.

¹Lo-³bpa-³gkyi-²de ¹Ddv was

Page 16: behind the ²bpö-¹mbö ¹Dsä-²mbö-¹khyu-¹mbbüc he gave him a yellow garment ⁽⁷⁵⁰⁾ the rest is the same.

¹Ssä-²zhi-¹nun-²bpa ¹Ddv (was behind) ¹Ddo-²shi-¹muàn-³daw ²dto-¹mba,

Page 17: the rest is the same. He gave him turquoise dust and golden dust.

²Shi-¹ddv-¹na-³bpū was behind ¹Ssü-²mbö-³gko-²shi ²dto-¹mba.

Page 18: (The rest is the same), after he had chanted all was well. To-day all the chanting ²dto-¹mbas did not allow the ¹Ddv demons to remain behind them.

²Shi-¹ddv-¹na-³bpū was behind the terrestrial ²dto-¹mba ²Ssaw-²bbū-²ssaw-¹la ⁽¹⁵⁵⁾, the rest is the same.

Page 19: He gave him a ¹Mun-¹shwua ²Mbër-¹dtv (a Rhododendron) tall ²Mbër-¹dtv also a horse of the same wood.

²Yi-¹ma-³t'u-³bpa ¹Ddv, ¹Ma-²dso-²ho-³gkyi ¹Ddv, ²Mi-²lo-³t'u-³bpa ¹Ddv, ²T'u-²shi-¹ma-³bpa ¹Ddv, ²Yi-²ssö-³khyü-³bpa ¹Ddv,

Page 20: ¹Dtan-²ssö-¹ma-³bpa ¹Ddv, to all these they gave substitutes.

²Ch'ër-¹dsä-²zo ¹Ddv and ²Shi-¹ddv-¹na-³bpū, ¹Yu-²ddv-²ssu-³bpū ¹Ddv, ²Bpä-¹lū-¹yu-³t'u ¹Ddv, ¹Wu-²mbö-²tsa-³dzi ¹Ddv, ²Ssan-¹lër-³ssä-³ngu ¹Ddv, ¹Na-³non-²dgyu-²mun ¹Ddv, ²Mi-¹zä-²dta-²zhër ¹Ddv, one morning to them

Page 21: all the ²bpö-¹mbö, and I who perform this ceremony give them a substitute.

The gods, ²dto-¹mbas and the people, the three when they present substitutes, they give a ²Haw-²khi ²dto-²ma ⁽²⁰⁾ like a ¹Lër-²mbu-³ch'i (q. v.) also a garment of yellow satin to the ²dto-²ma, the ²dto-²ma laughs and sings, and is taken away by the ¹Ddv ²swue-²p'ä = chief. (The rest of this page is the same), after the substitute has been given them they are not allowed to descend again.

Page 22: They are not allowed to remain behind the ²dto-¹mba ⁽⁷⁵¹⁾. (The book pertaining to the ³Shi-²lo ³nv ceremony differs from now on, instead of ³K'o-¹byu etc., it mentions there ¹Ddv-²wüa ²ngv-²wüa, nine houses for the ¹Ddv demons etc.).

700 ³K'o-¹byu, all clawed animals are painted on these ³K'o-¹byu; all hoofed animals are painted on ³K'o-¹byu; also all winged creatures are painted on ³K'o-¹byu; they are used as substitute for the body of the ill person and given to the ¹Ddv. A wheat ²Haw-²khi ²dto-²ma is also used, this the ²dto-¹mba substitutes and then throws out, the body of the ²Haw-²khi ²dto-²ma able to rise and speak is used to substitute for the flesh of (whoever has the ceremony performed). The conch is like a bone, and serves as substitute for the bones.

Page 23: Fire is like breath and is substituted for breath; ¹Ch'ung (cornelian) beads are like eyes and are used as substitute for eyes; a flag is like a tongue and serves as substitute for the same; the feet of the ²dto-²ma serve as substitute for feet; the hands of the ²dto-²ma serve as sub-

stitute for hands; milk is used as substitute for the ¹nyi⁽⁷⁵²⁾ which is like a tail. The ²dto-²ma's ears serve as substitute for the ears; a square of satin serves to make a garment for the ²dto-²ma, and with it the ¹Ddv are repayed, after which the ¹Ddv are no more behind the ²dto-¹mba (³Shi-²lo). The ¹Ddv

Page 24: are escorted on the sound of the ²Ds-¹lër⁽⁴⁹⁾ and ²Ndaw-¹k'o⁽⁴⁰⁸⁾ on high. ¹Ddv—you are not to remain in the land of the people for long time (= ³haw-¹shër). If you remain (dwell) for a long time then your head will be enveloped in ³Ch'ou. Go laughing, talking, go! The evil in your heart suppress below, goodness send on high (good thoughts issuing from your heart send on high). All the things you brought, and what you did back of the ²dto-¹mba, take back with you. The road of the ¹Ddv will be closed and the gate locked. The gate of the ¹Ddv we will open and all that causes fright we will ³dvt (= stop up).

Page 25: To-day, I invite the ¹Ddv but you are not permitted to stay behind me (the ²dto-¹mba says). The clouds and winds of the ¹Ddv and ¹Dsä will be stopped, closed up, preventing you from coming down. ²Müan-²zo-²k'o-²lo-²zo⁽⁷⁵³⁾, the ²Ndër⁽¹⁴⁾ demons and ²Ndshi ¹ts'u⁽³⁶⁹⁾ (demons), the ¹Ssu, will be stopped from coming down (see ³Dvt ¹bpö). The ¹Ddv ¹Dsä, ¹gkyi = clouds, ²här = wind, to go on the ²T'i-³ts'an cross over it (hence the symbol for road before ²T'i-³ts'an). Let the family have no more illness, I the ²dto-¹mba, let me have long life and power.

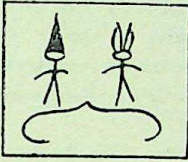
Page 26: It gives outlines of the ²dto-²mas that are used at this ceremony. They are all made of flour. In the 1st rubric it gives the shape of four ²dto-²mas and three butter lamps also made of flour; the eastern ²dto-²ma is a chicken-headed one, the southern is a ³khyü ²k'ö = jackal-headed, the western is a stag-headed and the northern a tiger-headed ²dto-²ma.

Then follow ¹Dsä demon ²dto-²ma, which are three-angled, the ¹Ddv ²dto-²ma, ¹Zä ¹ts'u ²dto-²ma, ²Mun ²dto-²ma (another ¹Ddv-²de ²dto-²ma), ²dto-²ma of the ²Nyi ²Llū-²mun (Nāga), one of the ¹Ssaw-³ndaw ²Llū-²mun (Nāga one for ²Dtū (³mun) = ²Dti-³mun⁽¹⁸⁾, ²Haw-²ma-⁴yi⁽²⁶⁾, and ²Nyi-²wüa⁽²³⁾.

Page 27: A ²Ngyi-²lo ²dto-²ma⁽⁷⁴⁹⁾, then the father and mother of the ²Ngyi-²lo ²dto-²ma, the former is a sheep-headed ²Mun, the latter a ¹Ddv-headed ²dto-²ma. In ²Ngyi-²lo ²dto-²ma ³p'i of the ³Shi-²lo ³nv ceremony, *ms.*, no. 1051, it tells of the origin of that ²dto-²ma, on page 3, first rubric (see note 749).

(745) In note (39) all the ¹Ddv demons are enumerated. It states that 360 ¹Ddv demons came forth from the union between ²Dsa-(¹Tsa-) ²dtü-²nv-³nv-²dzhi the father

and ¹B'a-¹dtü-³khyü-²khyü-¹ma the mother, twenty six of their sons are named, among them are the two here mentioned. On the first page of this *ms.*, it states that he could not prevent the ¹Dsä demons from coming down. Now the ¹Ddv and ¹Dsä appear in ²dto-¹mba *mss.*, as residing on high in the celestial spheres (Plate 23), and they are depicted thus:



above the vault of heaven. In other *mss.*, we read of the ²Mün ²ggö ¹Ddv ¹nä ¹Dsä = the celestial ¹Ddv and ¹Dsä demons. In this *ms.*, the ³dtv = prop, see ³Ch'ou ³dtv ¹bpö of the ³Ch'ou ¹na ¹gv ceremony, is used to prevent them from descending. In Tucci *Tibetan Painted Scrolls*, Vol. II, Appendix 2, p. 718, we read that "the bDud བདུད are demons, though located in the spheres",

and of the bTsan he says that "they were the most powerful aboriginal deities of Tibet, they are also located in the intermediate space". Yet he states that "the bTsan can hardly be distinguished from the gNyan". The bDud and bTsan, pronounced Dü and Tsen, are identical with the ¹Ddv and ¹Dsä. In Bön texts they are always mentioned together. There are however ¹Ddv demons dwelling in the lower spheres of ²Nyi-²wüa or hell, for we read in a *ms.*, entitled ¹Ddv ³Khü-¹na ¹lo ¹ggö ²ssu = To rescue from inside the black lake of the ¹Ddv (demons), belonging to the ³Shi-²lo ³nv funeral ceremony, how ³Shi-²lo was held by the seven ¹Ddv demons of that lake where he went bathing. See. The ¹Na-²khi ¹Hä ²zhi ¹p'i in *B.E.F.E.O.*, t. XXXVII, p. 71.

(746) Like other ¹Na-²khi demons they had more than one pair of parents; it appears that each of these different parents gave birth to a ³Shi-¹ddv-¹na-³bpü.

(747) ¹Lü-²shi-¹ma-³ndaw was the second son of ²Dto-¹mba ³Shi-²lo or gShen-rabs-mi-bo, he controls the ³Dto ¹na ³k'ö ceremony, and became the co-founder of the ¹Na-²khi shamanism. The first son was called ²Ddö-²sso-³ch'i-³mbbü and dwelt at ²La-¹ssaw-³dto-²k'ö-¹p'ër (246) in Tibet. He is also called ²Dto-¹ddü ²Ddö-²sso-³ch'i-³mbbü, the great ²Dto-¹(mba). He is said to be identical with the Kar-ma-pa Dus-gsum-mkhyen-po དུས་གསུམ་མཁྱེན་པོ་, (See *The Ancient Na-khi Kingdom*, etc.,

Vol. I, pp. 201-202).

His third son was called ³Ssä-²gkyi-¹yu-²lv, he dwelt at ²Zhi-¹zaw-²man = road descend tail, i. e., where the road leads south from ¹Na-²khi land, that is in ²Lä-²bbü ¹dü or Min-chia 民家 territory, the Nan-chao Kingdom 南詔. He was said to have been the founder of the Min-chia religion and became their ²dto-¹mba. It is possible that later the ¹Na-²khi looked upon one of their ²dto-¹mbas, especially the one who dwelt in the cave ³Shi-²lo ²ne-²k'o (see Plate 51) in ²Bbër-²ddër (Pei-ti 北地) as an incarnation of the real founder of Bön gShen-rabs-mi-bo, and that his son became the founder or co-founder of the ¹Na-²khi shamanism. ³Shi-²lo ²ne-²k'o is a famous place of pilgrimage for every ²dto-¹mba, for they believe that gShen-rab-mi-bo lived there. I visited the cave in company with one of my former ²dto-¹mba teachers in 1930. It is interesting to note that the word 'ne' is interpreted by the Lepchas as meaning "the place or caves for shelter or residence". (see: Waddell, *Frog-worship amongst the Newars*, with a note on the etymology of the word "Nepal" in: *Indian Antiquary*, Vol. XXII, Oct. 1893, p. 293). Thus the name of the cave in which ³Shi-²lo lived can be translated ³Shi-²lo residence cave, for the word ³K'o in ¹Na-²khi means cave. Waddell states that the word 'ne' means residence, and is so understood by

Newars and Lepchas, and that in Lamaism it is usually restricted to sacred caves and other sacred spots. The word 'ne' does not occur in ¹Na-²khi and the ²dto-¹mbas told me it was of Tibetan origin. It is the Tibetan gnas གནས།, pronounced ne = place.

See also *l. c.*, p. 267, Plate 140. The three sons of ³Shi-²lo appear thus in ¹Na-²khi mss.,



1) ¹Lü-²shi-¹ma-³ndaw; 2) ²Dto-¹ddü
²Dti-²ssö-³ch'i-²mbbū; 3) ³Ssä-²gkyi-¹yu-²lv. The words in *italics* are represented by symbols employed phonetically, the other syllables are not written.

Plate 51 shows part of the cave with my ²dto-¹mba chanting ³Shi-²lo ²t'u-³bbüe = The origin of ²Dto-¹mba ³Shi-²lo. The cave is situated in Chung-tien 中甸 territory, at ²Bbër-²ddër, in the valley of the ²Bbër-¹p'ër-¹gyi, on the upper slopes of the mountain at 9,600 ft. elevation, overlooking ³Bbër-²ddër, facing west.

(748) ¹Yi-²bu-²baw-¹la means a yellow satin garment it is written thus:



the serow's head = ²yi acts as phonetic, the lower symbol represents a garment colloquially called ²baw-¹la or ²ba-¹la, the literary word is ²gyi.

(749) In ms., no. 1051 of the ³Shi-²lo ³nv funerary ceremony the origin of the ²Ngyi-²lo ²dto-²ma is related on pages 3 and 4 as follows: The ²Ngyi-²lo ²dto-²ma was brought to the land of ²Müan-³llü-¹ddu-²ndzi by the action of ¹Ssu-²zo-²mi-³ssä-²ngo-¹wu (the son of ²Müan-³llü-¹ssu-²ndzi the enemy of ²Müan-³llü-¹ddu-²ndzi) and the ²dto-¹mba ²Müan-²mbu-²wüa-¹lu (378) who called the demons ¹Ssu-²zo-²mi-³ssä-²ngo-¹wu, ¹Ddv, ¹Dsä, ²Mun ³Gku-²shu-¹ma (983), ¹Ddv-²ndër-³t'khyo-²bpa-¹la-¹llü (374) and led by ²Müan-³llü-¹ssu-²ndzi they brought the ²Ngyi-²lo-²dto-²ma to the realm of ²Müan-³llü-¹ddu-²ndzi.

In the book ²T'i-³ts'an-(³p'i) ²dto-²ma ³p'i ²gkv-³chung it relates on the last page that the father of the ²Ngyi-²lo ²dto-²ma was ²Mun-²yü and the mother ²Mun-¹ddv. It states that on the ²t'khi-¹shi ²Mbër-¹dtv the eyes are carved on the throat and the mouth on the neck.

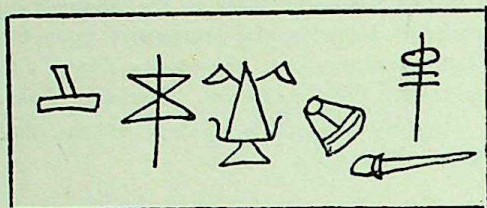
(750) Yellow garment = ²gyi-¹shi is written with ¹ha = gold, and ²gyi = water, thus it could be read yellow water. The ¹ha = gold symbol is also read ¹shi = yellow.

(751) The name ²Shi-²lo is used but ²Dto-¹mba ³Shi-²lo is not meant; the ²dto-¹mba performing the ceremony is thus addressed, like a Chinese teacher is addressed as Fu-tzu 夫子 after Confucius.

(752) ¹Nyi here stands for penis, milk is used as a substitute on account of the milky fluid ejected at coitus.

(753) He was a celestial being and was the husband of ³Ts'a-¹khü-²bu-¹bu-³mi and son-in-law of ²Dzi-¹la-¹ä-²p'u. His wife was stolen by ¹Ts'o-²zä-³llü-²ghügh, after which he became very angry and sent illness to man and beast, caused crops to be ruined, etc. He sent the demons ²K'o and ¹Dzhu also ²Ndshi q. v., upon the earth; ¹Dzhu is looked upon as the cause of illness and death. ¹Dzhu is considered the mother of death. The evil deeds of ²Müan-²zo ²K'o-²lo-²zo are warded off by a special ceremony called ³Dtv ¹bpö. The egg in the four-pronged poplar stick is to ward off any evil sent by him.

The ³Dtv ¹bpö ceremony is to ward off the ²Ndshi ¹ts'u, etc., from descending; it is also believed to ward off jaundice in the winter, and dysentary in the summer; he is also able to send the ³Ch'ou ¹ts'u = demons of impurity and immorality upon the land. ³Dtv ¹bpö is chanted at the ²Müan ¹bpö ceremony (see: *Monumenta Serica*, Vol. XIII, p. 80), the ²Szi-³chung ¹bpö and ²Här-²la-¹llü ³k'ö ceremonies. The *mss.*, chanted at these differ however considerably. The ³dtv also wards off hail, storms etc., all calamities visited on man coming from heaven (the sky).



²T'I-³TS'AN ²DTO-²MA ³P'I,
³LÜ-³CHUNG or

The throwing out of the
²T'i-³ts'an ²dto-²ma,
second volume

Explanation of symbols in the title:

The first four symbols have already been explained, see: ²gkv-³chung. The fifth symbol ²lū represents a spear, here it is used phonetically for ²lū = center, middle, (volume). There are two volumes of ³lū-³chung in the collection no. 1032, belonging to the ²Ssu ¹gv ceremony and no. 1716 to the ³Shi-²lo ³nv ceremony, both are in the Harvard-Yenching Institute Library. One recently acquired a ²Dto-³la ms., (no. 6093), has on its first page a miniature of a ²dto-¹mba (standing) dressed in a yellow garment, holding in his left a ²ch'ēr-³k'wua or medicine cup, and in his right a juniper twig, in the act of sprinkling medicine on the ²dto-²ma. This latter ms., now in the possession of Mr. Loy Henderson American Ambassador to India, is here translated.

Translation of text:

Page 1: In the beginning when all was inarticulate! All the ²Ō ¹Hä ⁽⁴²⁾, all the ¹Ssu and ²Nyi ⁽³³⁷⁾, who dwelt in ²Dzi-¹gyu-²la-²lēr ¹dü ⁽⁶⁰⁶⁾. All the animals having blood and all the ¹Ssu and ²Nyi of ²Nyi-²wüa-³ch'wua-¹dü ^(23, 572) the family prays for them to descend quickly on the ²Ngyi-²lo ²dto-²ma as is the custom. To-day the stars and the night are auspicious.

Page 2: To-day, this day is auspicious. One day when the sun and moon were brilliant, I the ²dto-¹mba will perform ²Ch'ung-²bpa (²bä = do, perform) to the ²Ngyi-²lo ²dto-²ma for the family. From the top of Mt. Kailas down to ²Nyi-²wüa-³ch'wua-¹dü ⁽²³⁾ and back up again, to all the animals possessing blood (we) perform a great (large) ceremony ⁽⁷⁵⁴⁾. The ²Yi-³ndaw ⁽²⁹⁾ caused a great magic on

Page 3: this one ²Ngyi-²lo ²dto-²ma, the ²dto-²ma was placed (on the land) and thereupon the intermediate space between the heavens and the land became full of ²dto-²ma. To the ²dto-²mas between heaven and earth we perform a great ceremony. The ²T'i-³ts'an is cleansed by medicine (by performing ²ch'ēr ³k'ö ⁽²⁹⁸⁾). (The following two rubrics are only partly understood). ²Dto-¹mba ³Shi-²lo caused a great magic

Page 4: ... and performed ³Ch'ung-²bpa (²bä) to the celestial ²Ö and ¹Hä, and to the chief gods, to the ²P'u-¹la sitting on the left, and those sitting on the right, and to the ²P'u-¹la ⁽³⁷¹⁾ behind my own back ⁽⁷⁵⁵⁾, always behind me. ³Shi-²lo caused a magic before all the great, and with the ²T'i-³ts'an medicine

Page 5: he performed ³Ch'ung-²bpa (²bä). He performed ³Ch'ung-²bpa (²bä) to the gods residing in the home first, and to the outside gods (guest gods) ⁽⁷⁵⁶⁾ he performed ³Ch'ung-²bpa (²bä) afterwards. The ¹Zaw ⁽⁷⁵⁷⁾ of evil residing in the home

Page 6: must first be escorted, before those of the outside, present, can be escorted. First the inside guests must be entertained, then the outside guest can be looked after. If the outside ¹Ddv ⁽³⁹⁾ are in the house, the inside ¹Ddv must be sent out first, then the outside ¹Ddv can be attended to (*i. e.*, be sent out). After that the family gives the clean ²T'i-³ts'an medicine, this one

Page 7: to ³T'a-²la-²zo-²mun (²nun) god ⁽⁷⁵⁸⁾; to the god of the brave husband (male grand-child) and to the god of the efficient wife (grand-daughter) and to the god ³T'a-²la-²zo-²mun to those three the ³Ssu-¹bbër ⁽⁷⁵⁹⁾ is tied to the hand of the three. When the man of the family goes hunting wild animals on the mountain, or goes fishing in the valley, he wants the support (= ¹ddv) of ³T'a-²la-²zo-²mun.

Page 8: When the family one day performs ³gko ³ö ⁽³⁹¹⁾ (*q. v.*, *ms.*, no. 6052) to the ¹Ssu and ²Nyi Nāgas residing between heaven and earth; when one day the family kills its nine enemies and suppresses them, they want the support of ³T'a-²la-²zo-²mun ¹Hä = god; one day when herding sheep on the alpine meadow, the family is desirous of the support of ³T'a-²la-²zo-²mun. (Here follows a ³Hoa-²lü = Dhāraṇī) = ¹Ä ¹ngo ¹bö ²ch'ër ²ch'ër ⁴ngo ¹la ²shwua. Now we present before the great god ³T'a-²la-²zo-²mun the clean (= ¹shu-²mä) ²T'i-³ts'an medicine,

Page 9: this we present before him. The ¹Ddv demon from on high ⁽⁷⁴⁵⁾ is not to come down, the one from down below is not to come in; the demon from below is not to irritate, provoke (= ¹ddv) the god (who resides in the house and protects) inside ⁽⁷⁵⁶⁾. May the family have many sons, ¹nnü and ¹ö ⁽⁴³⁾, may many be born (= ¹yü). The ¹Yü-³lü ²bpö-¹mbö pronounces a ³hoa-²lü: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²ssan, he takes in his hand the clean ²T'i-³ts'an medicine.

Page 10: The family takes the clean ²T'i-³ts'an medicine and gives it to ²T'khyu-¹la-¹zü-¹t'o ²Hä-¹ddü ⁽⁷⁶⁰⁾, also to ¹B'a-¹la-¹lër-²wu ²Hä-¹ddü ⁽⁷⁶¹⁾ and to ²K'o-¹la-²nyi-²mbu ²Hä-¹ddü = the male side great god. The great god of the home protects the inside of the home as is the custom. The ¹B'a-¹la-¹lër-²wu ²Hä-¹ddü protects

Page 11: the ¹Nnū ¹nä ³non = the domestic animals and their protectors ⁽²¹⁰⁾ as is the custom. ²Ö-²mä-¹hä ⁽¹⁵⁴⁾ protects the grain as is the custom. Let the golden post of the house ⁽⁷⁶²⁾ not break, nor the central beam of the roof not break. ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua. To-day the family gives the ²T'i-³ts'an medicine to the god of the courageous man, and to the god of the courageous woman, in their presence they present it.

Page 12: With the ²T'i-³ts'an medicine they perform ²Ch'ung-²bpa (²bä) to the gods (so that) the god of the ¹d'a = courageous man protects the son, and the god of the courageous woman = ²mbbüe-¹d'a protects the daughter. The clean ²T'i-³ts'an medicine is given to the yak and the tiger ⁽³⁹³⁾ who guard the gate (of the realm of the gods) to perform ³Ch'ung-²bpa (²bä). The left gate is guarded by the yak, and the right gate by the tiger, as is the custom.

Page 13: To them we present the ²T'i-³ts'an medicine, to the guardians of the gates; the ¹Ddv demons are thus not allowed to enter the home, and the god of the home shall not leave. ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua. The family gives the clean ²T'i-³ts'an medicine to the god of the domestic animals and performs ³Ch'ung-²bpa (²bä), and the great god protects the domestic animals.

Page 14: It prevents the ²Yi-³ndaw-¹ddv-²bpa to come into the house; let the rope which ties (unites) the ³Non ⁽²¹⁰⁾ and ²Ö-²mä-¹hä ⁽¹⁵⁴⁾ not break. The family with the ²T'i-³ts'an medicine performs ³Ch'ung ²bpa (²bä) to the god of the fields who causes the six kinds of grain to ripen. Let the grain benefit from the rain, let the rain descend on the nine kinds of grain, and prevent the ³hoa (= ergot) from enveloping the grain.

Page 15: The family presents the clean ²T'i-³ts'an medicine to ²K'aw-²ggü-³bbü-¹v-²gkaw-²ssü-¹nä, to ¹Ch'wua-²ggö ²Hä-¹ddü = the great god of the males ²Mi-¹ma-¹d'a, and to the great god of the females ²Mbbüe-²ggö ²Hä-¹ddü ¹Lër-²mun, to those three we give medicine; the god of the males protects the sons, as is the custom, the great god of the females protects the daughters.

Page 16: Like ¹Ma-¹la-¹bö-²ndzi-²zo let the son be as courageous as the father, let him suppress the nine enemies, let all be clean (let there be no enemies left). Let there be born courageous people, and fast horses, like the son of ²Müan-³llü-¹ddu-²ndzi as is the custom. The courageous and the quick, and the ²Ngaw-¹la ⁽¹³³⁾

Page 17: come to drink the ²T'i-³ts'an, the clean ²T'i-³ts'an medicine as is the custom. After that he can suppress all the enemies he dislikes, till they rot to the bones ⁽⁷⁶³⁾ as is the custom. We escort all the good relatives on high. ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua. Let the ²dto-

¹mba when driving out demons not be at fault, and when he shoots off the arrow let it split the (target) board.

Page 18: Let the ²dto-¹mba be free of faults. Let all the ¹Ddv be startled (frightened), let those not yet dead have no illness, let the grain be numerous, let the sheep multiply on the alpine meadow ⁽⁷⁶⁴⁾. Let there be many hearths (on account of many people in a home), let the wife give birth

Page 19: to nine sons and seven daughters. Let the clan (= ¹dsaw) be extensive and large, let there be able and wise (among them), let their good thoughts rise and their wicked thoughts be suppressed. Let there be no illness. ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

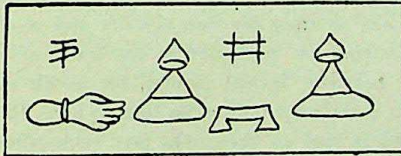
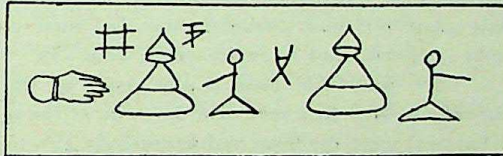
(754) This is called in ¹Na-²khi ³ffü-²dtv.

(755) Here it becomes perfectly clear that the ¹Na-²khi ²P'u-¹la is identical with the

Tibetan Pho-lha རྩོམ་ལྷ། the personal

god; the gods who preside over a man's destiny, are located on the two shoulders, the right and the left, they are called Lha, (see Tucci, *Tibetan*

Painted Scrolls, Vol. II, App. 2, p. 720. The ¹Na-²khi text shows the ²P'u-¹la on the left and on the right. The ¹Na-²khi have another ²P'u-¹la as our text indicates:



which reads: ²P'u-¹la ²wu ¹ngu ²wu ²ggö = The ²P'u-¹la (of) my back of my own, i. e., the personal god who is always behind me. Instead of the syllable ²p'u, that of ¹p'ër = white is written as the ²P'u-¹la are white, are of the white side, in contradistinction of the

¹Ddv who are of the black side; the hand = ¹la below ¹p'ër = white is the second syllable, this is then followed by the symbol for deity; the syllable ²wu = I, my, is not written but read; between the two symbols for deity are: ¹ngu = a grain box, but here read ¹ngu = back, that is in the back of a man, then ²ggö = a bench, here it stands for ²ggö = of, the genitive case, ²wu = my, i. e. of myself.

It is interesting that the first phrase is preceded by the words ²ngu-¹la, this is borrowed from the Tibetan hgo-lha རྩོམ་ལྷ། or hgo-bai lha རྩོམ་བའི་ལྷ། or the chief (personal) gods, ²ngu ¹la corresponds to hgo lha; it cannot have any other meaning, to translate it in this connection would make no sense. There is however a god called ²Ngu-¹la-³gko-²bbü, but he is not considered a ²P'u-¹la (111).

(756) These gods are equivalent to the Tibetan Phyi-lha ཕྱི་ལྷ།, the god of the outside, and Nang-lha རྩོམ་ལྷ། the god of the inside respectively. In ¹Na-²khi the inside god is called ¹K'-¹la, and the outside god ¹Bö-¹la.

The Nang-lha is figured by Waddell in his *Lamaism* on p. 574 as the House Devil. The picture is taken from the Vaidurya dkar-po.

Under the title *The Tibetan House Demon* he published in the *J. A. I.* of London, Aug. 1894, a part translation of the text occurring in the Vaidurya dkar-po concerning the Nang-lha, but only his movements.

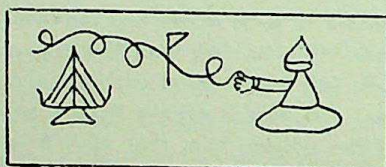
In the Vaidurya dkar-po he is described as follows: "He has the body of a man and the head of a pig, in his right he holds a three-forked stick (Sri-pai ldem-shing) and in his left the victory banner of the gods (lha-yi rgyal mtshan). His body colour is a brilliant red.

(757) The ¹Zaw mentioned here are demons or ¹Zaw-¹ts'u; they are believed to give illness, devour the souls of children causing them to die. See also note 34.

(758) ³T'a-²la-²zo-²mun(-²nun), may be identical with the Tibetan Thab-lha ཐབ་ལྷ།, the god of the hearth, the Chinese Tsao chün 灶君 the kitchen god, but

in ¹Na-²khi mss., he is called ²Dso-³gkv ²dso-¹zhi, the word ²Dso may be a transcription of the Chinese tsao, and ³T'a-²la-²zo-²mun his actual ²Na-²khi name (see note 141). My suspicion that this god is the god of the hearth is partly confirmed by the next sentence of our text, see note 759. I believe the ²dto-¹mba was led astray by the symbol ²p'u = male, ²p'u = grandfather, to read male grandchild, if the female figure had the symbol ²dzi next to it, or over it, it could be read granddaughter, for ²dzi = grandmother, but instead the symbol ²mā = mother occurs, therefore it cannot be read male grandchild and granddaughter, but man and wife and that is what the next sentence confirms, and is explained in note 759.

(759) The ³Ssu-¹bbēr is the string of the ³Ssu (see note 527). The ³Ssu-¹bbēr can only be tied to a man and his wife at the marriage ceremony (called ³Ssu ³dsu = to (go out) meet the ³Ssu) and figuratively also the gods, and here we learn that it is the god of the hearth ³T'a-²la-²zo-²mun to which it is tied. This is written thus in our ms.:

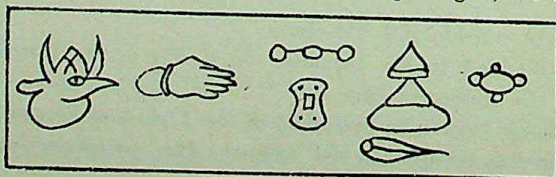


and read: ³Ssu ¹bbēr ¹gko ¹bbēr ¹hā ²ggō ¹la ¹niu ³dtēr = Life god rope love rope god of hand there tie. The symbol for ³Ssu the life god over which is a string or rope tied to the hand of a god = ¹hā, between is the symbol for needle = ¹gko, here it stands for ¹gko = to like, to love; the

meaning there is the rope or string of the Life god is tied to those who love each other

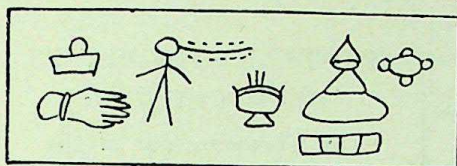
and cannot be separated. The Chinese equivalent is 赤繩繫定. A long red silk cord is used after the ³Ssu ³dsu ceremony has been performed and is tied to the ³Ssu ²k'o or ³Ssu peg (see note 527) and the ³Ssu ¹ndso = ³Ssu bridge; the husband holds the peg in one hand and the wife the bridge in one hand, the two kneel before the ³Ssu ¹dtv q. v., and the cord is put around the back of the two beginning with the wife (bride). The ²dto-¹mba then takes the ³Ssu ¹ndso or Life god bridge from the woman and rolls up the string around the bridge till it reaches the ²k'o or peg after which he puts the two into the ³Ssu ¹dtv. Thus man and woman are united with each other and to the life god, and as we are told here to ³T'a-²la-²zo-²mun who can be no other than the god of the hearth, for it is the wife who attends the hearth, prepares the food for man and beast.

(760) This is the first instance where the Water element god bears a name ²T'khyu-¹la-²zū-¹t'o, he is called the great god, his name is written:



See notes 135, 216-220, 569, 570.

(761) He is the great Earth element god, his name is written:



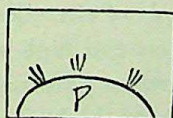
¹B'a-¹la-¹lër-¹wu ²Hä-¹ddü. *Vide supra.*

(762) The main post of a house is called the ²ha-¹shi ²dtv = golden post it is also called the ²Müan-²dtv or 'Heaven's prop. In old ¹Na-²khi houses, the hearth in the kitchen is several feet high, and made of dirt bricks, it is surrounded or enclosed with boards as is the top on that side where people sleep. In the center is the actual hearth. On the north side, and above the hearth, on a shelf, is a shrine with the ³Ssu ¹dtv, (527) and also the ³Non ¹dtv containing the 18 ³Non rocks representing the ³Non (210). On the south of the hearth there is no sleeping place and there the ²Müan-²dtv, resting on a rock, rises from the floor; it is a quadrangular post. About a foot above the hearth is another shelf in front of the ²Müan-²dtv, on this shelf incense is burnt. The ²Müan-²dtv represents the four-sided ¹Ngyu-²na-²shi-²lo ¹Ngyu or Mount Kailas. The marriage ceremony is performed before the ²Müan-¹dtv. When at the end of the marriage ceremony ³Bpa ¹ma ³bpa is performed, i. e., when butter is smeared on the forehead of the bride and groom by the ²dto-¹mba, a little butter is also daubed on the stone on which the ²Müan-¹dtv rests. Such a post is called ³dto in ¹Na-²khi colloquial.

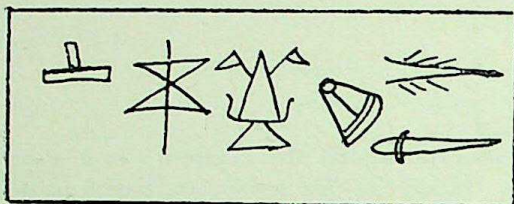
(763) The word used here is ¹bbü written with the symbol ²bbü for pot; the meaning of ¹bbü is stripped, that is the flesh fallen off the bones.

(764) The symbol for alpine meadow or grassland is rather interesting; it is not a piece of flat land covered with grass but a hummock covered with grass. While traveling in northeastern Tibet especially in the region where the ¹Na-²khi once dwelt, now mostly occupied by the nomads of the Hor tribe, I found the region composed mostly of swampy ground with hummocks covered with grass, which necessitated traveling near the foot of the hills, or step from hummock to hummock. The symbol

¹gko for alpine meadow



recalls these hummocks.



²T'i-³TS'AN ²DTO-²MA ³P'I,
³MAN-³CHUNG or
 The Throwing out of the
²T'i-³ts'an ²dto-²ma,
 third volume

Explanation of symbols in the title:

For explanation of the first four symbols see ²gkv-³chung. The last upper symbol represents a tail of an animal = ²man, here it is used both phonetically and figuratively, for ³man the tail volume or end, i. e., the third volume. ¹Na-²khi mss., never have more than three parts to one title, often only two, when ²lü-³chung or the middle (second) volume is then omitted. There are two volumes of ³man-³chung in the collection, no. 997 belonging to ²Ssu ¹gv, and no. 1700 to the ³Shi-²lo ³nv ceremony respectively; both are in the Library of Harvard-Yenching Institute. Ms., no. 997 is here translated.

Translation of text:

Page 1: The family performs ³Chung-²bpa (²bä) with the clean ²T'i-³ts'an medicine to all the great gods between heaven and earth, to all the gods of the white mountains, to all the great gods of the ²Dzu and ²Wüa = of the houses; to all the gods of the villages and neighboring villages to the ¹Ssu Nāgas who dwell on the high mountains and those who dwell in the lowlands; to all the relatives paternal and maternal of the (¹Ssu) Nāga headmen; to the cloud Nāgas, high mountain Nāgas, water Nāgas, grass, rock, and road Nāgas to the first generation ancestors (of the family) cremated at the cremation ground = ¹Zhi-²ghügh-²müan-¹dsu-¹lv, descendants sons and daughters.

Page 2: To these two; to those who build the house, who burn incense, the woman who fetches water in the valleys; cut (fire) wood on the mountain, break rocks, and dig in the valley; who dig the yellow clay (soil) for the building of the (tamped) wall (of the house) (= ²gyu-¹ddv) who build the stone foundations of the houses, to all the relatives of all the great Nāgas, to the villages and neighboring villages ¹Ssaw-³ndaw Nāgas, to these the family performs ²Ch'ung-²bpa (²bä) with the ²T'i-³ts'an medicine. The ¹Ssaw-³ndaw Nāgas protect the family from generation to generation; (the ²dto-¹mba says) the ¹Ddv demons are not

permitted to descend on the people and the family, this is not the custom; the tigers are not allowed to follow the cattle;

Page 3: neither the wolves after the sheep; the wild cats are not allowed to follow the chickens, the ergot and (other) illnesses are not to attack the paddy and wheat. To prevent the winds and clouds from frightening the people by using a ³dtv⁽⁷⁵³⁾ (³Hoa-²lū): ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

The family performs ³Ch'ung-²bpa (²bä) with the ²T'i-³ts'an medicine; ³Shi-²lo takes the clean ²T'i-³ts'an medicine and performs a great ³Ch'ung-²bpa (²bä) which is received by all the gods dwelling in the 13 heavens⁽⁷⁶⁵⁾, also by all the blood-possessing animals in ²Nyi-²wua ³ch'wua-¹dü⁽⁵⁷²⁾; the family with the ²T'i-³ts'an medicine performs ³Ch'ung-²bpa (²bä). All blood-possessing ¹Lä-³ch'ou demons⁽⁷⁶⁶⁾ of ²Nyi-²wua ³ch'wua-¹dü

Page 4: are suppressed by the ²T'i-³ts'an medicine. All the ¹Lä-³ch'ou are thrown out below; let all good be born in plenty. The family takes the ²T'i-³ts'an medicine and places it over the land of the gods (covers the land of the gods with it), all the poverty and wickedness has now been removed, and all precious objects will come forth to all the gods; ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua. The family takes the ²T'i-³ts'an clean medicine and places it in the land of the ²Haw-²ma-⁴yi^(26, 572) where the fighters are frightened of it, let them take it in their hand, and let their hearts think (of happiness and kindness) benevolently as is the custom.

Page 5: ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

The family takes the ²T'i-³ts'an medicine and places it in the human world^(31, 572), thus there are born many people, animals and grain; what the ear hears let it be good news, let the pond be full (let there be riches). The ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

The family takes the ²T'i-³ts'an medicine and places it in the Brute world^(18, 572) (animal world) whereupon all misery is withdrawn removed (= ¹bbü), (here it says literally all the heat like fire. Unable to speak (all) poverty, wickedness is removed gone).

The ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

The family takes the ²T'i-³ts'an medicine and places it in the land of the ²Yi-³ndaw (Preta or ghost world)^(29, 572)

Page 6: let the ²Yi-³ndaw receive the nine things (to eat) (²nyi-²mä = they want, wish), let them be released from the realm of the ²Yi-³ndaw with the long throat and led on high. The ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

The family takes the ²T'i-³ts'an medicine and places it in ²Nyi-²wua = hell^(23, 572) that the heat like fire where the people are thin and shiver,

let it (the fire) quickly be suppressed, and the rain ameliorate their condition, and in the cold realm of ²Nyi-²wüa let the rays of the sun warm them. The ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

The family takes the ²T'i-³ts'an medicine and places it high, where-upon the earth and heaven are brilliant,

Page 7: and gives the ²T'i-³ts'an medicine to the celestial ²T'o-²müan-¹gyu-²wüa and to the terrestrial ²Ss-²t'o-³ch'i-³mbbū, to the celestial god ²T'o-²gkaw-¹khyu-²wüa, to the celestial ¹Ssu (Nāga) ²T'o-²bpa-¹yu-²wüa, to the celestial ²Nyi (Nāga) ¹Mun-²müna-³mi; to all these great gods who dwell in heaven the ²T'i-³ts'an medicine is given, and the nine kinds they were desirous of they received.

All that they were desirous of they received (was placed before them). May they cross over on the ²Ngyi-³lo ²dto-²ma; the ¹Ddv on high are not permitted to descend, neither the ¹Dsä also the ¹Ssu dwelling on high shall not descend, also the ²Nyi dwelling on high shall

Page 8: not descend; let the clouds and winds in the high heavens be propped (*i. e.*, prevented from coming down); let all evil pass over the ²T'i-³ts'an ²dto-²ma as is the custom. The ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua. The ²T'i-³ts'an clean medicine makes the high heaven brilliant and makes the heavens and earth equally large, (literally: the two, heaven and earth, large small the same). The heavens are not permitted to allow the clouds and winds to descend on the land. Let all these evils of frightening clouds and winds pass over the ²T'i-³ts'an ²dto-²ma; the ³Hoa-²lū: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

Page 9: Because of the placing of the clean ²T'i-³ts'an on the land, the land became brilliant; the ²T'i-³ts'an medicine is given to the god of the land ²Ssaw-¹la-²ngu-²mbu, to the ¹Ddv of the land ²Ssaw-¹ddv-²dto ¹lo, to the ¹Dsä of the land ²Dshi-¹dsä-¹khyü-²ddo, to the ²Nyi of the land ²Dshi-²nyi-¹nv-²bpa-¹na-³bpū, to the ¹Ssu (Nāga) of the land ²Khi-¹na-¹nun-¹ndshër to the ¹Ssaw-³ndaw ²Bbüe-¹na-²nd'a-²ggö-²man-¹dzu-²mä, to the ¹Ssaw-³ndaw ²Ndzi-²shi-¹ddü-²mä, to the ²Ha-¹shi-²llü-²mun (Nāga), to all the ¹Ssaw-³ndaw dwelling in the land the ²T'i-³ts'an clean medicine

Page 10: is given. (The ²dto-¹mba says:) ²Ssaw-²la-¹ma-²p'u, ¹Ssaw-³ndaw-¹ma-²t'o, the terrestrial ¹Ddv and ¹Dsä you take (the ²T'i-³ts'an medicine) and carry it off. The remainder of this page is a repetition of page 8. The family

Page 11: takes the ²T'i-³ts'an medicine and with milk, wine, flour, tea and medicine performs ³Ch'ung-²bpa (²bä) in the East (towards the East); to the ¹Ddv of the East, to the ¹Dsä of the East, and to the eastern ¹Ssu Nāga, so that there may be born many white people in the

East, and many white horses, to all these we give the ²T'i-³ts'an ²dto-¹ma; the remainder is the same as on page 8 and 10.

Page 12: The family performs ³Ch'ung-²bpa (²bä) to the South, to the ¹Ddv demons of the South, to the ¹Dsä demons of the South, to the ¹Ssu and ²Nyi Nāgas of the South so that there may be born blue (green) people in the South, many green horses, to all these we give the ²T'i-³ts'an ²dto-²ma; the remainder is the same as on page 8.

Page 13: The family uses the ²T'i-³ts'an medicine, etc., etc., and performs ³Ch'ung ²bpa (²bä) in the West, to the ¹Ddv and ¹Dsä demons of the West, to the ¹Ssu and ²Nyi Nāgas of the West, so that there be born many black people in the West, many black horses etc., (the remainder is the same as on page 8). The family uses the ²T'i-³ts'an medicine etc., etc., and performs ³Ch'ung-²bpa (²bä) in the North

Page 14: to the ¹Ddv and ¹Dsä demons of the North, to the ¹Ssu and ²Nyi Nāgas of the North, so that there be born many yellow people and many yellow horses in the North, etc., etc., (the remainder on this page is the same as on page 8).

Page 15: The text of page 15 is the same as on page 8. It ends with the ³Hoa-²lü: ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua, (this is in the first rubric of page 16). The family

Page 16: takes the ²T'i-³ts'an medicine and gives it and the ²T'i-³ts'an ²dto-²ma to ²Muàn-³yu-¹na-²mun ¹Hä (= god); also to ²Muàn-¹yu-²k'ö-¹lv-²zhwua-²mun (³ch'ër) to ³Ssaw-²khi-²k'ö-¹lv-²zhwua ²mun (³ch'ër) the word ³ch'ër here refers to that generation). The ²T'i-³ts'an clean medicine is given to ²Muàn-³yu-²gyi-²mun. ¹Also to ²Muàn-³yu-²mun (³mi = female) grain and precious objects are given.

In the land of the people illness shall not be liberated. The ²Ndër shall not send illness to the red cattle.

Page 17: Behind the white sheep the wolves shall not be allowed to stalk; no disease shall be given to the grains. Let all the clouds and winds in the high heavens be stopped from descending by ²Muàn-³yu-¹na-²mun-³mi; let all evil pass over the ²T'i-³ts'an ²dto-²ma. ¹Ä ¹bö ²ch'ër ²ch'ër ³ngo ¹la ²shwua.

In the west there are two iron mountains, wehre the ³Lä-²t'khi-²ssu-²p'u dwells between two high alpine meadows, also the courageous soldiers one thousand in number dwell there who guard 500 demons tied up. All the great chiefs of the ¹Lä-³ch'ou

Page 18: to all the ³Lä-²t'khi-²ssu-²p'u ⁽³⁷⁶⁾ clan the ²T'i-³ts'an medicine is given; to all the chiefs of the ¹Lä-³ch'ou ⁽⁷⁶⁶⁾ and to the guards of the demons, grain, etc., is given; whereupon no illness must be given to the people, no illness to the cattle by the ²Ndër demons, etc.

On the last page is the following: The family and the ²dto-¹mba gives the ²T'i-³ts'an ²dto-²ma to the ¹Ddv ¹Dsā, ²Mun and ¹Ghūgh⁽⁴⁷⁾, ¹Ts'u and ¹Nyu⁽³³⁵⁾ and stop the wind and the clouds, having them all pass over the ²dto-²ma. The family and the ²dto-¹mba cause all the evil of the year of ²Mūan-³llū-¹ddu-²ndzī, of the month of ¹Ndu, and of the days and night of ¹Ssā, all evil to cross over the ²dto-²ma. All the illnesses and enemies who suppress us shall pass over the ²T'i-³ts'an ²dto-²ma, as the ³Gkyi ¹ts'u and ²T'khi ¹ts'u⁽⁷⁶⁷⁾ and ²Ngyi ¹ts'u and ²Ö ¹ts'u⁽⁷⁶⁸⁾ (Plate 57). The family has no more illness, let us hear good tidings, let our pond be full, let us have ¹nnü and ¹ō⁽⁴³⁾, riches and abundance.

(765) Usually ²Dto-¹mba ³Shi-²lo is invited from the 18th storey heaven as are many deities. The ¹Na-²khi like the ancient Bön have thirteen heavens or thirteen storeys of heavens which amounts to the same. According to Tucci, *l. c.*, Vol. II, p. 720, "the Lha or gods are divided into many classes, as many as the spheres of heaven, Bon-po texts speak as a rule of 13 celestial regions, and therefore of as many groups of gods".

(766) For explanation of ¹Lä-³ch'ou see: ¹Lä-³ch'ou ²dto-²ma ³p'i of the ³Ch'ou ¹na ¹gv ceremony; also ¹Lä-³ch'ou ¹ndshi = Striking down of the ¹Lä-³ch'ou in *B. E. F. E.*, t. XXXVII, p. 45.

(767) In the *ms.*, ¹Bpö ²lū ²k'u of the ²Ö ¹p'ēr ²Ö ¹na ¹bpö ceremony, *ms.*, no. 1819, on page 10 it is related that the father of the ³Gkyi ¹ts'u was ³Gkyi-²ss-²bbū-¹ler, and the mother ³Gkyi ¹mbēr-¹la-³dsaw. In another *ms.*, the father of the ³Gkyi ¹ts'u is called ³Gkyi-¹na-³khyü-¹dsaw, and the mother ³Gkyi-¹mbēr-¹la-³dsaw. In ³K'ö ¹dzo of the ²Ö ¹p'ēr ²Ö ¹na ¹bpö ceremony the father of the ³Gkyi and ¹T'khi is called ³Gkyi-¹na-²na-¹dsaw and their mother ³Gkyi-²ss-¹mbēr-¹lēr. The ³Gkyi ¹ts'u causes boils, leprosy; ³gkyi is figured as a small worm (³gkyi also means small) and is believed to be in the blood, it is so small that it cannot be seen and is directly responsible for the boils, leprosy, etc., but that the demon ³gkyi (¹ts'u) is back of them. The ²T'khi ¹ts'u are the demons who cause the pain which accompanies the illness caused by ³Gkyi; ¹t'khi = pain. There are four demons collectively called ³Gkyi-¹t'khi-²mbu-¹k'wua written:



The first is an invisible worm causing pain = ¹t'khi and swelling of that part of the body afflicted, which also becomes ²mbu = shining, bright, glossy; the worm is believed by eating within the body to cause a cavity, hence the symbol ²k'u = door is here read ¹k'wua = empty. The meaning of the name is ³Gkyi (the worm causing the disease), ¹t'khi = pain, ²mbu = bloated, shining, ¹k'wua = empty. They are personified as demons. See ³Gkyi-²gkv ¹bpö, *ms.*, no. 1445.

(768) The ²Ngyi ¹ts'u are demons of quarrel, slander, abuse and insult, they cause maligning and slander behind a man's back, while the ²Ö ¹ts'u are the demons who cause fights, quarrels and litigation (Plate 57). The father of the ²Ngyi and ²Ö demons, was ²Ö-¹p'ēr-²muān-²ndv and the mother was ²Ö-²mā-²miu-¹mun. See also note 544. See also ²Ngyi ²t'u ²Ö ²bbūe of ²Ö ¹p'ēr ²Ö ¹na ¹bpö ceremony, and ²Ö ²lā ¹nnü ¹bpö a ceremony performed when a woman after two or three years of marriage has not given birth to children. Associated with the ²Ngyi ¹ts'u and ²Ö ¹ts'u are the ²Mbu demons.

The ²Mbu ¹ts'u cause swelling of the body, they have their counterpart in, or are equivalent to the Bön dMu རྩུ, and diseases like dropsy were considered caused by the dMu; dropsy is called dMu chhu རྩུ་ཆུ = the water of dMu. In the *ms.*, ¹Bpö ²lü ²k'u of the ³Ch'ou ¹na ¹gv ceremony the ²Mbu demons are mentioned with the ²K'u; the parents of these two were ²Bpa-²k'u-²bpa-²mbu the father, and ²Bpa-²mbu-³yu-²yu the mother; these two had intercourse and there were born the ²Mbu-²zo and ²K'u-²zo. The ²K'u are identical with the ¹K'wua also written with the symbol ²K'u = gate, they cause the cavity in a man's body due to the havoc caused by the ³Gkyi, *see* note 767. *See* also ³K'ö ¹dzo of the ²Ö ¹p'ër ²Ö ¹na ¹bpö ceremony, during which all these demons are suppressed.

PLATES

PLATE I

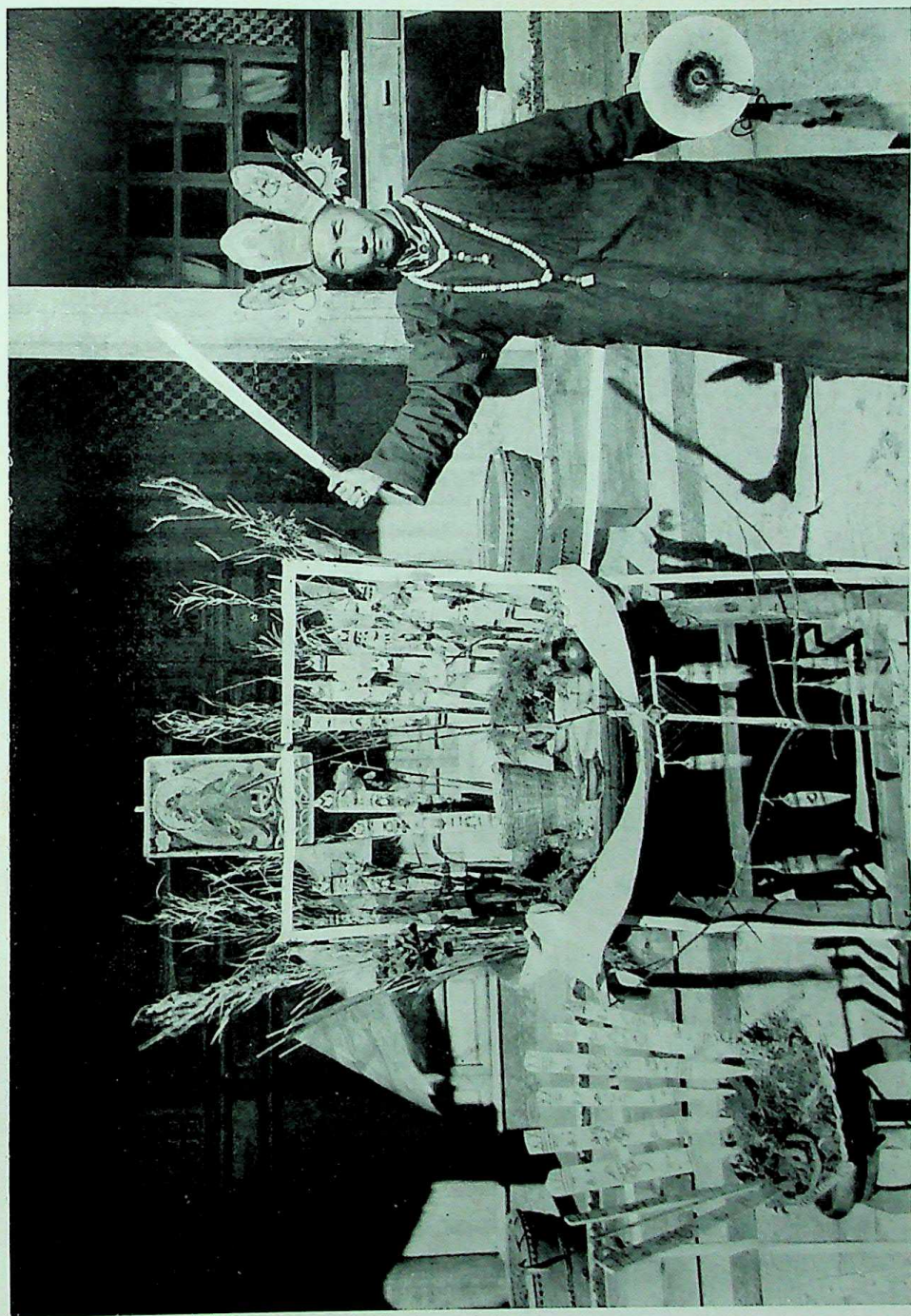


PLATE I. - The 'Ssu-²wūa 'ngv-²wūa or the Nine Houses of the 'Ssu.

PLATE I. - The ¹Ssu-²wùa ²ngv-²wùa or the nine houses prepared for the Nāgas of the five regions, showing the ³K'o-¹byu, the clumps of bamboo, poplars and paper flowers pertaining to each ²wùa or house. In front is the hemp strip which serves as enclosure; extending over the whole, that is the nine houses, is the gate by which the Nāgas enter, this gate is closed figuratively speaking by the lock visible in the center of the cross bar of the gate. In front below the table is the ¹Ssu-²dta ²ngv-³chér with the small ³K'o-¹byu called ²Ō-²ts'ü.

On the turf in the basket on the small stool to the left are the ³K'o-¹byu of the ²Ssu-¹ndo *q. v.* Surmounting the whole in the center is a picture of the Nāgarāja ²Dso-¹na-¹lo-³ch'i. On the right stands my ²dto-¹mba with ³K'o, holding in his left a sword, and in his right the ¹Na-²khi ²Ds-¹lér a single cymbal with a clapper or beetle in the center.

For further detailed description *see* the ¹Ssu-²wùa ²ngv-²wùa.

PLATE II



PLATE II. - The Dance of the Garuḍa.

PLATE II. - My late ²Dto-¹mba Ho Hua-t'ing 和華亭 of the village of ³Lü-¹ts'an,
the Chinese Chung ts'un 中村 in the western part of the Yangtze loop, west
of the Li-chiang Snow range, beginning the Garuḍa dance; the Garuḍa vanqui-
shing the Nāgas.
The Garuḍa dance commences after the chanting of the *ms.* ²Ssu-¹ndo ²ngv-²gu
³bpŭ, q. v.

PLATE III

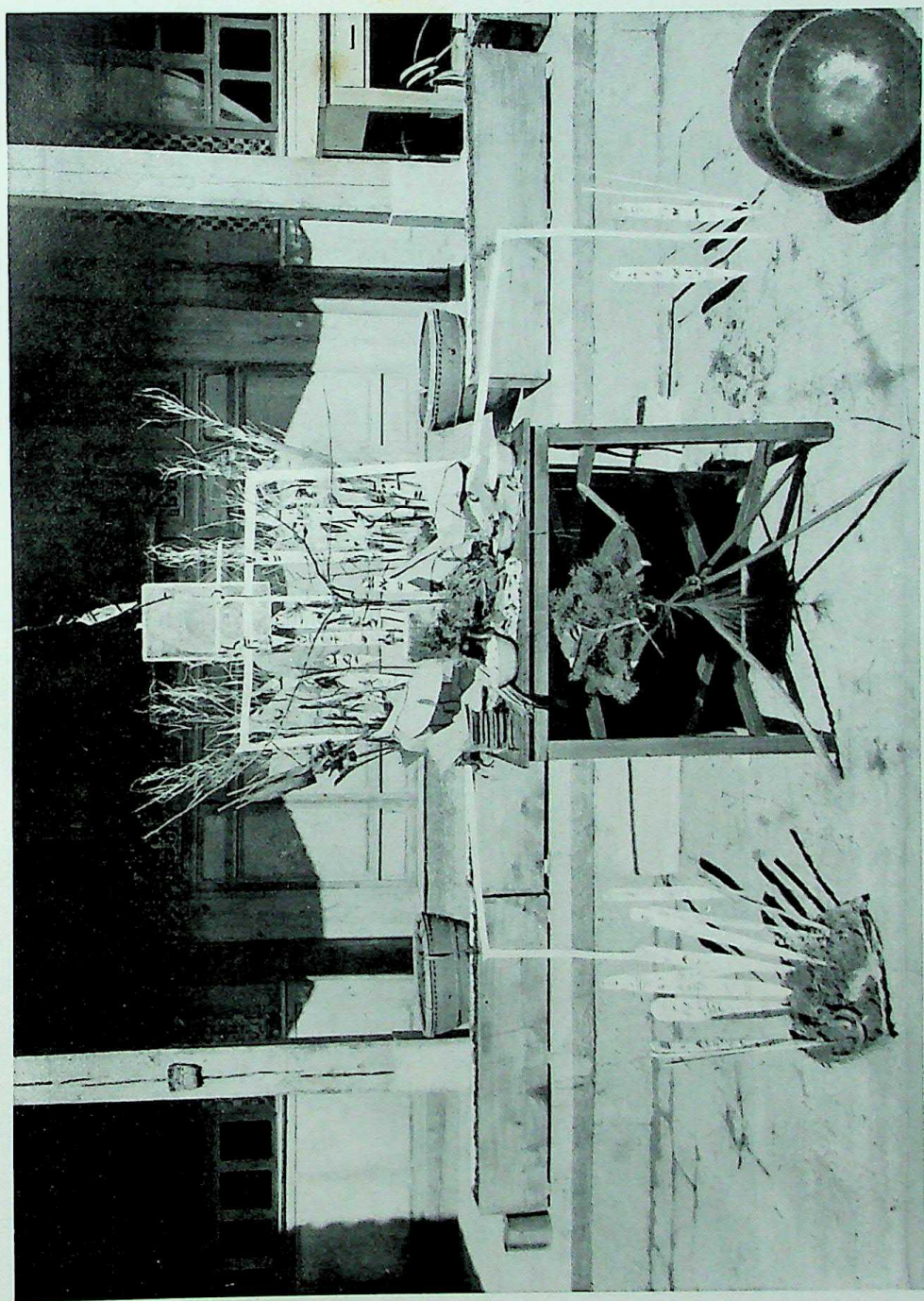


PLATE III. — Complete Setting for the 'Ssu 'gy or 'Ssu 'ddu 'gy Ceremonies.

PLATE III. - Complete Setting for the Performance of ²Ssu ¹gv or ²Ssu ¹ddü ¹gv.

On the table in the center are the ¹Ssu-²wüa ²ngv-²wüa or the nine houses of the Nāgas. In front on the ground is the tripod for the burning of the ³Ch'ung-²bpa (³ngyi); to the left on the ground the basket with the ²Ssu-¹ndo *q. v.* The gates of the ²K'u ²ng'a rest on the ground to both sides of the table, to the left of the ¹Ssu-²wüa ²ngv-²wüa are the Eastern and Southern ²K'u ²ng'a, and to the right the Western and Northern ²K'u ²ng'a; next to the Eastern ²K'u ²ng'a is also the ³Müen-²k'a-¹ssan and the ¹t'khi.

For further detailed description see The ²K'u ²ng'a.

PLATE IV

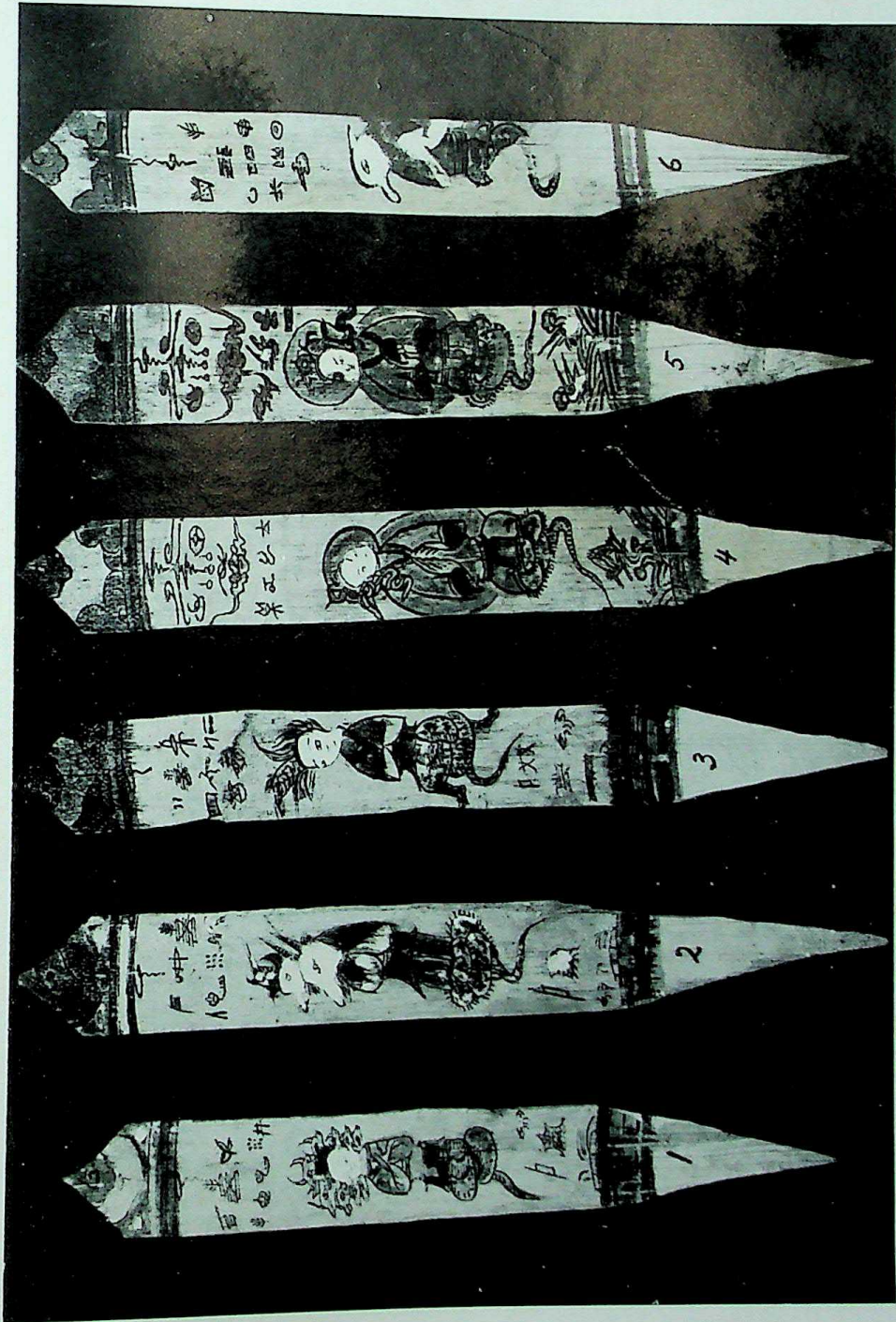


PLATE IV. – The ‘K’u ‘ng’a ‘K’o–lbyu.

PLATE IV. - The ²K'u ²ng'a ³K'o ¹byu.

³K'o-¹byus nos. 1, 2, 3, and 6 represent ²K'u ²ng'a; ³K'o-¹byu no. 4 represents ²Dso-¹na-¹lo-³ch'i, and no. 5 ²Nyi-²ssä-¹khyo-¹lo. ³K'o-¹byu no. 1 depicts ¹Nun-²ss-¹hpa-¹lër-²ngv-²gu, no. 2 ²T'khi-²ngo-¹lër-¹t'i, no. 3 ¹Ddv-¹mbbü-¹na-³bpü, and no. 6 ²P'u-²lo-¹khyu-²sso-²mi-²ma-³dsho.

For detailed description see The ²K'u ²ng'a.

PLATE V

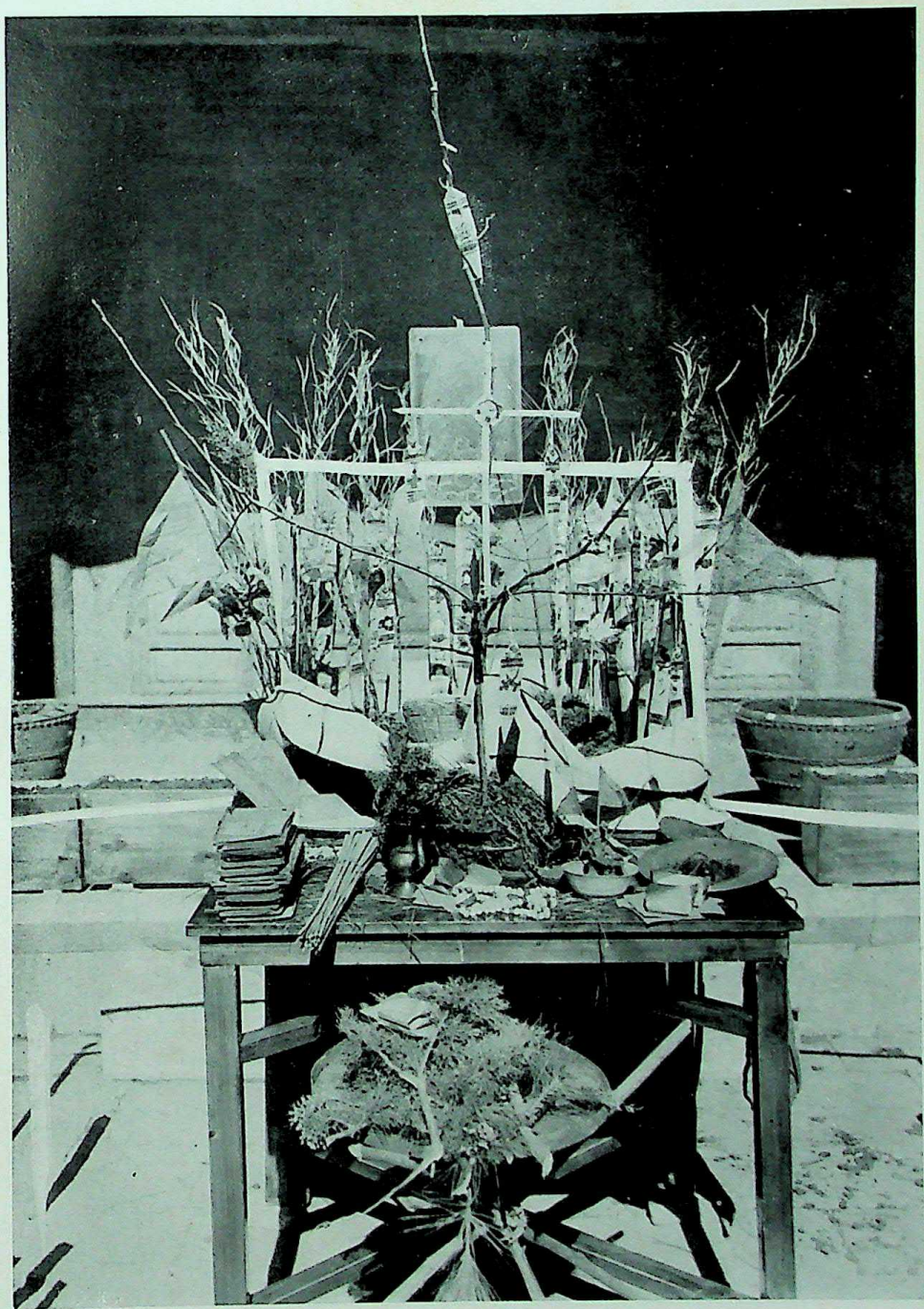


PLATE V. — Objects used at ²Ssu ¹ddü ¹gv and ³Ch'ung-²bpa ³ngyi.

PLATE V. - The ¹Ssu-²wüa ²ngv-²wüa on the table with the following objects in the foreground: left a set of ²dto-¹mba books chanted at the ceremony, a bundle of incense sticks, the ²bpö-¹mba or Amṛta vase, the ²bbüe-¹ddü a necklace made of the conch (*Turbinella pyrum*) and worn by the leading ²dto-¹mba see Plate I, a bowl with the ²Lü ²dto-²ma, the ²Lü mountain or ¹ngyu, and a ²mb'a-²mi or lamp, all made of dough, then silver and gold paper (representing sycee), and back of it a ²ds-¹lër.

At the foot of the table in front is the stand with the ³Ch'ung-²bpa consisting here of pine and juniper branches, with silver paper on top representing money. this is burnt and is called ³Ch'ung-²bpa ²ngyi = to burn the ³Ch'ung-²bpa. The ¹Ssu-²dta ²ngv-²chër stands on the table, in front of it stuck in the turf is the trident the ¹Na-²khi ¹Shu-¹p'ër ²ts'an-²gkyi, afterwards wielded by the ²dto-¹mba.

PLATE VI

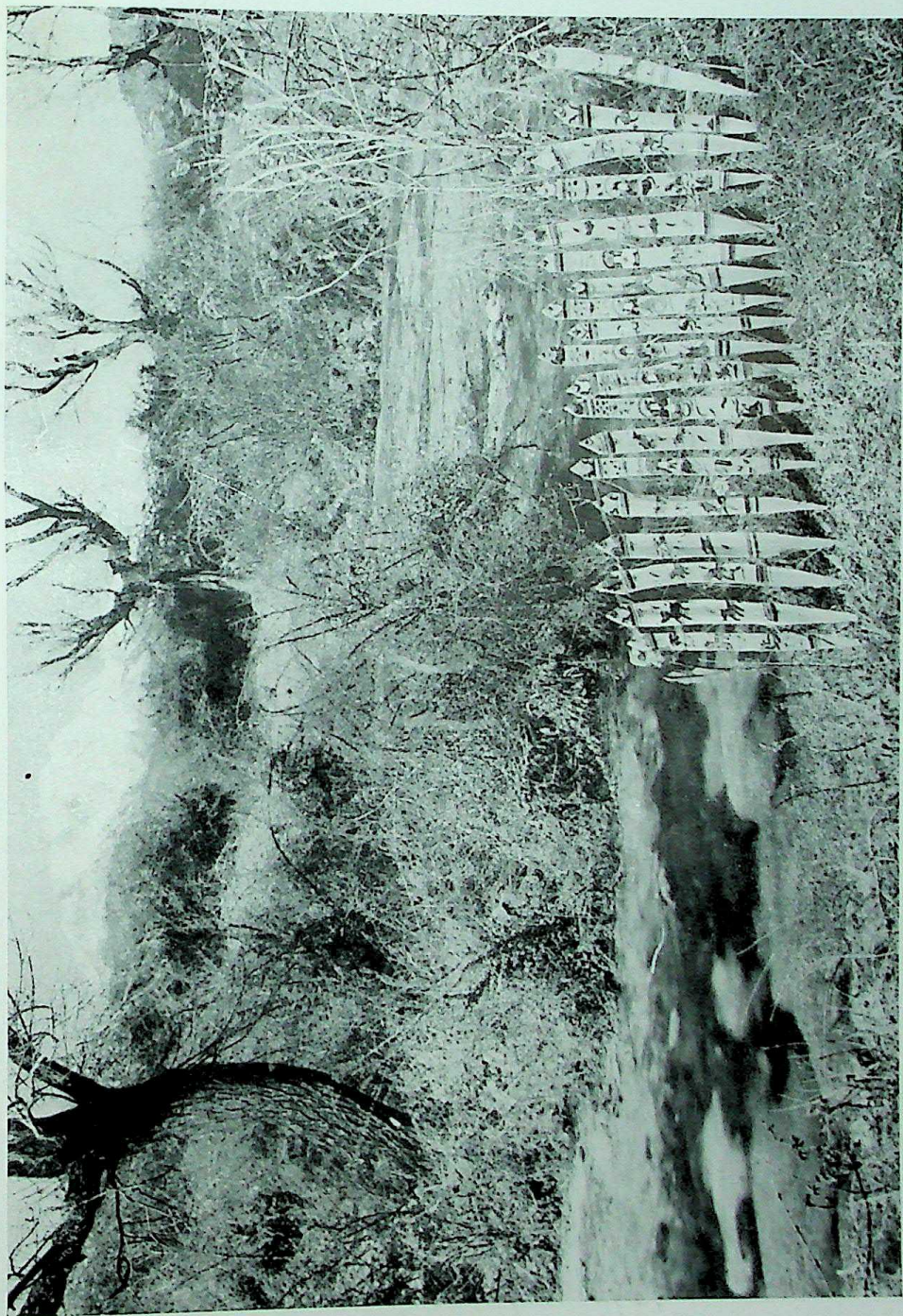


PLATE VI. - The Springs of 'Gyi-'wua 'Gyi-'u-'gkv.

PLATE VI. - The springs of ¹Gyi-²wàa ¹Gyi-²t'u-²gkv.

These springs are situated five li north of Li-chiang near the ¹Na-²khi village of ¹Gyi-²wàa, they are famed for the purity of the water, and are sacred to the Nāgas. After the performance of ²Ssu ¹ddü ¹gv the ³K'o-¹byu used at the ceremony are taken to the springs and again offered to the local Nāgas. In the background the Li-chiang Snow range the Chinese Yü-lung Shan 玉龍山 and the ¹Na-²khi ²Boa-¹shi ¹Gkyi-²nv-²lv.

PLATE VII

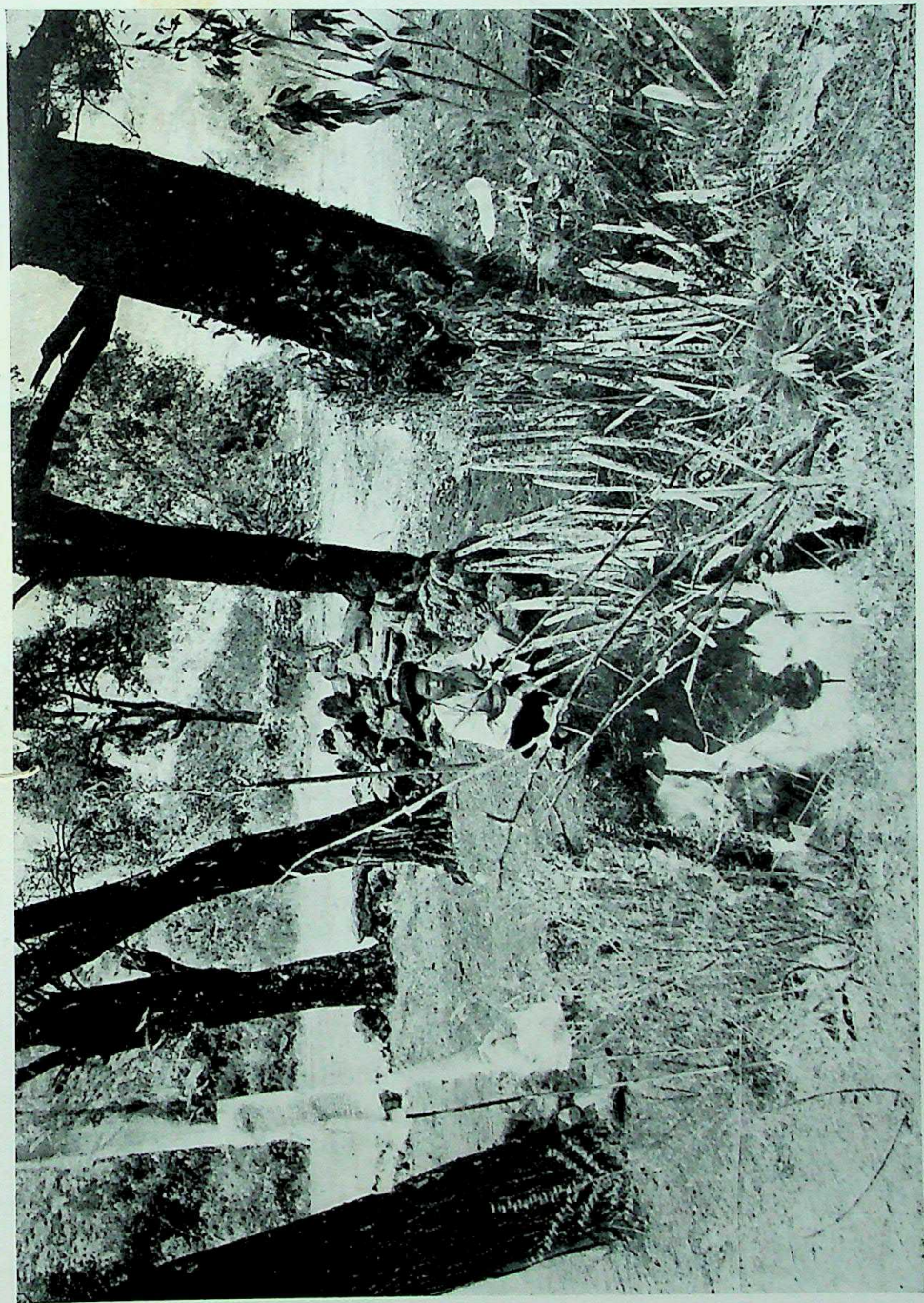


PLATE VII. - The sacred Spring of 'Bbër-p'ër-ädtër.

PLATE VII. - The Sacred Spring of ²Bbër-¹p'ër-²dtër in Chung-tien.

This famous spring is located in the Chung-tien Magistracy, in the subdistrict of ²Bbër-²ddër, the Chinese Pei-ti 北地. The water contains over 50 % of carbonate of lime and built around the hill beautiful Sinter terraces. Arranged around the spring are ³K'o-¹byu offerings to the local Nāgas. The ³K'o-¹byu are all made of the ¹Mä-²ss or wood of the Varnish tree (*Rhus verniciflua*).

PLATE VIII

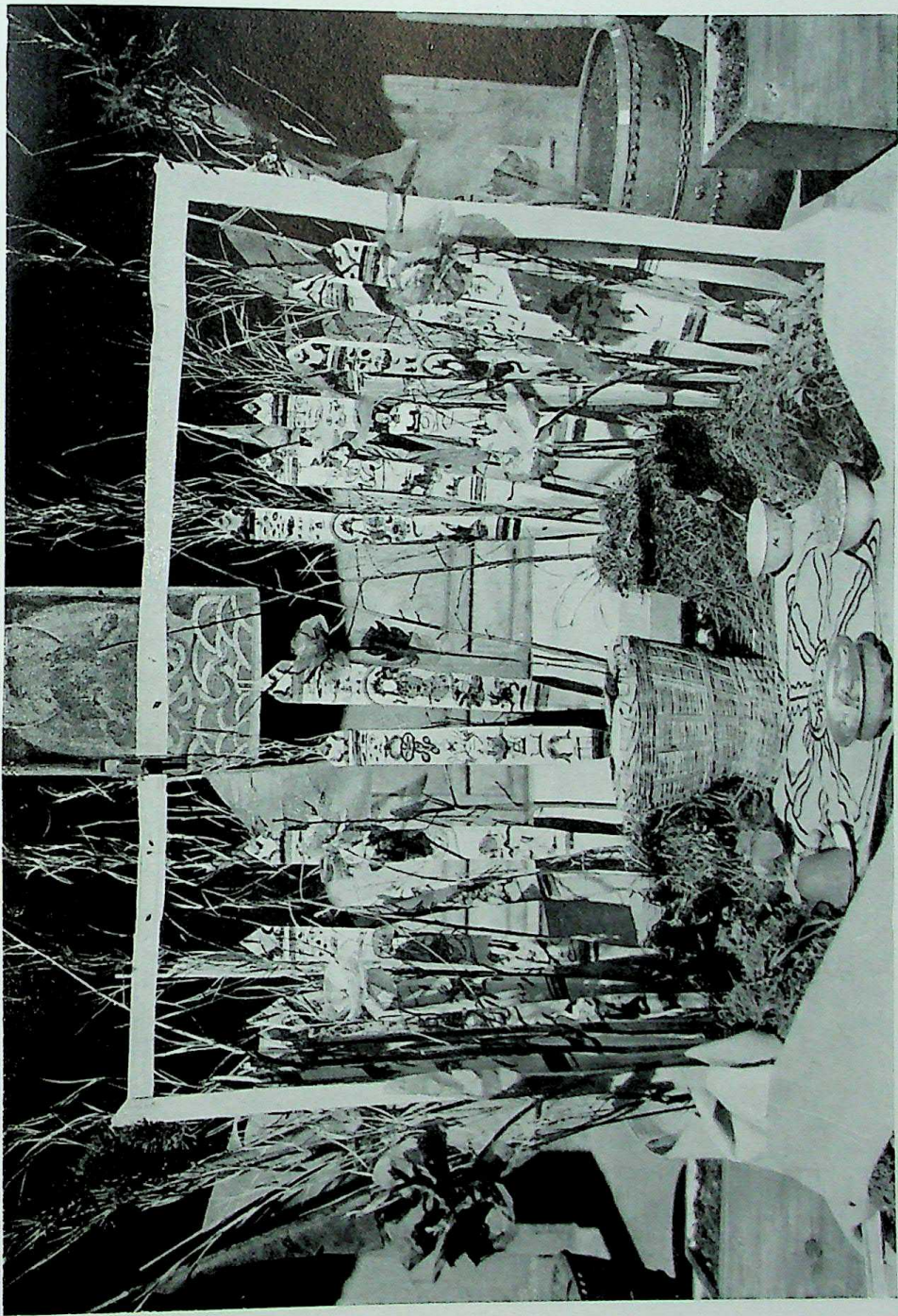


PLATE VIII. - Close-up View of the 'Ssu-2wua 'ngv-2wua.

PLATE VIII. - Close-up view of the ¹Ssu-²wùa ²ngv-²wùa.

Arranged in a semi-circle are the nine houses of the Nāgas, for description of the ³K'o-¹byu see The ¹Ssu-²wùa ²ngv-²wùa. The wooden frame represents the gate of the Nāgas through which they enter when invited to the ceremony (see ¹Ssu ¹k'v). In front, flat on the table is the ¹Gkyi-²k'u ¹K'o-³lo or Maṇḍala. In the foreground arranged in a semi-circle are offerings: left, on a plate Sha-t'ang 沙糖 or brown sugar and ginger, center, a golden cup the ²Ch'ēr-³k'wua with medicine for the Nāgas, right, a bowl with the five grains = ³gko, back of it a bowl with fine flour. The basket contains rice and in it is stuck the ¹Lēr-²mbu-¹ch'i ³K'o-¹byu (see Plate 9, no. 6), after the ceremony it is used in the performing of ³Bpa ¹ma ³bpa (see note 868) after which it is given to the landlord who had the ceremony performed.

PLATE IX

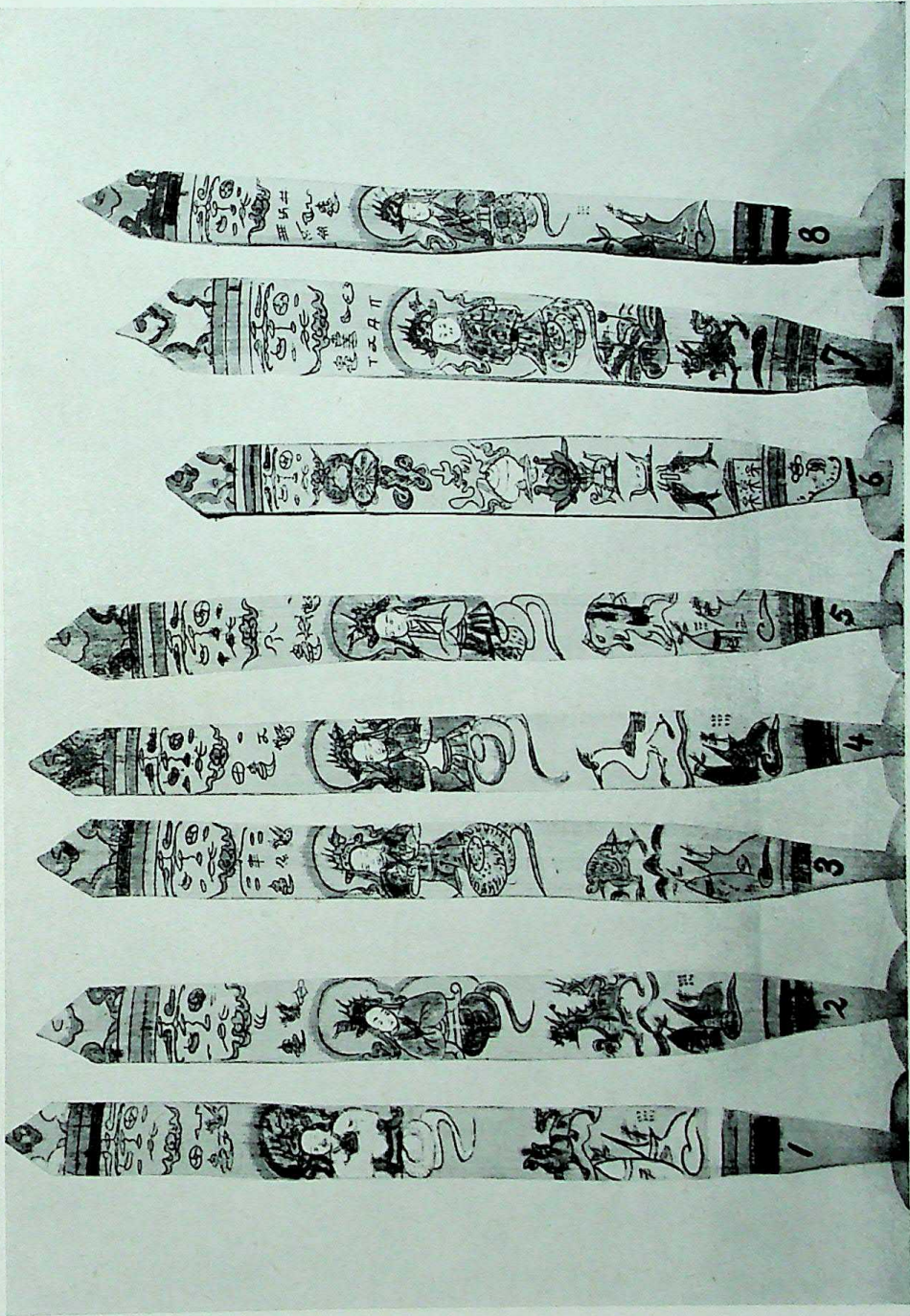


PLATE IX. - The five regional Nagas and their 3K'o-lhyu.

PLATE IX. - The five regional Nāgas. ³K'o-¹byus nos. 1 to 5; No. 1 is the Eastern ¹Ssu Nāga and Dragon, color white; no. 2 the Southern ¹Ssu and ²Lv or ¹Ssu Nāga and Dragon, the color is green; no. 3 the central Nāga and Dragon, they are varicolored, no. 4 the Western Nāga and Dragon, the color is black; no. 5 the Northern Nāga and Dragon, the color is yellow. No. 6 is called the ¹Lër-²mbu-¹ch'i ³K'o-¹byu from the ¹Lër-²mbu-¹ch'i or Śrīvatsa Vishnu's hair curl, on this ³K'o-¹byu are painted the eight glorious emblems. No. 7 depicts the Nāgarāja ²Dso-¹na-¹lo-³ch'i, and no. 8 the Li-chiang Nāga called ¹Ndër-²ghügh ¹Ngu ²bä ¹Gyi-²t'u-²gkv = the good ¹Ngu-²bä = Li-chiang (Nāga) water spring. For further detailed description see The ¹Ssu-²wüa ²ngv-²wüa.

PLATE X

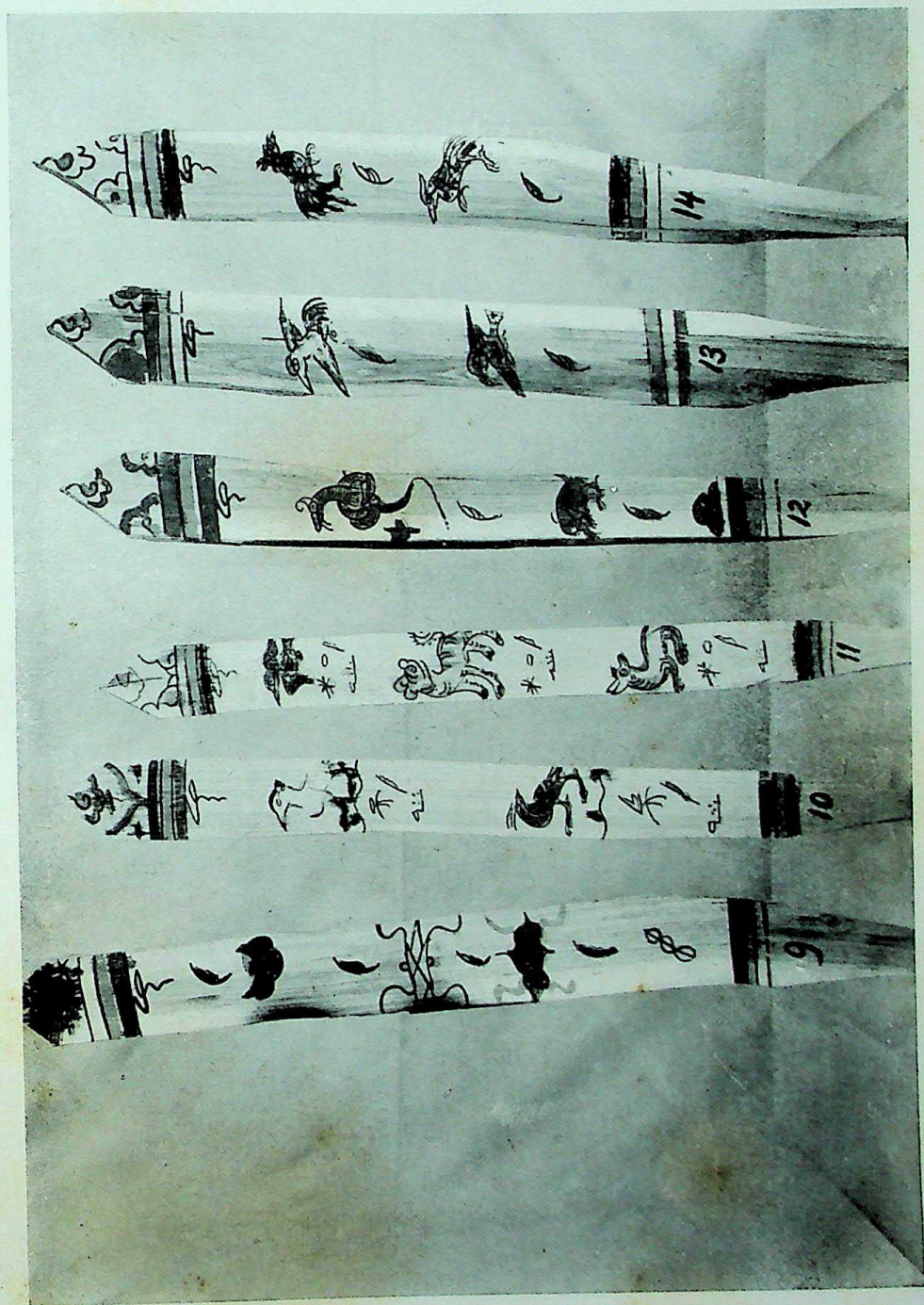


PLATE X. - The larger ṛṛ-ṛṛ-ṛṛ ṛṛ-ṛṛ-ṛṛ .

PLATE X. - The ²Ö-³t'sü ³K'o-¹byu.

These are the larger ²Ö-³ts'ü ³K'o-¹byu given to the Nāgas for animals hunted and killed, silver mined in the mountains, and gold washed in the valleys and streams. ³K'o-¹byu no. 9 from top down: silver, gold, turquoise and cornelian; no. 10 the ²Hoa-¹p'ēr=Tibetan eared pheasant and the ²Hār-¹na a species of water bird; no. 11 a winged creature, clawed creature (tiger) and hoofed creature; no. 12 a snake and a frog; no. 13 the white crane and an eagle; no. 14 The Stone and Amherst pheasant.

For further description see The ¹Ssu-²wüa ²ngv-²wüa.

PLATE XI

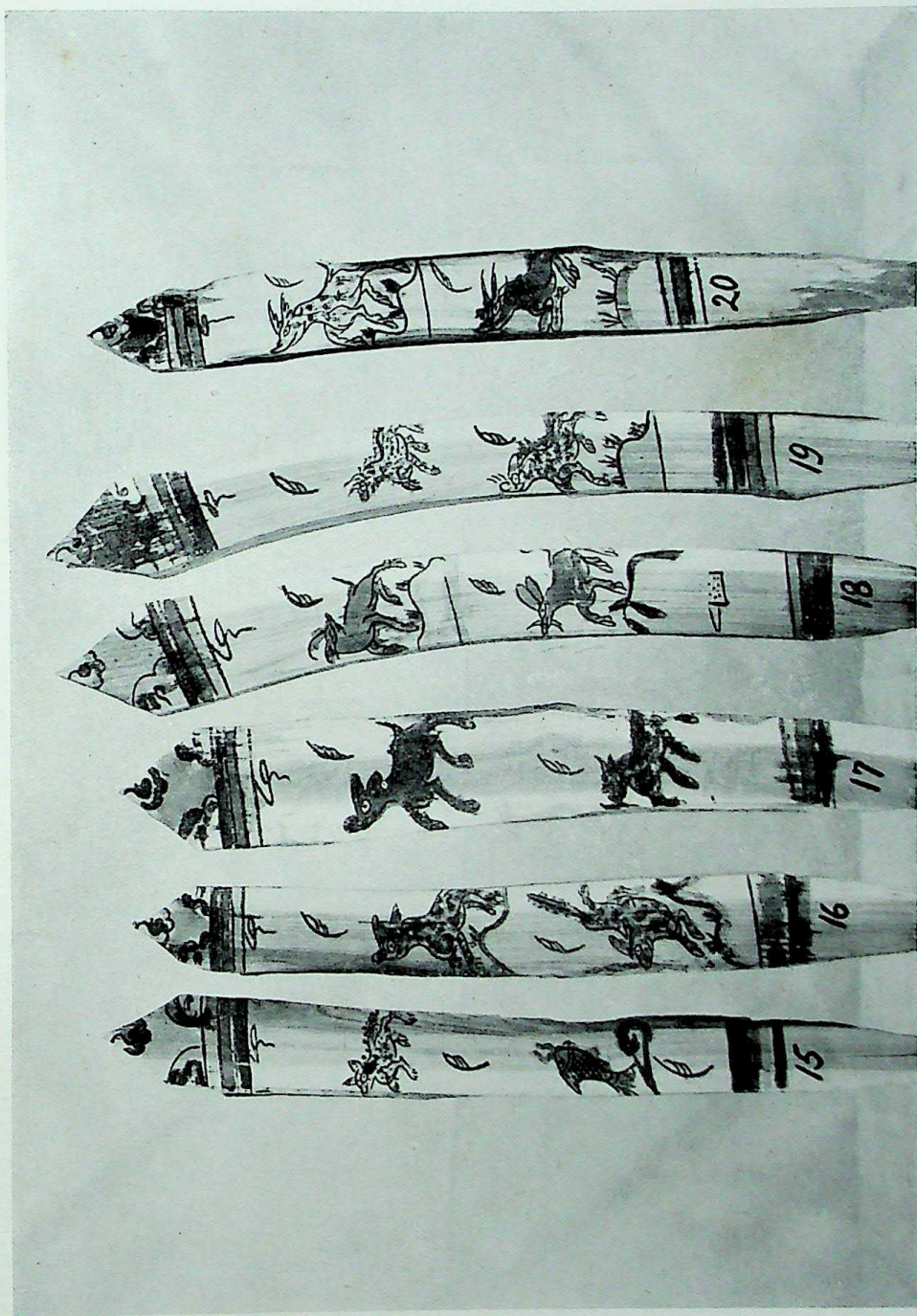


PLATE XI. - The larger $\text{2}\bar{\text{O}}\text{-}^{\text{a}}\text{ts'ii}$ aK'o-lbyu .

PLATE XI. - The ²Ō-³ts'ü ³K'o-¹byu.

No. 15 The otter and fish; no. 16 the leopard and tiger; no. 17 a bear and a boar
no. 18 a deer and a musk deer; no. 19 a fox and a wild cat; no. 20 a stag and
a serow. For further detailed description see The ¹Ssu-²wüa ²ngv-²wüa.

PLATE XII

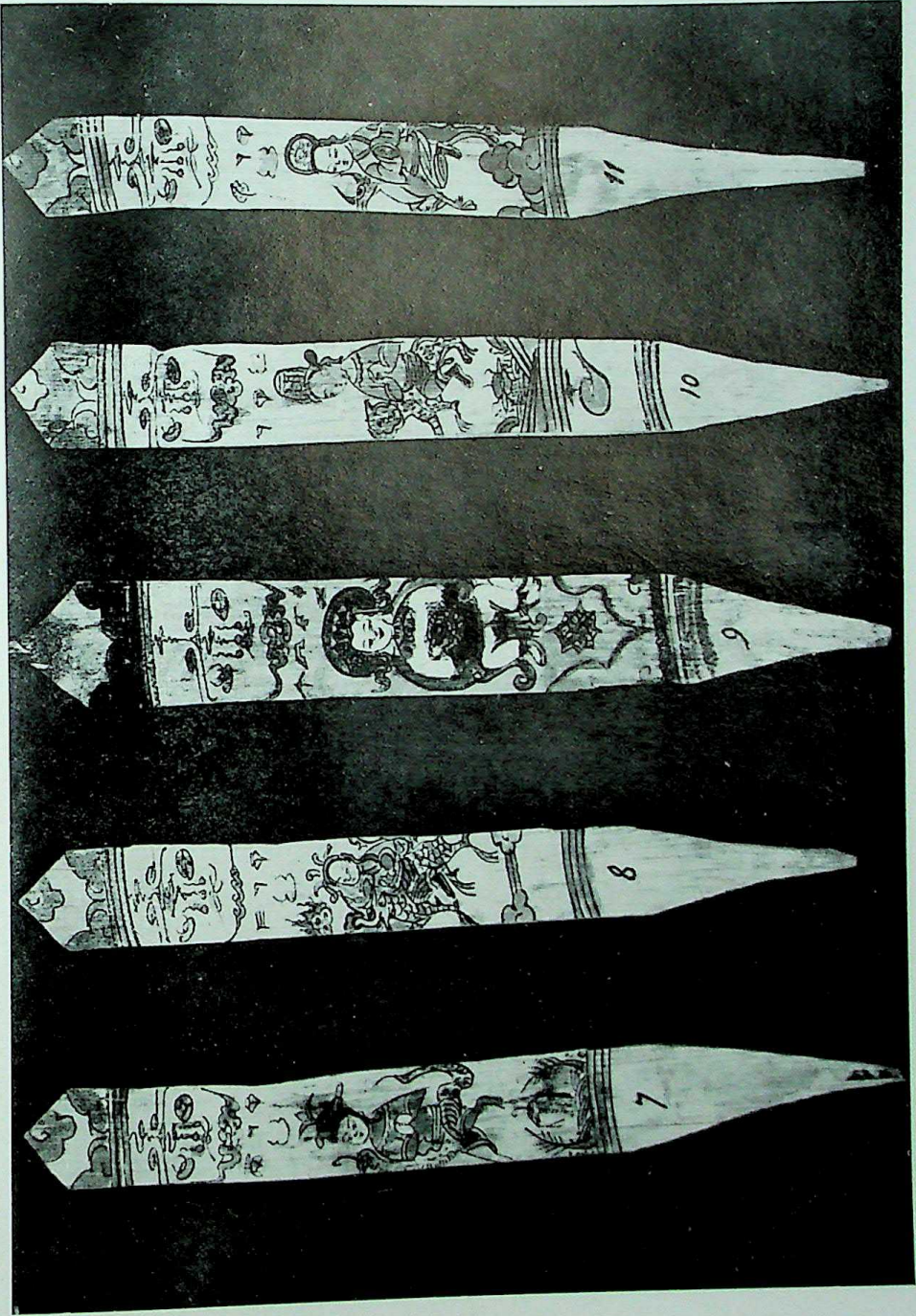


PLATE XII. - The five Naga Kings and their 'K'o'-byu.

PLATE XII. - The five Nāga Kings and their ³K'o-¹byu. ³K'o-¹byu nos.

7) A Nāga King (²gyi-²bbü) ³Ch'ēr-¹gko, he rides a snake, in some ²dto-¹mba books he is figured riding an elephant; below his figure is a picture of a forest and lake from which a snake arises.

8) The Nāga King (²gyi-²bbü) ³Ssaw-¹gko, he rides a dragon, to the left of his head is a flaming pearl or gem; below are clouds united by wind.

9) The Nāgarāja of the ²Dtū Nāgas (²Dtū ²ggö ²Swue-²p'ä); in his hand he holds a ¹K'o-³lo or wheel, on his head he wears a crown.

10) The Nāga King (²gyi-²bbü) ¹Gko, he rides a frog, below is the symbol ¹Ō, here meaning ¹Ō-¹hār ³Khü = blue lake; the last symbols are ²mun (²mūan) and ³khü, they always stand for ²Mūan-³llü-²ndaw-¹gyi ³Khü = Manasarowar Lake.

11) The Nāga King (²gyi-²bbü) ²Nā-¹gko, he rides a yak; below are clouds. These Nāga Kings are mentioned in a manuscript called ¹Ssu-²dta ²ngv-³chēr ³hoa; see note under ²Na-¹dsaw ³ts'u; ²hoa-¹p'ēr ²dzhu-¹zhwua.

PLATE XIII

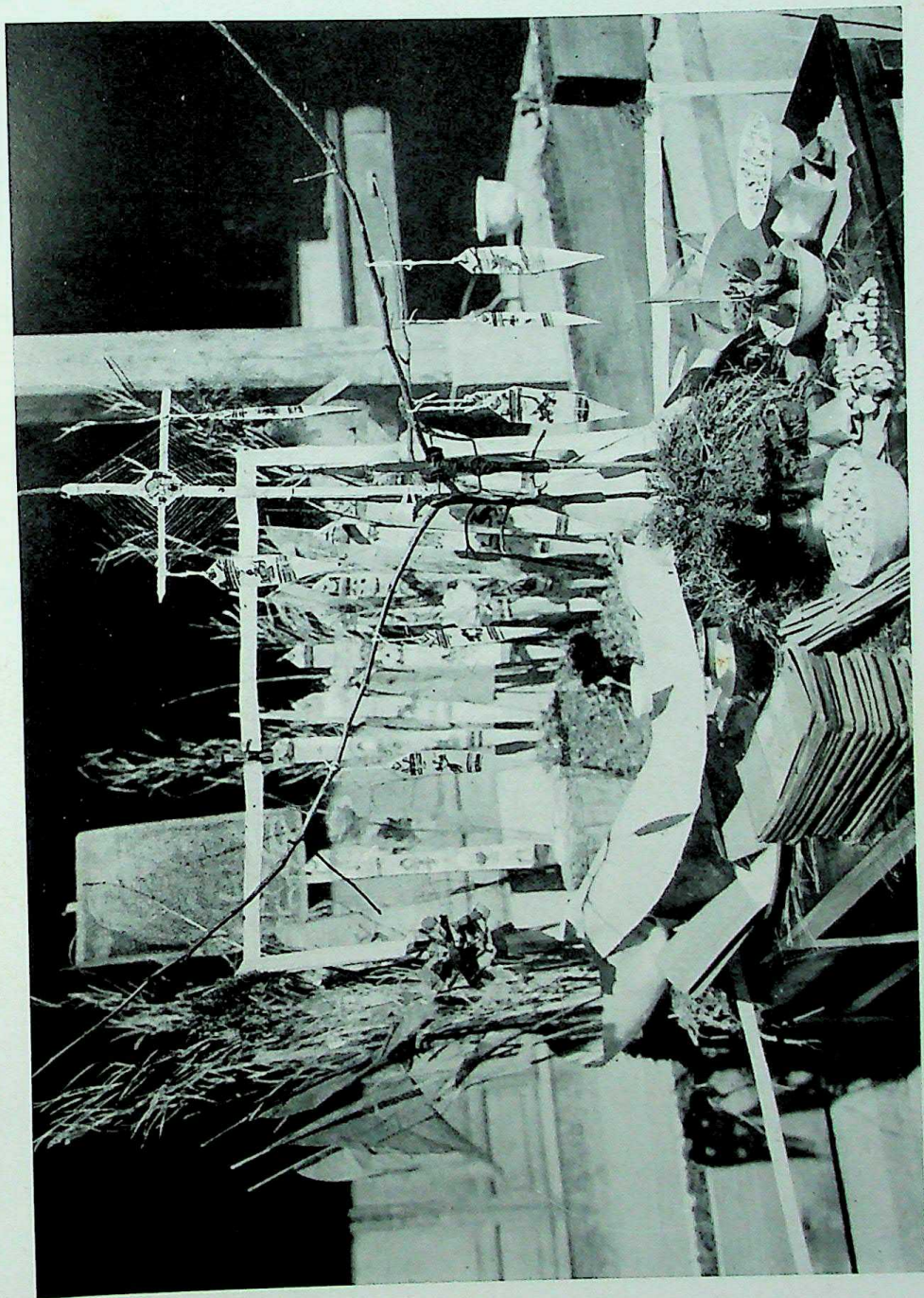


PLATE XIII. - The ¹Ssu-²wüa ²ngv-²wüa and ¹Ssu-²dtä ²ngv-³chér.

PLATE XIII. - The ¹Ssu-²wà ²ngv-²wà and ¹Ssu-²dta ²ngv-³chër in foreground with ¹Na-²k'wai.

On the front table are the following objects: to left a set of ²dto-¹mba books, incense sticks, white ²Hö-²lü-¹mbbü, back of it a ²bpö-¹mba, silver and gold paper, in front of it ²bbüe-¹ddü or necklace made out of the conch, a bowl with the ²Lü ²dto-²ma, butter lamp, ²Lü mountain, the ²dto-²ma is decorated with two flags and small juniper twigs: back of it is a ²ds-¹lër, to the right silver paper and perforated yellow paper taking the place of money, and one more bowl of ²Hö-²lü-¹mbbü. To the ¹Ssu-²dta ²ngv-³chër are fastened the small ²Ö-³ts'ü figured on Plate 14.

For more detailed description see The ¹Ssu-²wà ²ngv-²wà.

PLATE XIV

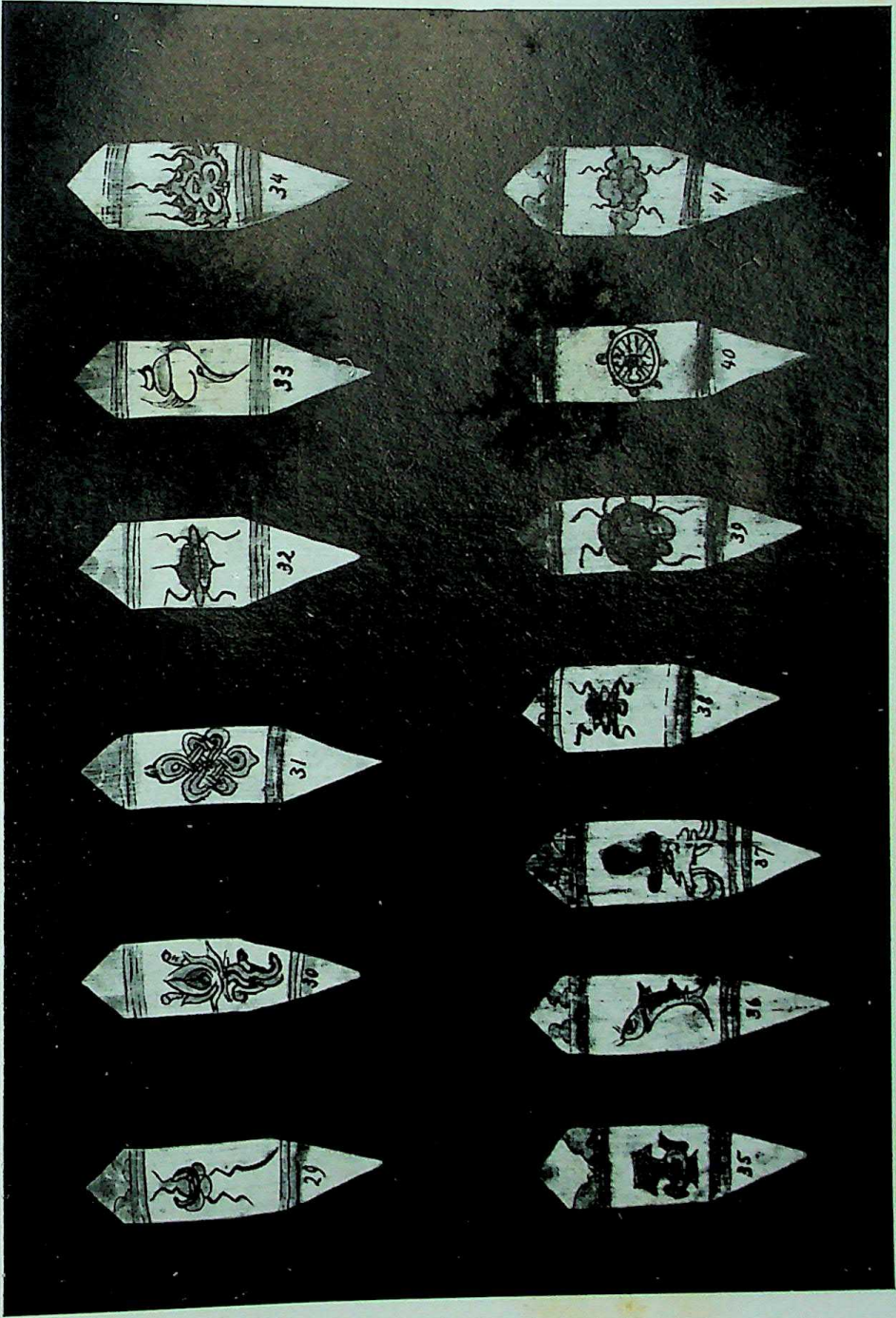


PLATE XIV. - The small :Ö-²is'ü ³K'o-lbyu.

PLATE XIV. - The small ²Ö-³ts'ü, small ³K'o-¹byu fastened to the ¹Ssu-²dta ²ngv-³chër. The ³K'o-¹byu represent, nos. 29 silver, 30 a flower, 31 the ¹Lër-²mbu-¹ch'i, 32 turquoise, 33 the ¹Ö-³ffü-²ndu-¹dzu or conch born with wings, 34 the flaming jewel or ¹non-²bü, 35 the ²Bpö-²mba or Amṛta vase, 36 the golden fish, 37 the coral, 38 gold, 39 cornelian, 40 the ¹K'o-³lo or wheel, and 41 clouds. These ³K'o-¹byu are however not the same as on the ¹Ssu-²dta ²ngv-³chër used, sometimes different objects are painted on them depending on the ²Ddu-¹mun or Index book used by the ²dto-¹mba. For further description see The ¹Ssu-²dta ²ngv-³chër.

PLATE XV

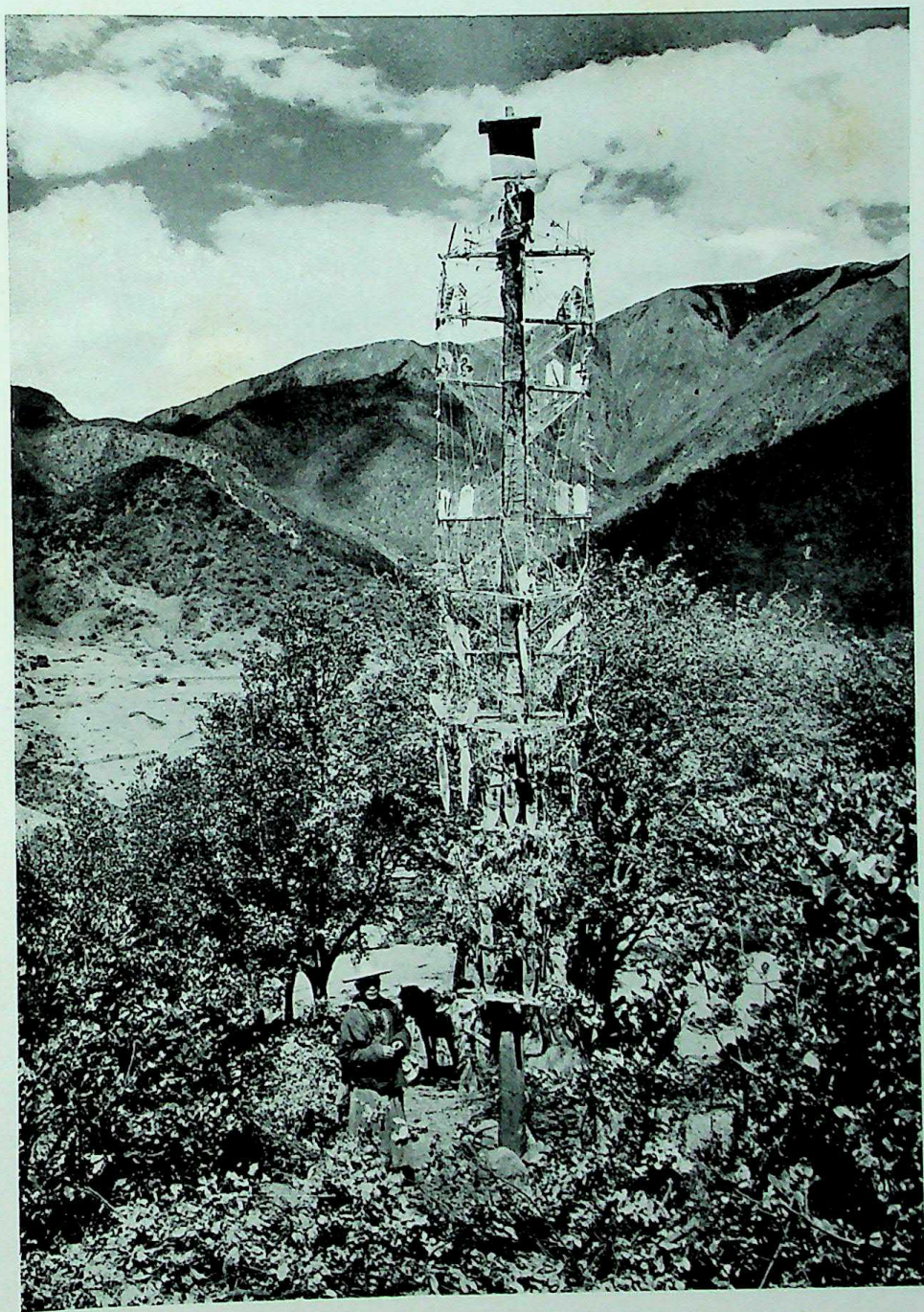


PLATE XV. - A giant ¹Ssu-²dta ²ngv-³chër, the Nyag-thag of the Yung-ning Ha-pa.

PLATE XV. - An elaborate giant ¹Ssu-²dta ²ngv-³chër called Nyag-thag by the Tibetans.

This is not a ¹Na-²khi ²dto-¹mba structure but is erected by the Ha-pa sect a branch of the rNying-ma-pa to ward off hail; these Nyag-thag are moved ever so often and can be found in Yung-ning Territory seven days north of Li-chiang, where the Ha-pa sect has survived until recently, but is now dying out. The Nyag-thag is composed of a central mast with a succession of ¹Na-²k'wais called mDos in Tibetan and many small ³K'o-¹byu akin to the ²Ö-³ts'ü used by the ²dto-¹mba. The last (lower) row of ³K'o-¹byu represent ¹Lër-²mbu-¹ch'i ³K'o-¹byu with the glorious emblems painted on them.

PLATE XVI



PLATE XVI. - The five regional Garuḍas.

PLATE XVI. — The five regional Garuḍas, the ¹Na-²khi ¹Khyu-³t'khyu.
For detailed description see The Garuḍa, also the Garuḍa ¹Dsu-²gkaw-¹lä.

PLATE XVII



PLATE XVII. - ²Mūan-³llū-¹ddu-²ndzī.

The father of the ¹Na-²khi race. For detailed description see Explanation of Plate.

PLATE XVII. - ²Müan-³llü-¹ddu-²ndzī the father of the ¹Na-²khi race.

After a ¹Na-²khi ²dto-¹mba painting. He is apparently none other than the Chi-

nese Shou-hsing 壽星. He is here accompanied by the stag which led him out of the realm of the demons. The ¹Na-²khi ²dto-¹mba has followed the Chinese pattern and depicts him under a peach tree accompanied by the crane, stag and two children. He is however one of the most important figures in the ¹Na-²khi Iconography. An image is made of him and he is sacrificed to, but no blood sacrifice is made to him during the ²Szī ³chung ¹bpö ceremony adopted from the Tibetan. For complete description *see* note 10.
See also Plates XVIII and XIX.

PLATE XVIII

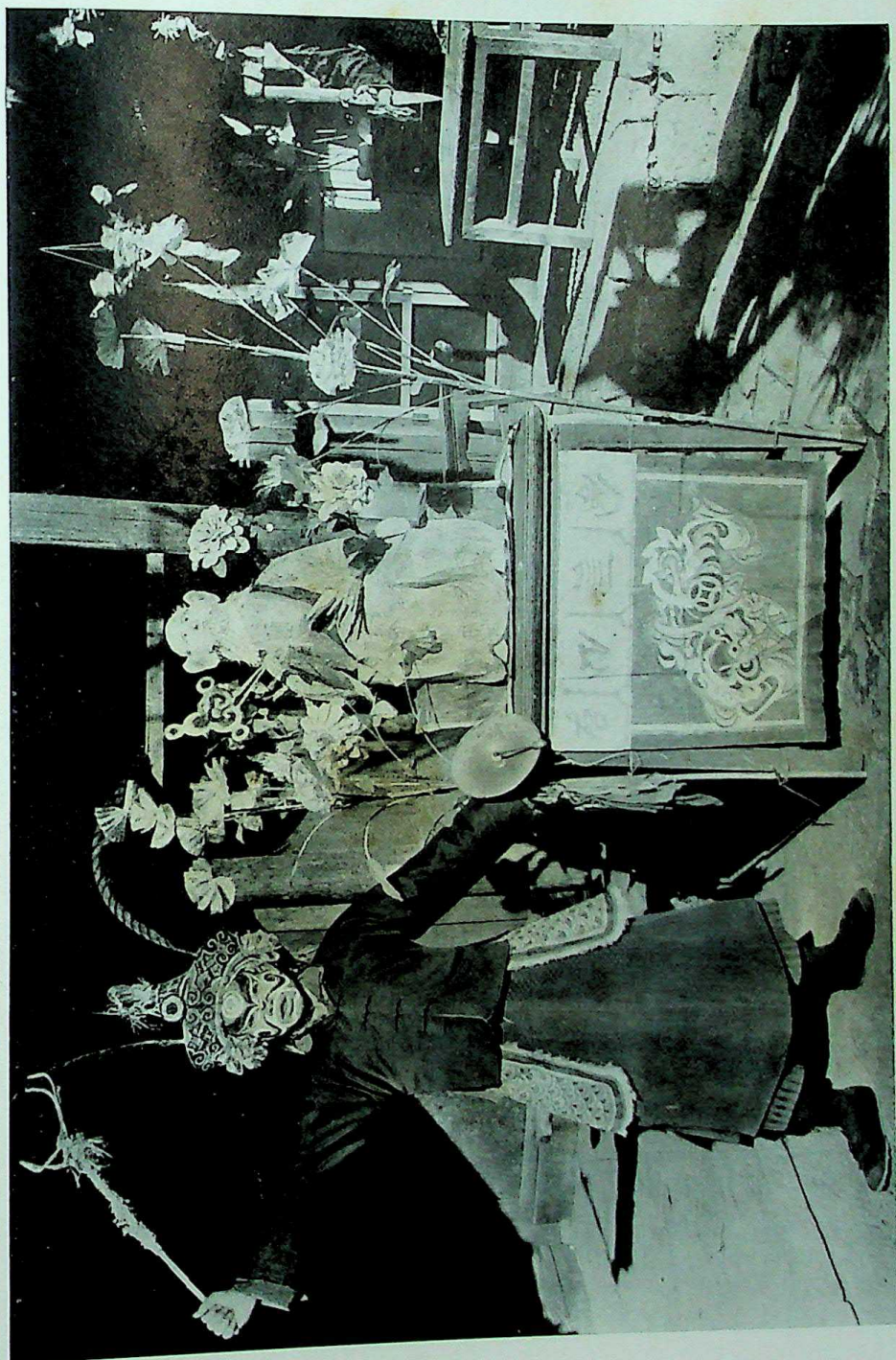


PLATE XVIII. - "Mūn-ālū-ddu-ndzi and his 'Ngaw-lla.

PLATE XVIII. - ²Müan-³llü-¹ddu-²ndzi and his ²Ngaw-¹la.

Scene from the ²Szi ³chung ¹bpö ceremony; he is depicted as an old man with long white beard, long finger nails. During the ²Szi ³chung ¹bpö ceremony he is worshipped, and ²dto-¹mbas and ²Ngaw-¹la dance around him. The ²Ngaw-¹la or spirit of victory shown here wears an armor and helmet with pheasant feathers, his face is heavily painted to frighten the enemy. In his right he brandishes an eagle's claw, and in his left a ²Ds-¹lër. For detailed description of ²Müan-³llü-¹ddu-²ndzi and the ²Ngaw-¹la see notes 10 and 133 respectively. See also Plates XVII and XIX.

PLATE XIX

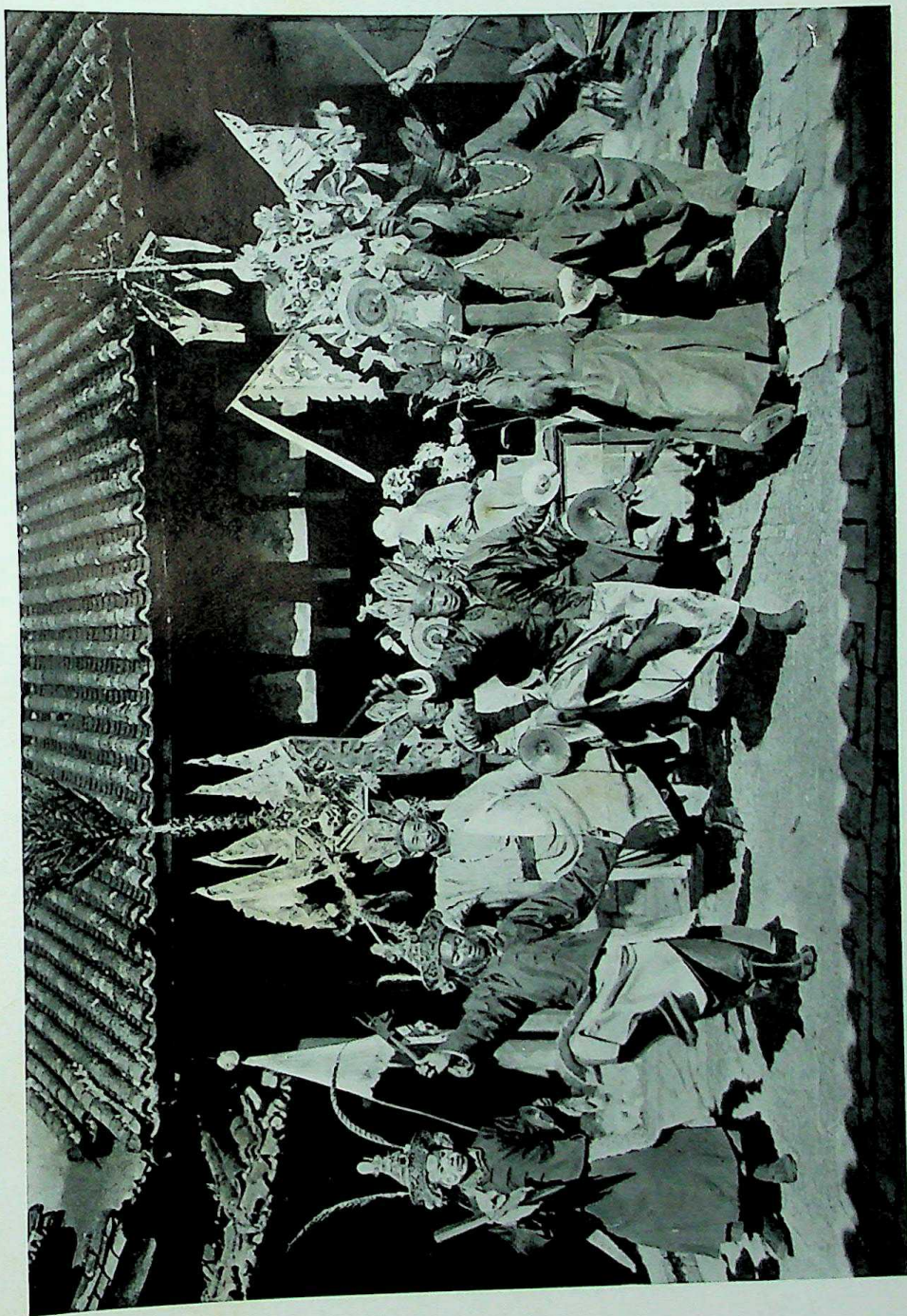


PLATE XIX. - Scene from the 'Szi' 'chung 'lhpö Ceremony.

PLATE XIX. - Scene from the ²Szi ³chung ¹bpö ceremony for the prolongation of life. ²Szi ³chung ¹bpö is equivalent to the Tibetan Tshc-gzungs ceremony. The ¹Na-²khi used to perform the ceremony after a funeral for the prolongation of life of the survivors. ²Müan-³llü-¹ddu-²ndzi can be seen in the background. ²Dto-¹mbas and ²Ngaw-¹la dance with ²P'ö-²bö = ghost dagger, eagle's claw, trident, flag, sword, ²Ds-¹lër and hand-drum. The trees in the back are: the left a spruce, the right a juniper, they support ¹Na-²k'wai, flags and floral decorations. The juniper and ¹Na-²k'wai are for the gods to repose on. When this ceremony is to be performed the ²dto-¹mbas will abstain from eating meat three days prior to, and during the performance of the ceremony, which would point to a Buddhist origin.

PLATE XX



PLATE XX. - ²Dto-¹mba ³Shi-²lo-¹mi-³wu the Bon sTon-pa gShen-rab(s)-mi-bo.
For detailed Description see Explanation of Plate.

PLATE XX. - ²Dto-¹mba ³Shi-²lo-¹mi-³wu the Bon gShen-rab(s)-mi-bo.

The founder of the Bön and ¹Na-²khi Shamanism.

¹Na-²khi painting used at most religious ceremonies, it is always placed in the center and flanked by banners of other deities. His body is nearly always of a green color, although paintings of him with body of a gold color also occur. He sits Buddha-wise on a lotus throne the lower part of which consists of three ¹K'o-³lo or wheels, with limbs interlocked, soles upwards, his right hand is in the witness attitude. On both sides of his knees is an elephant; at the middle of the halo are two lions, and at the top two dragons, above them water seems to pour into a lake. The first row of deities are the five element gods, East wood, color white, South fire, color green, center earth, color spotted, West metal, color red, North water, color yellow. The other figures except the two larger ones flanking him represent ²Dti-²ds ²Ggö-¹baw or his disciples, those below the throne dance with ²Ds-¹lër, swords, and hand-drum, while the upper four are in a sitting posture. The two female figures represent two of the eighteen ³Shi-²lo ²La-²mun-³mi. In the center below the throne is ³Shi-²lo's white horse.

PLATE XXI

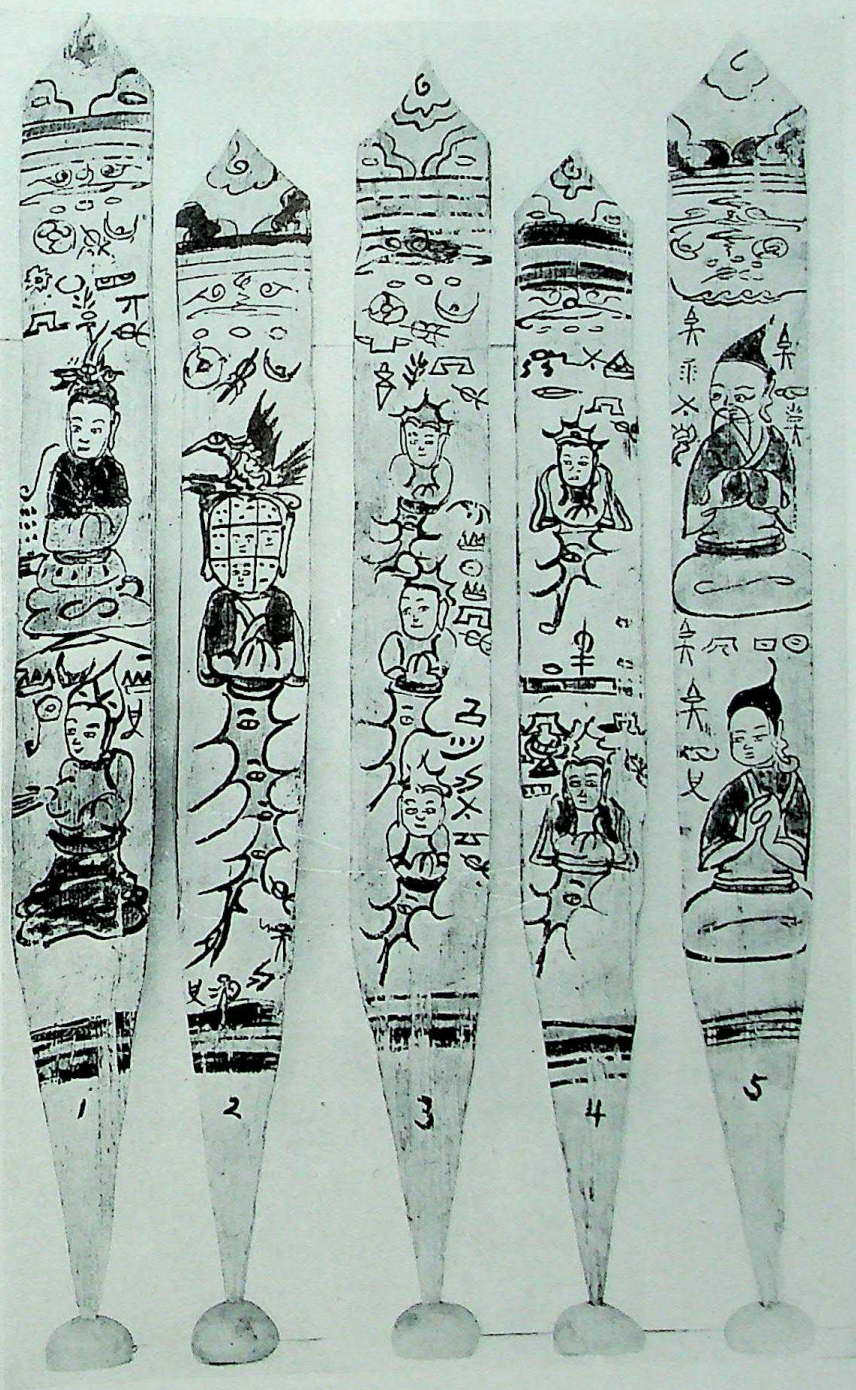


PLATE XXI. - The malevolent ¹Zaw d mons and their ³K'o-l'byu.

PLATE XXI. - Malevolent ¹Zaw Demons, ³K'o-¹byus used at the ²Här-²la-¹llü ³k'ö Ceremony.

³K'o-¹byus nos. 1, 2, 3, 4 and 5 represent ¹Zaw demons who cause eclipses and devour the souls of children and are believed to kill also animals. On ³K'o-¹byu no. 1 are two figures, the upper is the father of the ¹Zaw ²Ssu-²bbü-¹lër-³ssan-²ngv-²gu, and the lower the mother of the ¹Zaw ²Mi-¹ma-²k'o-³mi-¹ma, on the top of his head is a goat and on the top of her's a frog. He dwells on Mount Kailas, and she in Manasarowar Lake. ³K'o-¹byu no. 2 depicts the king of the ¹Zaw, ¹Zaw-¹lër-²ngv-²gu with nine heads surmounted by a crow, reminiscent of the Tibetan Planet hats which are raven-crowned and worn by the Bön priests. His fiery tail has four eyes. ³K'o-¹byus 3 and 4 depict the five regional ¹Zaw. On no. 3 they are: the eastern wood element ¹Zaw ²P'ö-¹bö-²ss-²ggö ¹Zaw, the southern fire element ¹Zaw, ²Mi-¹ma-²mi-²ggö ¹Zaw, and the western metal element ¹Zaw, ²Bpa-²sso-¹shu-²ggö ¹Zaw. No. 4 represents the northern water element ¹Zaw, ¹La-³bpa-¹gyi-²ggö ¹Zaw, and the central earth element ¹Zaw, ²Bpö-¹mba-²dshi-²ggö ¹Zaw. For further detailed description see note 34. ³K'o-¹byu no. 5 portrays the parents of the ¹Ddv demons. The father is ¹Ddv-²dzhi-²la-³ngyü, and the mother ¹Ddv-²chwua-²bpä-²ma, see also note 39.

PLATE XXII



PLATE XXII. - The 'Ddv and 'Dsä demons and their 'K'o-'byu.

PLATE XXII. - The ¹Ddv and ¹Dsä demons, ³K'o-¹byus used at the ²Här-²la-¹llü ³k'ö Ceremony.

The first ³K'o-¹byu depicts in the upper half a ²Hä-¹gyi or temple, and in the lower the Yak-headed ¹Ddv demon or ¹Ddv-¹ts'u ¹mbër-²gkv-¹dzu. The second ³K'o-¹byu portrays the father of the ¹Dsä demons ¹Dsä-³nggü-²gyi-²bbü, and below the mother of the ¹Dsä, ¹Dsä-³nggü-²gyi-²mun, their coiffure is split into two sharply pointed tufts, which identifies them as ¹Dsä demons, while the ¹Ddv, their companions, have a cornucopia-like hairdress. The third and fourth ³K'o-¹byus represent the five regional ¹Dsä demons; all lead behind them black dogs. On the third are the eastern ¹Dsä riding a white horse and the southern a green horse. On the fourth ³K'o-¹byu the western ¹Dsä rides a black horse, the northern one a yellow horse and the central a spotted horse; see note 39. The fifth ³K'o-¹byu depicts one of the five female wind demons or ²Här ¹ts'u, this particular one is called ²Ndaw-²lä-²ä-¹ssaw-³mi who leads the cloud, Wind, ¹Ddv, ¹Dsä, ¹Dtër and ²La demons. She and her companions are propitiated at the ²Här-²la-¹llü ³k'ö ceremony. She rides a horse. See also Plate XXI, K'o-byu 5.

PLATE XXIII

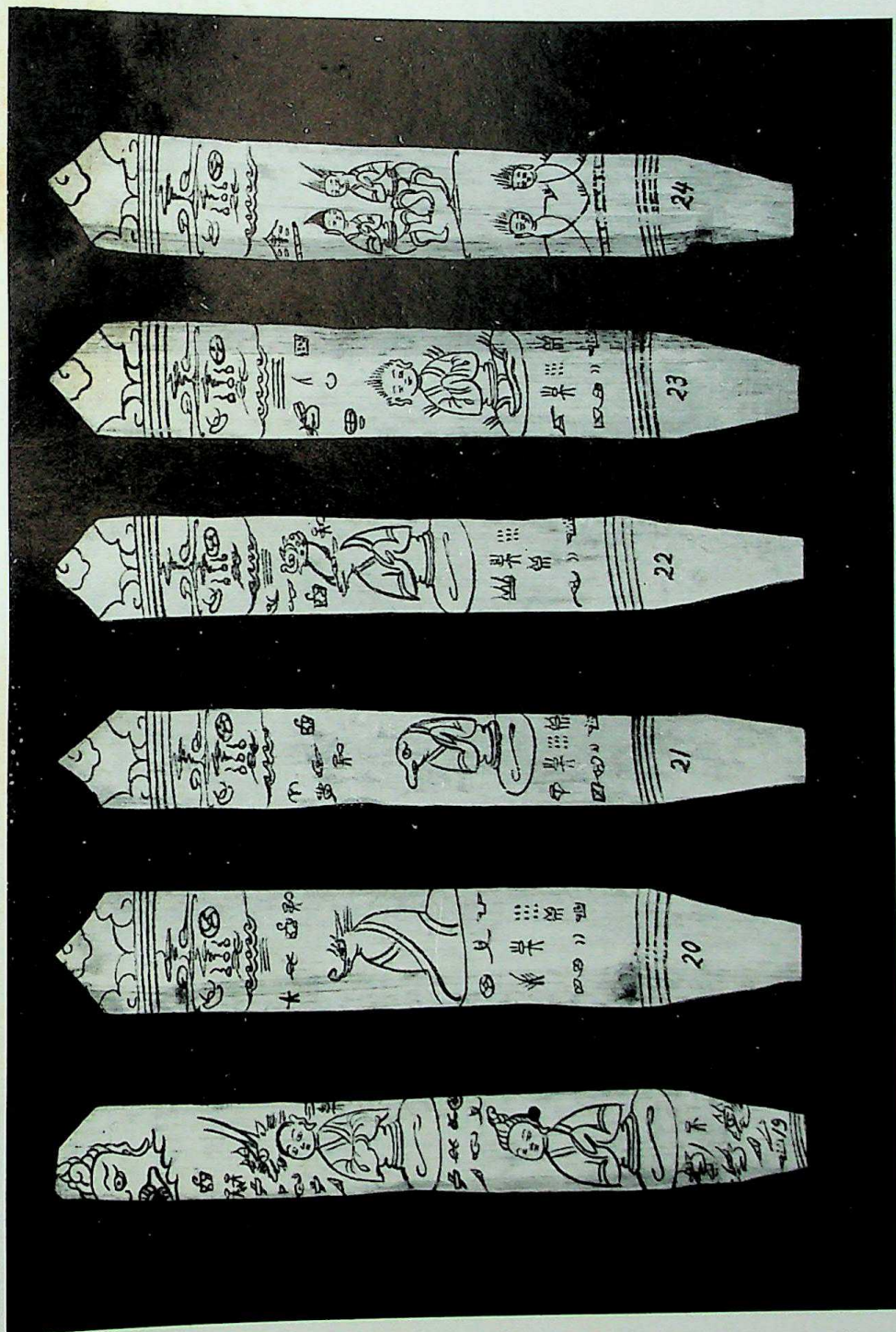


PLATE XXIII. - The ¹ndo, ¹dter, ¹ddv, ¹dsä, ²mun and ¹chügh demons.

PLATE XXIII. - K'o-byus depicting ¹Ndo, ¹Dtër, ¹Ddv, ¹Dsä, ²Mun and ¹Chüh demons they are propitiated at the ¹Dtër ¹bpö and ¹Dtër-²la-¹llü ³k'ö ceremonies. ³K'o-¹byu no. 19 figures one pair of parents of the ¹Ndo demons namely ¹Cyu-¹aw-³t'i-²ngo-¹lër-³t'i the father, and ¹T'i-(¹Gkü-) ¹zaw-¹na-²mun the mother. ³K'o-¹byu no. 20 figures the eastern demon king ²Dtër-¹zaw-¹gyu-²bbü, he leads the nine wood element demons, no. 21 the northern or ¹Nnü-²ndzi-¹gyu-²bbü, he leads the nine water element demons, no. 22 the southern or ¹Shi-²ndshi-¹gyu-²bbü he is identical with the Tibetan gShin-rje, he leads the nine fire element demons, no. 23 the western or ²Ssu-²mun-¹gyu-²bbü, here written ³Lä-¹t'khi-²ssi-²p'u who leads the nine metal element demons. These four are the regional demon kings who rule over the four quarters of the compass. ³K'o-¹byu no. 24 represents in the upper part central celestial or ²Müan-²ggö ¹Ddv and ¹Dsä demons (745), while the lower represent the terrestrial ²Mun and ¹Chüh demons.

PLATE XXIV



PLATE XXIV. — Scene from 'Shi-'ndshi 'K'u 'ō 'shēr.

PLATE XXIV. - Scene from the 'Shi-²ndshi 'k'u 'ō 'shēr ceremony or ransoming the soul from the mouth of 'Shi-²ndshi.

If a person is ill it is often believed that 'Shi-²ndshi-¹gyu-²bbū has eaten the soul of the ill person, to redeem the soul offerings are made and the book 'Shi-²ndshi 'k'u 'ō 'shēr is chanted, the soul is then led out from 'Shi-²ndshi's mouth over the white hemp bridge seen in the picture. On the table sit 'Shi-²ndshi the ox-headed demon king with raised hand, while behind him is an image of the ill person whose soul he is believed to have eaten. The figures are made of barley flour and butter dough.



PLATE XXV. - 'Dta-'la-'mi-'mbu the Bon sTag-lha-me-bhar.
For detailed description see Explanation of plate.

PLATE XXV. - 'Dta-'la-'mi-'mbu the Bon sTag-lha-me-hbar the Tiger god of burning fire.

The painting used at various ceremonies when demons are evicted shows 'Dta-'la-'mi-'mbu treading on 'Ddv demons, he holds in his hands two fiery wheels, wears a garland of skulls, and a snake, his color is dark blue. He is surrounded by dancing 'dto-'mbas some of whom carry tridents others flags. The figure in the center on the top is 'Hä-'ddü 'Ö-'p'ër with hands folded in his lap. Immediately below him are the dragon on the left, the Garuḍa in the center, and the lion on the right, they are collectively called 'Mbër-'t'khyu-'ssi-'sso. At the bottom of the picture is a table with an incense burner. Surrounding him are dancing 'dto-'mbas. For detailed description of 'Dta-'la-'mi-'mbu see note 48.

PLATE XXVI

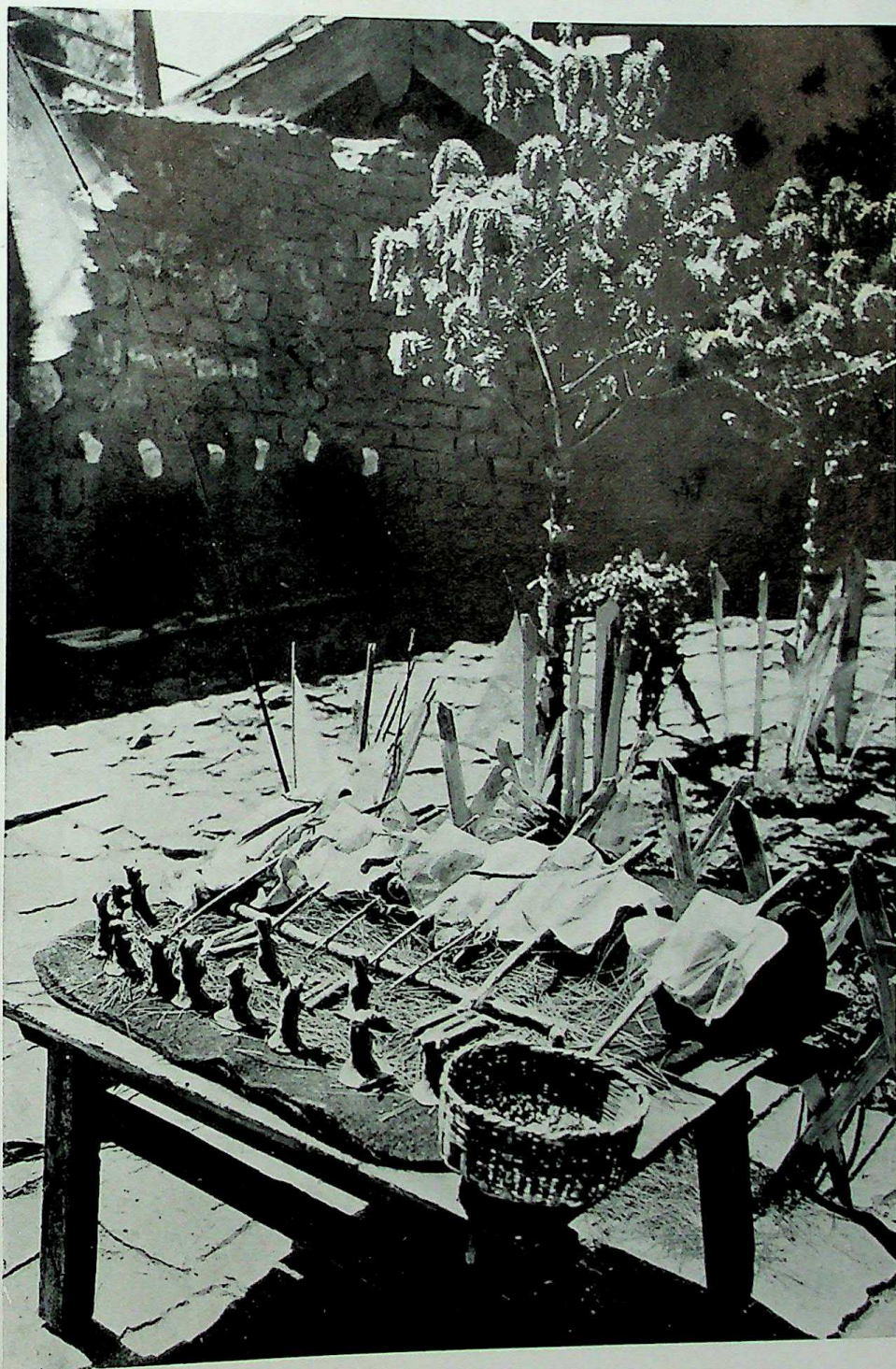


PLATE XXVI. - The ²Mbër-¹dtv, Scene from the ³Dto ¹na ³k'ö Ceremony.

PLATE XXVI. - Scene from the ²Dto ¹na ³k'ö ceremony showing a table with ²Mbër-¹dtv and the twelve animals of the twelve branches.

The ²Mbër-¹dtv, probably identical with the Tibetan gLud-tshab, are made of wood and are dressed and should also wear hats. There are twelve ²Mbër-¹dtv, one for each year of the cycle of twelve, each ²Mbër-¹dtv is made of a different kind of wood; these ²Mbër-¹dtv are substitutes for ill persons and are used at the ³Dto ¹na ³k'ö ceremony. The table on which they repose is covered with a black sheep-wool felt and pine needles, facing them are twelve figures made of barley flour dough and represent the twelve different animals of which the twelve branches are composed; each cycle animal faces its corresponding ²Mbër-¹dtv. On the corner of the table is a basket with ³Hö-²lū-¹mbbū as offering to the ²Mbër-¹dtv. Immediately back of the ²Mbër-¹dtv the tops of the eighteen ²T'khi-¹ndo which separate the gods from the demons are visible. To the left against the rock wall of the court can be seen the ³Dto or substitutes who are equal to the Tibetan Bon lTo. For further explanation as to the ²Mbër-¹dtv and their origin see note 51.

PLATE XXVII



PLATE XXVII. - A 'Na-khi 'Llū-'bu about to go into a trance.

PLATE XXVII. - A ¹Na-²khi ²Llū-¹bu about to go into a trance.

The ²Llū-¹bu are very different from the ²dto-¹mba, they are unable to read and act as mediums between the people and their deceased ancestors. Their patron saint is ²Ssaṅ-²ddo or ²Ssa-²ddo the Tibetan Sa-tham. The ²Llū-¹bu wear bright red turbans and to become initiated as a ²Llū-¹bu the turban must be bestowed on the individual by ²Ssa-²ddo himself, that is, the aspirant betakes himself to the ²Ssa-²ddo temple at ¹Dü-²gkv and there he dances before the image of ²Ssa-²ddo; prior to his arrival red turbans have been arranged on a line in front of the altar, and it is believed that if ²Ssa-²ddo approves of the applicant, one of the suspended red turbans will drop on his head. This is the initiation ceremony of a ²Llū-¹bu whom the people also call ²Ssaṅ-¹nyi, considered a derogatory term. The ²Llū-¹bu here figured wears the red turban in which mystic papers are stuck, he also wears flags stuck in the girdle behind his back. They use a large iron ring nearly a foot in diameter on which small iron disks are strung these they shake when they dance; a flat brass gong is also a ²Llū-¹bu requisite. For further explanation see note 58.

PLATE XXVIII

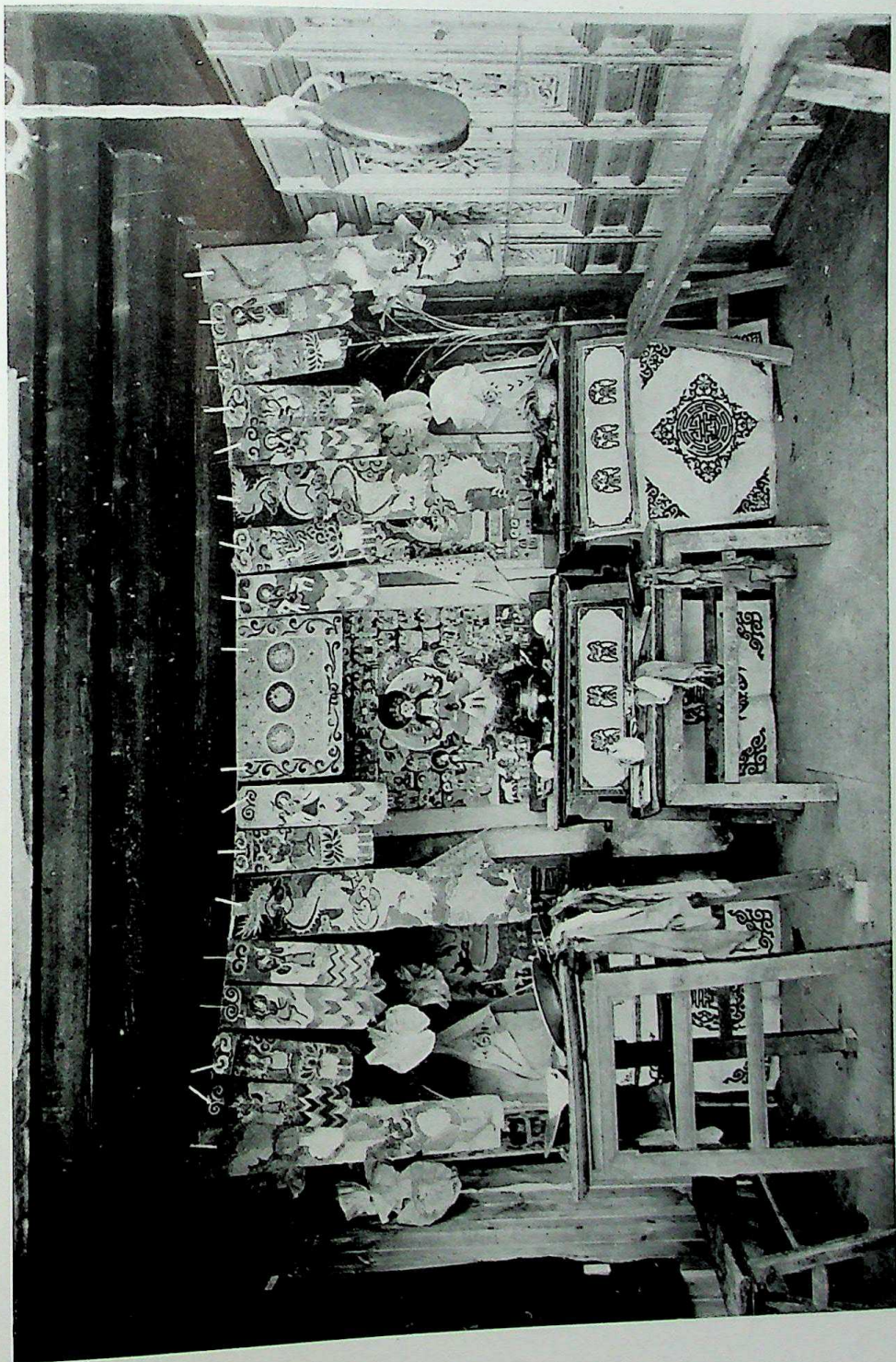


PLATE XXVIII. - A 'Na-'khi improvised Chapel.

PLATE XXVIII. - A ¹Na-²khi ²Dto-¹mba improvised Chapel.

The guest room in a ¹Na-²khi farmer's house prepared as a chapel for the performance of the ²Szi ³chung ¹bpö ceremony, a ritual for the prolongation of life. In the center suspended against the wall is a banner of the great god ²La-²ch'i-¹dto-³mi, see Plates 31, 32, 33. In front of it on a table reposes the ¹Zhi-²lv that is the special miniature plowshare which represents Sumeru (Kailas) showing the snow, the clouds and a small juniper twig at the apex denoting the Wish-granting Tree, for detailed description of the ¹Zhi-²lv see note 84. In front of the ¹Zhi-²lv are an incense burner, and two conch shells which serve as trumpets, a bowl with ³gko or grain for ³Gko ³ö, a ²Bpö-¹mba with a juniper branch to perform ³Ch'ou ²ch'ër or wash away impurities. Suspended from a string across the room are cardboards depicting the five regional ²Bpö-¹mbö or ²Khyü-²zhër ²Bpö-¹mbö, see note 167, also ²La-²mun-³mi or goddesses dragons etc. The central cardboard presents the three sacred syllables Om Ah Hum. On the right suspended from the ceiling is a brass gong for the use of the ²Llū-¹bu, while ²Ds-¹ër used by the ²Dto-¹mbas lie on the small table to the left.

PLATE XXIX



PLATE XXIX. - ¹Ssaw-²yi-³wüa-³de.

For detailed description see Explanation of Plate.

PLATE XXIX. - The Great God 'Ssaw-²yi-²wà-²de.

This banner used at various ceremonies depicts the great god 'Ssaw-²yi-²wà-²de who with ²Ö-¹gko-²aw-¹gko vies for the supreme place in the ²Na-²khi pantheon, see note 108. His hands are held at breast level, the middle finger and thumb of both hands touching; he reposes on a lion and lotus throne and is flanked by two ²La-²mun-³mi or goddesses. His body is white. To one side of his head is a bow, and on the other an arrow, one lotus bearing a ¹non-²bü or jewel rises near his right elbow, and another with a ¹K'o-³lo or wheel on his left. His head is crowned by a diadem of ¹non-²bü or jewels. The top row of gods represents the five great element gods or ²Ndz-¹wà-²wuà-¹ssü ²Hä-¹ddü; the four armored male figures brandishing swords and flags, plus the five below his throne are the nine makers of the Heavens or ¹P'ër-²zo-²ngv-³gkv, while the last row represents the seven female makers of the Earth or ¹Ssan-¹(¹Ssa-) ³mi-²shër-³gkv. To the right above the last female figure is a white ²T'a or Chhorten (mChhod-rten) and facing it a cuckoo.

PLATE XXX



PLATE XXX. - ²Hä-¹ddü ²Ö-¹p'ër.
For detailed description see Explanation of Plate.

PLATE XXX. - ²Hä-¹ddü ²Ö-¹p'ër.

Next to ¹Ssaw-²yi-²wüa-²de ²Hä-¹ddü ²Ö-¹p'ër takes precedence over all other ¹Na-²khi deities. His body is white and he is always figured in the attitude of meditation or the Samādhi posture. He wears a large cape, a necklace of jewels and a diadem of jewels; his halo is surrounded by clouds. He reposes on a lotus throne supported by cranes. In the center, top, is the sacred syllable Om but with the vowel 'u' below it, perhaps the ²dto-¹mba had intended it for the three syllables Om Ah Hum. To the left flanking the syllable are the Garuḍa and the dragon, and to the right are the cuckoo and the lion here of a black color. He is surrounded on the left by four, and on the right by five, a total of nine ¹P'ër-²zo or ¹P'ër-²zo ²ngv-²gkv nine makers of the Heavens, and below by the ¹Ssan-²mi ²shër-²gkv or seven female makers of the Earth. For details as to his origin etc., see note 109.

E R R A T A

- Page 23, line before last, instead of tane read tone
- » 68, in headding, instead of ²MUN read ²MUN
- » 73, first paragraph, tenth line, instead of ³bpu read ³bpü
- » 73, first paragraph, twelfth line, instead of ³bpu read ³bpü
- » 76, line fifteen, instead of ²t'khyu read ²t'khyu
- » 81, line twenty, instead of ²Ggō-³lo read ²Ggō-³lo
- » 81, third paragraph, third line, instead of scholar read scholar
- » 92, note 44, 2) instead of ²bbu read ²bbü
- » 92, note 44, 4) instead of ²bbu read ²bbü
- » 93, note 45, line before last, instead of ²bbu read ²bbü
- » 93, note 47, second line, instead of ²Mun read ²Mun
- » 112, second line, instead of ²ngv-²ngu read ²ngv-²gu
- » 133, note 116, last line, instead of Ching-shih Shan read Chi-shih Shan
- » 133, note 116, thirteenth line, instead of Rwa-rgya read Ra-gya and instead of རྩ་རྒྱུ་ read རྩ་རྒྱུ་
- » 138, fourth line from bottom of page, instead of ²mun read ²mun
- » 176, note 252, first line, instead of *verniciflus* read *vernicifluo*
- » 200, note 305, thirteenth line, instead of 鳥 read 鳥
- » 205, note 340, second line, instead of 55 read 55
- » 248, third line, instead of Kun-ming read K'un-ming
- » 250, third line from bottom of page, instead of behu read beu, and instead of བེའུ་ read བེའུ་
- » 265, note 562, third line, instead, of Naga read Nāga
- » 268, note 563, third line, instead of Naga read Nāga
- » 269, note 572, eleventh line, instead of ཉི་བཟང་ནང་སྒྲོན་ read ཉི་བཟང་ནང་ཉི་སྒྲོན་
- » 277, note 590, fifth line, after the word (*Salix* add *myrtillacea*)
- » 314, last line, instead of ¹bu-¹ch'er read ¹bu-¹ch'ër
- » 377, note 762, eleventh and fourteenth lines, instead of ²Müan-¹dtv read ²Müan-²dtv
- » 381, eighth line from bottom of page, instead of wehre read where

PRINTED IN ROME
BY
DR. GIOVANNI BARDI
TIPOGRAFIA DEL SENATO
SALITA DE' CRESCENZI 16 - ROMA
1952

